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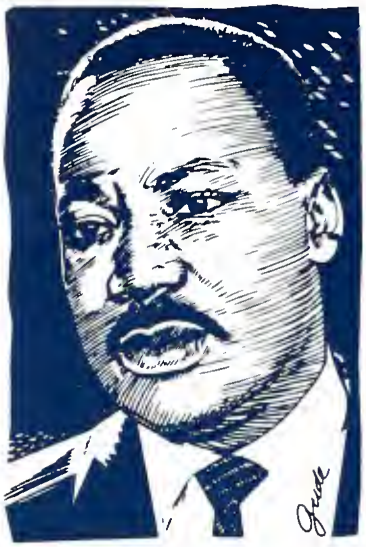
Messenger

Church of the Brethren January 1995

Blest be the ties that bind

From the Editor

Each January for the past four years, we have published an article related to Martin Luther King Jr. This has been done with intentionality. The 1991 Annual Conference report of the Committee on Brethren and Black Americans warns against "the subtle temptation of thinking that because there are not many black Americans in the denomination, or because many of us do not live in physical proximity to black people, the problem of racism is not our concern."



Among the committee's recommendations for an anti-racism program and an education process to challenge racist practices in the church and society, there was a call for Church of the Brethren congregations to celebrate the vision of Martin Luther King Jr. on his January 15 birthday.

We hope our annual January feature on the great civil-rights leader serves as a reminder to those congregations that have not instituted this practice to take up this Annual Conference recommendation. Note the wording. It is not the celebration of a man's birthday, but the celebration of a leader's vision.

And if anyone needs a reminder of what that vision was, a reading of the article on pages 12-13 should make it clear.

Kermon Thomasson

Printed on 100-percent recycled paper.

COMING NEXT MONTH: A preview of the upcoming Charlotte Annual Conference in the news section and a feature story on Elgin's newest Brethren church—Living Gospel fellowship.

Vol. 144, No. 1 January 1995
Messenger

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Cover story: *When staff member David Radcliff travels, he takes his camera along. With it, he captures images of people around the world whose hearts are bound in Christian love. David's story, beginning on page 14, emphasizes the importance of vital connections that are threatened in today's violent world.*

edits:
ver, 1, 14-17: David Radcliff
ide front cover, 12: *Chicago Tribune*
eft: Linda Moody
pper right: George Keeler
ower right: John Tubbs
op: Janis Pyle
Barbara Greenwald
Alan Boleyn
, 21: Religion News Service
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In Touch

Providing a sign

Boy Scout **Allen Lenker** was completing work on his Eagle Scout project and wanting to do something for his congregation, Pitsburg Church of the Brethren, near Arcanum, Ohio. He learned that the church needed a new signboard in its outreach to the community. Approval for the project was obtained from the congregation's stewards commission, its board, Allen's Scout troop committee, and the District Advancement Committee of Darke County.

Allen served as overseer of the project, recruiting the help of others, including fellow Scouts, to complete the signboard. One of the 17-year-old's high school teachers printed and painted the letters for the sign. The stewards commission, as well as a lumber company, donated materials.

Allen enjoys making model airplanes and raising indoor plants. An active youth at church, he attended National Youth Conference last summer. And he helped his church's volleyball team place first in Southern Ohio District competition.

Boy Scout Allen Lenker combined a need for an Eagle Scout service project with a need of his congregation, Pitsburg Church of the Brethren, and produced a new sign board for the church.

Say it with sunflowers

When the kids came to school that morning, they saw a sight right out of "Jack and the Beanstalk." Mr. Polzin's sunflower had burst through the roof!

What they were experiencing was just another novel way this energetic teacher has of getting kids' attention. Yesterday, his potted sunflower, at nine feet, was touching the school room ceiling. Early today, he had sneaked to the school roof and placed another sunflower giant in a position that, to those at street level, appeared to show the original plant, reaching skyward through ceiling and roof.

"I bring in things that are novel and different, in order to stimulate conversation," says **Frank Polzin**, a speech and language pathologist who works with kids ages three to six who have learning disabilities. A Saginaw, Mich., teaching veteran of 25 years, he is a member of Shepherd Church of the Brethren, in Mount Pleasant. There he is moderator, teaches junior-high Sunday school, and sometimes serves as church organist.

Frank received an Excellence in Teaching Award from Saginaw School District in 1991 (December 1991, page 3). At that time, a colleague said, "Frank is a favorite of both staff and students, ranking below Santa Claus, but ahead of Superman, Donatello, and

Frank Polzin

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

the Easter Bunny."

A parent of 4-year-old twins wrote, "I witnessed Mr. Polzin taking two children who could make only guttural sounds [and develop them] into two children whose vocabulary is expanding every day."

If giant sunflowers are what it takes, bring on the fertilizer.

Helping Haitians

Knowing French was a help when **Ralph Royer** went to Creole-speaking Haiti this past October to help its people in their return to democracy. In Haiti he saw much to remind him of his birthplace, Nigeria, where he was raised and where he had a long career as a missionary.

After Nigeria, Ralph served in Niger (where he picked up his French) and, more recently, in Liberia. His area of expertise is agriculture and appropriate technology, and his wife, Flossie, is an RN.

But it was largely as a communicator that Ralph served in Haiti, going there with Christian Peacemaker Teams (CPT).

Ralph and the other CPT members listened to ordinary Haitian citizens, to pastors and other church leaders, to missionaries, and to representatives of President Jean-Bertrand Aristide's government. Five days were spent in the country's hinterland, facilitating communication in town meetings between the US military and Haitians long terrorized by their own country's soldiers and paramilitary thugs.

Ralph Royer (right) joins with two other Brethren members of CPT—Ecyne King, Carlisle, Pa., and David Braune, Westminster, Md.—in presenting a plaque celebrating the struggle of the Haitian people to overcome oppression.

"Time and again the people begged us to tell everyone that they don't want the Haitian military back in the countryside," Ralph reports. He recognizes that much needs to be done in Haiti all at once. But, he says, "the essential beginning is putting a justice system in place; then reconciliation can begin."

Ralph's congregation, Eel River Church of the Brethren, near Claypool, Ind., helped sponsor his service in Haiti. Back home now, he is helping to spread the word about what Christians can do to help Haiti move forward.

Books for a cause

If you're paying full price for books, you haven't shopped at **Evelyn Hollinger**'s. There, customers pay whatever they please—no strings . . . or price tags . . . attached.

Evelyn, an 81-year-old member of La Verne (Calif.) Church of the Brethren, and another volunteer, Eva Armbruster, opened their used-book store last April to raise money for Hillcrest Homes, a Brethren-related retirement center in La Verne. The book money goes into the benevolent fund, established 20 years ago to help Hillcrest residents who have exhausted their resources.

Evelyn's customers are welcomed with punch, ice water, tea—whatever she has prepared for the day.

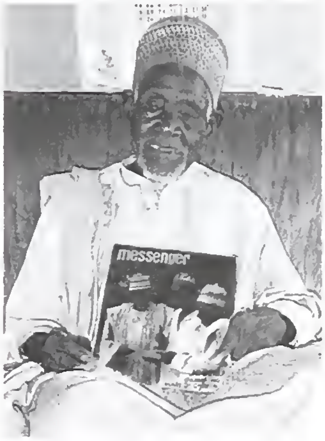
Book buyers are surprised to find they may pay whatever they think their finds are worth. "We never even lift an eyebrow," Evelyn says. In spite of their bargain rates, Evelyn and Eva earned over $1,000 in their first few months of operation.

Remembered

Rhoda Tarfa died November 2, in Maiduguri, Nigeria. She was one of two representatives from *Zumantar Matan Ekklesiyar Yanuwa a Nigeria* (Women's Fellowship of the Church of the Brethren in Nigeria) who attended last summer's Annual Conference as guests of Global Women's Project (August 1994, page 15).

Rhoda Tarfa

- **Pilesar Sawa** died in late October in Garkida, Nigeria. He was the last survivor of the first converts to Christianity baptized in June 1927 by Church of the Brethren missionaries.



Pilesar Sawa kept the March 1983 MESSENGER, *which featured him on the cover, as a reminder of his role as a Christian pioneer.*

Close to Home

Hope's still alive

On behalf of Castañer Hospital, Walter Kaiser received Hope the heifer, when she arrived in Puerto Rico in 1944—one of the 17 heifers that comprised the first Heifer Project shipment. Things seemed to have come full circle 50 years later, when Walter, now a member of **Caimito** Church of the Brethren in San Juan, helped inaugurate the **Caimito-Bremen Small Animal Project**.

Caimito pastor Juan Figueroa presents a goat to two young beneficiaries of his church's Small Animal Project.

Caimito pastor Juan Figueroa had asked Heifer Project International (HPI) for help, but had been turned down. That led to **Bremen** (Ind.) Church of the Brethren cooperating with Caimito to found the HPI-like Small Animal Project.

Bremen, led by pastor Tom Hostetler, took special offerings, and vacation Bible school kids raised money also. Caimito pastor Juan Figuero handled applications from needy families and sought animals for purchase.

Last August, amid celebration, the project was launched, giving away four pigs, six goats, 100 chicks, and seven pairs of rabbits.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," ~~~~ MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Campus comments

McPherson College students held a Hunger Banquet November 17, sponsored by the campus Peace Awareness group. By random drawings, banquet guests were divided into three groups. Each group was served a meal proportionate to earnings of people who live in either a high-, middle-, or low-income country. Money raised by the banquet went to Oxfam America, a nonprofit international agency that funds self-help development and disaster relief in Africa, Asia, the Americas, and the Caribbean. In another event, Mac students fasted for up to three meals, with a portion of the cost of the meals going to Oxfam.

- **Bridgewater College** biology professor Sarah Swank is taking a group of students and community residents to Costa Rica this month for a class in tropical ecology. The group will spend a 3-week interterm in some of the last undisturbed Central American rain forest.

SOS kits in Loki

When an SOS goes out, whoever hears it is expected to respond. That certainly has been the case with the appeal for "SOS kits" for **Sudan**. Thousands of the kits (soap and salt in a towel) have been sent by Brethren—6,000 from National Youth Conference, alone. In October, Brethren workers Carolyn Schrock and Phil Rieman and Sudanese worker Yoasa Joseph were busily unpacking the long-awaited kits in Loki, Sudan. The SOS went out, and Brethren heard.

Harold Smith's Iowa farm has been officially designated a "Century Farm" by the state's Department of Agriculture.

This and that

Maxwell (Iowa) Church of the Brethren met at the home of its pastor, Harold Smith, on September 4 to hold its worship service and to celebrate the Smith farm being designated a "Century Farm" by the Iowa Department of Agriculture and Land Stewardship. The designation is conferred upon any Iowa farm that has been in the same family for 100 years. Harold himself has a record of sorts: he has pastored the Maxwell church for almost 40 years, and makes a 100-mile round-trip drive each time he goes to the church from the farm, near Adel.

- **Living Stone** Church of the Brethren, Cumberland, Md., held an "Old-fashioned Sunday" November 20. Members dressed in traditional Dunker garb or whatever fashions of earlier times that grabbed them. Familiar old hymns were sung, and a Thanksgiving meal was provided for all. Each person brought canned food for the congregation's Deacons Christmas Food Baskets.
- **Columbia Mennonite and Church of the Brethren** fellowship, Columbia, Mo., will benefit from a quilt auction this spring that will raise money for the new-church development group's building fund. The Witness Commission of Missouri/Arkansas District is requesting donations of quilts from across the denomination. Quilt donors should contact Denise Gabbert, P.O. Box 10274, Columbia, MO 65205-4005; tel. (314) 874-1190.

Longmeadow Brethren didn't lack for willing hands as they helped build a school complex in Essiama, Ghana.

Evangelizing in Ghana

Longmeadow Church of the Brethren, Hagerstown, Md., sent three of its members to Ghana this past summer to join 15 other workers in a project involving construction and evangelization.

John Mowen, James Shipp, and Phil Snodderly helped start the building of a school complex in Essiama, Ghana, that includes an orphanage and a boys training center. The school is a project of Ghanaian Charles Nyame, who recently completed ministerial studies in Canada. On the side, the US workers helped with evangelistic crusades and Bible studies.

The Brethren men reported that through the crusades "about 1,000 people came to know the Lord and many received healings." They liked a favorite saying of their Ghanaian friends: "Let me be a blessing to you."

Said John Mowen, "We who have so much have so little, and they who have so little have so much."

Adapted from a report by Mary Shipp, of the Longmeadow congregation.

Let's celebrate

Prairie City (Iowa) Church of the Brethren, marked its centennial October 7-8. Events included love feast, a God's Acre sale, and an exhibit of antique cars and tractors. Speaker for the occasion was Jeff Bach, former pastor and now a Bethany Seminary professor.

- **Pleasant Hill** Church of the Brethren, near Grottoes, Va., dedicated its newly remodeled sanctuary October 23. Guest preacher was Michael Skillman.
- **Dranesville** Church of the Brethren, Herndon, Va., held its homecoming November 6, dedicating its new educational facilities the same day. Members came to church in "Old Order Brethren garb" to symbolize the faithfulness of Dranesville pioneers.

Over 900 guests gather to dedicate Bethany Center

More than 900 guests were present as Bethany Center was dedicated October 30 at Bethany Theological Seminary, Richmond, Ind.

Among the guests were all 23 district executives and representatives of the six Brethren colleges. Twenty districts brought banners that were used in the procession and also used as a backdrop of the worship space.

"Sing and Rejoice" was an appropriate anthem for this choir, led by Nancy Faus, to sing at the Bethany Center dedication on October 30. Over 900 people attended the dedication service.

James Wall, editor of *The Christian Century*, delivered the keynote address. Other speakers included general secretary Donald Miller, Annual Conference moderator Judy Mills Reimer, Richmond mayor Roger Cornett, and Bethany Seminary president Eugene Roop.

A service of blessing and a reception was held in the Bethany Center following the dedication service. An additonal open house was held in November for those unable to attend the dedication service.

In keeping with its year of celebration, several additional special events and seminars are scheduled over the upcoming months.

An advanced pastoral seminar for continuing education event for pastors is planned for February 20-24. Barbara Wheeler will speak on the future of mainline Protestantism, April 10-11, in a series sponsored jointly by Bethany and Earlham School of Religion. Wheeler is the president of Auburn Theological Seminary, New York, N.Y., and the leading researcher, speaker, and writer in the US concerning theological education.

Parish Ministries initiates pilot project in Florida

For Parish Ministries staff, the road to congregational renewal and vitality leads through Florida, at least this January.

In a pilot project titled "Story Telling—Story Listening," 14 Parish Ministries staff members will spend a week in Atlantic Southeast District, listening, reflecting, then leading.

The project will transform the way national staff interact with local churches. Instead of preparing programs or curriculum with little or no local input, this new focus provides a congregation the opportunity to clarify its identity, gifts, and needs, with national staff then developing options tailored to those needs.

"The way we do church in the future will need to reflect the changes occurring in our culture," said Glenn Timmons, Parish Ministries Commission (PMC) executive. "This has implications for our general board staff, particularly PMC. Some are already ahead of us, in terms of what would be beneficial to congregations."

The project calls for pairs of PMC staff members to go to seven Atlantic Southeast congregations on January 14 for a five-hour listening session, in which congregations may relate stories, concerns, and goals. Staff will attend church January 15, leading or preaching where invited, then lead a second listening session, if necessary.

Staff members will attend a two-day retreat, January 16-17, at Camp Ithiel, where they will discuss the listening

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Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

sions with Rebecca Slough, Bethany minary professor of congregational dies. "The focus will be to address at knowledge and skills PMC staff ll need to lead the church into the st century," Timmons said.

The PMC staff then will divide into ur groups, with each group leading a ster workshop from 4 to 9 p.m., uary 18. These cluster groups will et in the Sebring, Bradenton, Or- do, and Jacksonville/Clay County as, with each group discussing a ferent subject.

The goal of this project is to increase ngregational renewal and vitality, ile shifting the emphasis on PMC ff being a provider of resources and vices to congregations.

The need for change is becoming ar, Timmons said. "Our own people ve been saying it's not working. I nk we are poised for some shifts in thinking and ways of working with ngregations."

"Story Telling—Story Listening" is outgrowth of the desire to resource congregations more effectively. In paration for broader input and nning, Timmons decided to begin the gram in 1995.

f the Florida experiment is a success, other project in a different region bably will be scheduled later this ar.—Nevin Dulabaum

ethren information service lebrates fourth anniversary

wsline, the 24-hour phone service t features up-to-date Church of the ethren news, is celebrating its fourth niversary.

The idea to give church members tant access to the latest Church of the ethren news originated in 1990, with ward Royer, director of Interpreta- n, and the Communications Team.

The concept of the service was cussed several times that year. wever, a firm plan wasn't formulated il that fall, when Miller Davis, ecutive director at New Windsor, mentioned that such a service would be useful and could be set up using the New Windsor voice mail system. Upon deciding on a format and establishing a phone number, *Newsline* went into service in January 1991.

Newsline

(410) 635-8738

24-hour headline news from the Church of the Brethren.
Messages updated by Thursday morning each week.
For more information, contact the Communication Team,
1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

Produced each week by the News Services staff, the three-minute recording includes four to six stories of current Church of the Brethren news and upcoming denominational events.

The *Newsline* recording normally is changed by each Thursday morning, or when breaking Church of the Brethren news becomes available.

In its four years of service, *Newsline* has received an average of about 100 calls per month. In 1991 it averaged 113, with 78 in 1992, 104 in 1993, and 78 in 1994.

That number increases dramatically each summer during Annual Conference week, when *Newsline* is changed daily to include the latest Annual Conference news.

"I am pleased with *Newsline*, and after four years, I would like to see it use a toll-free number and move to a voice-mail format that would highlight various programs," Royer said.

Though those options may be available in the future, *Newsline* can be received each week via Internet E-Mail by those with direct Internet access or who subscribe to a computer information service.

Newsline also is sent to EcuNet subscribers, a religious-oriented computer network, of which the Church of the Brethren is a member. To join the electronic *Newsline* mailing list, write to the News Services staff at COB_ Communications.parti@ecunet.org. —Nevin Dulabaum and Paula S. Wilding

EDF provides several grants and 'Gifts of the Heart'

Monies have been allocated by the Emergency Disaster Fund (EDF) to assist work in the Balkans, Eritrea, Haiti, the US Midwest, Texas, and the Philippines.

An allocation of $25,000 was sent to help underwrite six volunteers working in the war-torn Balkans.

A grant of $25,000 was sent to respond to Eritrea, northeast Africa, and its ongoing recovery efforts following 30 years of war and a decade of drought. The funds were sent to Grassroots International's project that assists in health care, water and soil conservation, and job training.

Another $25,000 was sent to a Church World Service project in Haiti. The relief efforts include school and health kits, medicine, and foods.

An allocation of $20,000 was sent to assist with flood recovery efforts in the Midwest.

A grant of $5,000 was sent to the Philippines, providing money for clothing, medicine, and blankets in the wake of volcanic mudflows.

A total of $15,000 was allocated to fund "Gift of the Heart" kits for flood survivors in Texas.

A request for "Gifts of the Heart" was made in November to Church of the Brethren congregations by Donna Derr, Refugee/Disaster Services director. The kits will meet the immediate needs of flood survivors in Texas and refugees in Armenia. The four individual types of recovery kits include clean-up, food staples, health, and school kits.

Gift kits should be sent to Brethren Service Center, 500 Main St., New Windsor, MD 21776.

Chinese officials review agricultural exchange

Reviewing the process and viewing the sites. That is what two officials from the Chinese Department of Agriculture did for two weeks in November.

Traveling across the US with Lamar Gibble, director of Peace and International Affairs and representative for Europe and Asia, Fei Kaiwei and Hou Baoping traveled from California to Washington, D.C., as part of the review and evaluation process of the Brethren Service/Chinese Agricultural Exchange Program.

Although the program has been operating since 1982 and is based on the Brethren Service/Polish Agricultural Exchange Program that has been in place since 1947 (with a 10-year hiatus), it continues to be extended based upon three-year agreements. With the current agreement up for renewal this year, Fei and Hou used their trip to visit sites where Chinese exchange scientists have been placed. Some of the states visited were California, Texas, South Dakota, Maryland, and Illinois.

Both men work in the Chinese Ministry of Agriculture, with Fei currently director of the department of Science and Technology. Hou also works in that department as a project officer.

Over the past 13 years, about 40 Chinese scientists have participated in the exchange program. By coming to the US, Chinese scientists are placed in institutions that have more sophisticated equipment and materials for research than those in China. With them comes expertise in biological controls of diseases, which is beneficial to the US, Gibble said.

In turn, the Church of the Brethren each year nominates two teachers who spend a year in China. While the program might seem slightly more beneficial to China, as its placements are trained in state-of-the-art science, Gibble said the peaceful exchange is good for international relations and is in keeping with the spirit of the Church of the Brethren.

"I'm still convinced that this type of international exchange affirms peaceful relationships," Gibble said.—Nevin Dulabaum

Lamar Gibble, staff for Peace and International Affairs, discusses the Brethren Service/Chinese Agricultural Exchange Program with Fei Kaiwei and Hou Baoping, of the Chinese Ministry of Agriculture, while visiting the Church of the Brethren General Offices, Elgin, Ill., in November.

Brethren Press to publish Communicorp paper

The full review and reflection paper by the marketing firm Communicorp produced for the Church of the Brethren will be published by Brethren Press.

Presented in a book format, the report is expected to go on sale in March, tentatively priced at $4.95.

"Although reflection papers like this usually aren't available to anyone who wants it," said Wendy McFadden, Brethren Press director, "the media outreach committee feels that this paper will be helpful to the church and its members."

The identity tag lines recommended by Communicorp in the paper—"Continuing the work of Jesus. Peacefully. Simply. Together."—were approved by the General Board in October.

The paper, tentatively titled *Reflections*, will include an introduction and open-ended questions to initiate conversation among Brethren.

Committee chosen to initiate dialog on homosexual issue

A committee has been formed to facilitate communication among Church of the Brethren members regarding the issue of homosexuality.

The three-member "Committee to Develop the Process for Continuing Dialog on Homosexuality Sub-Committee of Standing Committee" was appointed in November by the Annual Conference officers. Appointed were John Kreps from South Central Indiana District, G. Lawrence Landes from Atlantic Northeast District, and Myrna Wheeler of Pacific Southwest District.

Standing Committee this summer urged congregations to refrain from requesting from Annual Conference additional policy statements on homosexuality for the next five years. It did, however, instruct the Annual Conference officers to create this new committee, which will "facilitate ongoing dialog at each level of the denomination, with the greatest effort put into the district and congregational levels."

The committee's first meeting was December 9, in Elgin, Ill.

Giving in 1993 increases, but percentage of giving declines

Exceeding the $80 million mark for the first time, Brethren giving reached an all-time high in 1993, according to a Stewardship Education report. The figure is deceiving, however, as the percentage of earnings given by church members reached a nine-year low.

According to the report, $80,097,846 was given in 1993, surpassing the 1992 figure of $79,703,215 by $394,631. Church of the Brethren members earne $109,648,730 more in 1993, up from $2,943,448,800, for a total of $3,053,097,530. Thus, Brethren mem-ers contributed 2.62 percent of their tal earnings in 1993, down from 2.71 ercent in 1992. 1985 was the last year e percentage of giving to earnings opped as low as 2.6 percent.

Almost $57 million was used for local ograms, with $23,278,848 given for itreach. This includes the Brotherhood ind, Brethren Vision for the '90s, ethany Seminary, colleges, districts, id homes and hospitals.

On the congregational level, the list of the giving churches to the Brotherhood Fund 1993 was released in October by the eneral Services Commission.

Bridgewater (Va.) Church of the ethren topped the list at $77,447, llowed by Beacon Heights, Fort ayne, Ind., $50,275; Mechanic Grove, uarryville, Pa., $48,237; Lititz (Pa.), 7,457; New Fairview, York, Pa., 5,600; Manchester, North Manches- r, Ind., $45,345; Palmyra (Pa.), 5,073; Sebring (Fla.), $43,766; ederick (Md.), $42,289; La Verne alif.), $41,281.

In terms of giving to the Brotherhood ind per member, the top churches ere Celebration House, Washington, D.C., $255.55; Fairview-Mount Clinton, Harrisonburg, Va., $216.26; Meadow Branch, Bean Station, Tenn., $153.84; Beacon Heights, Fort Wayne, Ind., $150.52; Astoria (Ill.), $144.61; Turkey Creek, Edwards, Mo., $142.85; Hanoverdale, Hummelstown, Pa., $139.71; Sebring (Fla.), $132.22; Northview, Indianapolis, Ind., $122.53; and Lebanon, Mount Sidney, Va., $121.28.

General Board affirms Annual Conference actions

A letter drafted by the General Board for Church of the Brethren congregations affirms decisions made by Annual Conference.

The letter, written during the board's October meeting, stresses support for the 1983 paper on Human Sexuality from a Christian Perspective and the 1994 Standing Committee affirmation of that paper, the 1979 paper on Biblical Inspiration and Authority, the 1972 statement on Abortion, and the 1991 statement on the Lordship of Christ.

"Although we recognize the sincerity and integrity of those within the church who have come to different convictions on these issues," the letter states, "we believe these official statements not only represent the best judgment of delegates assembled at the time, but also embody the divine leading of the Holy Spirit."

The letter was signed by General Board chairman Ernest Barr, and Donald Miller, general secretary. It was included in the December issue of *Agenda*, with pastors asked to read and circulate the letter to their congregations.

Brethren join campaign to regulate tobacco

In a fall campaign aimed at saving one million lives, the Coalition on Smoking OR Health has received the support of 79 health, educational, and religious organizations.

Citing the fact that tobacco products are a major cause of illness and disease—leading to 420,000 deaths each year—the campaign's goals are to persuade Congress and the White House to approve a $2-per-pack tax increase on cigarettes and to convince the Food and Drug Administration to regulate tobacco.

A promotional brochure produced for the campaign by the Coalition on Smoking OR Health, in conjunction with the American Cancer Society, the American Heart Association and the American Lung Association, claims President Clinton has proposed a 75-cent-a-pack tax increase on cigarettes. This tax increase is expected to save 900,000 lives, raise $11 billion in new revenue and reduce the number of smokers by 3.7 million. However, the larger tax increase is expected to save 1.9 million lives, increase revenues by $23 billion, and reduce the number of smokers by 7.6 million.

In keeping with the 1981 Annual Conference Statement on Tobacco, the Church of the Brethren joined the various agencies co-sponsoring the petition drive, signed September 9 by Donald Miller, general secretary.

The petition calls on Congress and the FDA to regulate all areas pertaining to tobacco use, covering the way cigarettes are manufactured to how they are sold, labeled, and advertised. It also asks that the public's health be protected from tobacco, and "that children not be encouraged to smoke or given access to tobacco products."

Petitions for the "Citizens to Protect our Children from Tobacco" campaign have circulated since September, and will be presented this month at the White House. Petitions also will be presented to Congress, and possibly the Food and Drug Administration.

Petitions are available through the Church of the Brethren Washington Office, 110 Maryland Ave. NE, Washington, DC 20002; tel. 202 546-3202.

Calendar

Nigeria workcamp: January 28-February 27, 1995 [Contact Mervin Keeney, Africa Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

CoBACE Conference: February 17-19 (change of previously posted dates), Golden Gate Seminary, San Francisco, Calif. [Contact CoBACE Conference, Phyllis Eller, 2448 Third St., La Verne, CA 91750-4921; (909) 593-1742].

"Violence in the Media and Youth: The Church's Ministry" workshop: February 23-25, Bethany Theological Seminary, Richmond, Ind. [Contact Jeff Bach, Bethany Theological Seminary, 615 National Road West, Richmond, IN 47374; (317) 983-1818].

1995 National Youth Christian Citizenship Seminar, "Living our Faith in the Global Community": April 22-27, New York City and Washington DC. [Contact Youth Ministry Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

News

Missionary Ralph Mason loses life in Nigeria traffic accident

Ralph Mason, a Church of the Brethren missionary in Nigeria, was killed in a pickup truck accident December 3, just three months before he and his family were to return to the US.

The accident occurred near Garkida as Mason and two Nigerians were returning from buying school supplies in Maiduguri. The driver was hospitalized and expected to fully recover, while the other passenger was not injured. Mason sustained fatal head injuries. He was taken to Garkida General Hospital and died three hours later.

Mason's death follows those of three EYN officials in automobile accidents over the past 26 months—John Guli, general secretary of EYN, October 11, 1992; Boaz Maina, John Guli's successor, December 13, 1992; and Mai Sule Biu, a popular evangelist, December 20, 1992.

Mason, 45, was the son of Brethren missionaries George and Rae Mason, who had served in China and India.

Mason and his wife, Carol, began their Nigeria service in 1983, with an assignment to Garkida. His job was to manage the EYN workshop and keep the church's equipment functioning.

Though he was trained as an environmental scientist, with a master's degree in ecology, Mason's practical knowledge, combined with his wife's teaching skills, led to the development of a nine-month training workshop. By 1985, the Masons were able to turn the workshop over to Nigerians.

After a four-year hiatus in the US, the couple returned to Garkida to supervise the mechanical shop and to set up a technical school, serving as co-directors of what became the EYN Technical School.

The Masons were planning to return to Centralia, Wash., upon completion of their present term in March.

Ralph Mason

Mason was buried December 4 in the missionary cemetery, located near the family's Garkida compound. EYN staff and mission workers attended the funeral. There also was a memorial service December 6 at the Church of the Brethren General Offices, Elgin, Ill.

Mason is survived by his wife; two sons, Kephran, 18, and Samuel, 15; his mother, Rae Mason, Centralia, Wash., and two sisters.

Worldwide

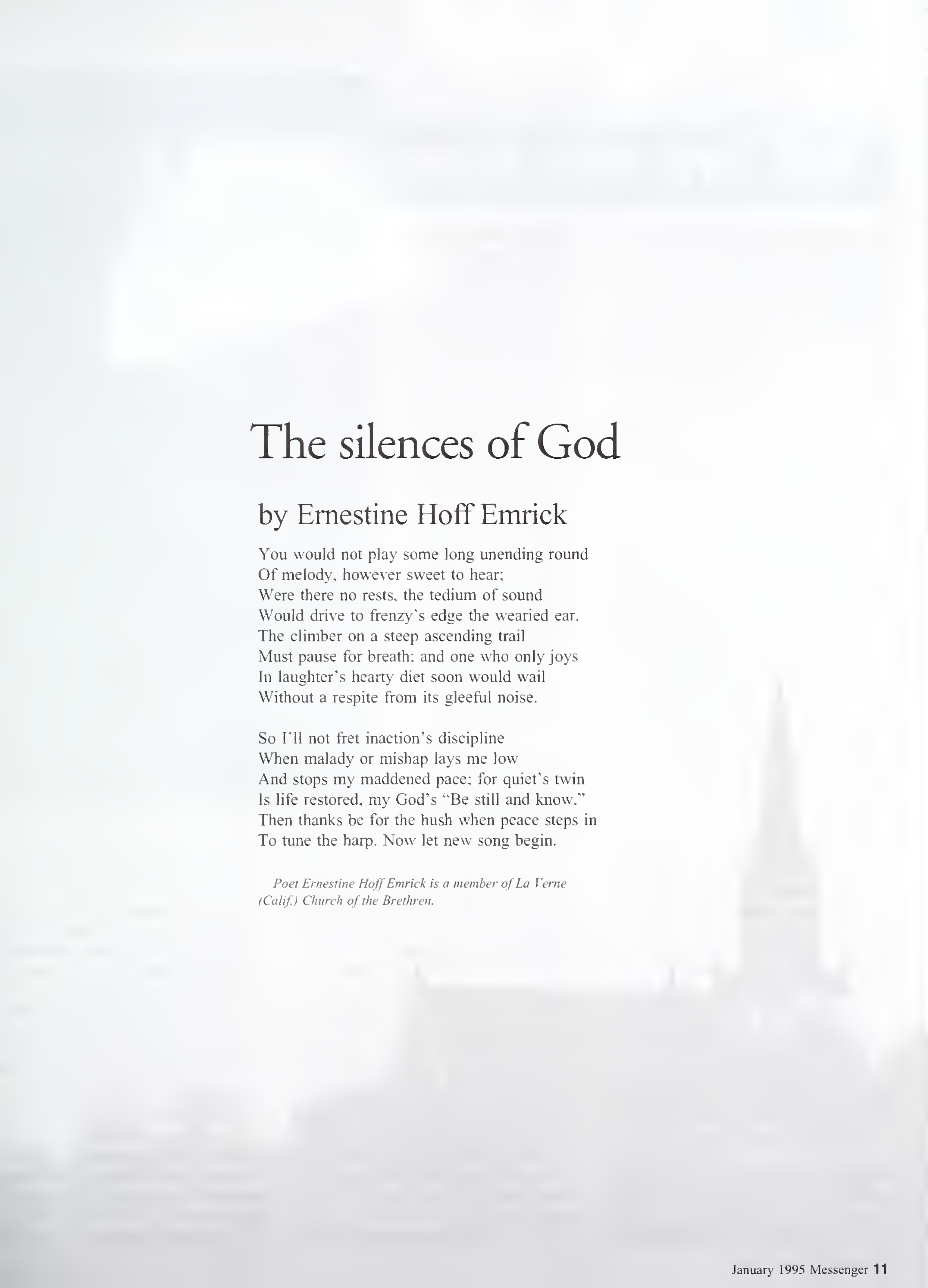
On the outside is where the National Council of Churches finds itself as a result of the November 9 general election. With a conservative tide sweeping the country, giving the GOP control of both the US House and Senate, the NCC voted in November to maintain its current policies, despite the fact that they may be at odds with the Republican party and outside of mainstream voter sentiment. "The council may be a more lonely voice now," said Joan Brown Campbell, NCC general secretary.

Racism in the United States is so widespread, international laws are being broken. So says a panel of nine international religious leaders and lawyers who traveled throughout the US on an October fact-finding mission. The panel, which included Aaron Tolen of Cameroon, a World Council of Churches president, and representatives from eight other countries, visited seven cities in 10 days, meeting with 50 to 75 people at each of its seven group hearings. There is "widespread evidence of gross and consistent patterns of racism throughout the fabric of society," the panel concluded. "Many of the acts of racism testified to in our hearings constitute apparent violations of fundamental human rights as set out in international law." The panel recommends that the United Nations monitor the US government to ensure that it fulfills its international obligations, that there be investigations into the pattern of racism by the US government, and that WCC and NCC denominations increase anti-racist education and oppose human rights violations.

One out of every 200 children worldwide has been traumatized by the effects of war, according to a Save the Children report released in November. "Children at War," a 25-page document, claims 1.5 million children have died in war zones, while 12 million have lost their homes, five million have been forced to live in refugee camps and 200,000 have been recruited as soldiers—all in the past 10 years. The relief agency also claims four million children have been permanently injured by bombs, bullets, land mines, chemical weapons, and machete attacks. "The new world order has proved to be a world of disorder for civilians, and particularly children," said Mike Aaronson, overseas director for Save the Children.

In a service of "confession and repentance" congregants of the Grace Lutheran Church in River Forest, Ill., formally denounced the anti-Semitic teachings of their religion's founder, Martin Luther, teachings that some religious leaders believe may have contributed to the Holocaust. One bishop commented that one of the reasons the repudiation took so long is that "Lutherans have wanted to protect Martin Luther and not to do or say anything that would put Martin Luther in any bad light."

"For the Evangelical Lutheran Church of America to publicly repudiate the teachings of the man for whom the church is named takes extraordinary courage," said James Rudin, director of interreligious affairs for the American Jewish Committee.



The silences of God

by Ernestine Hoff Emrick

You would not play some long unending round
Of melody, however sweet to hear;
Were there no rests, the tedium of sound
Would drive to frenzy's edge the wearied ear.
The climber on a steep ascending trail
Must pause for breath; and one who only joys
In laughter's hearty diet soon would wail
Without a respite from its gleeful noise.

So I'll not fret inaction's discipline
When malady or mishap lays me low
And stops my maddened pace; for quiet's twin
Is life restored, my God's "Be still and know."
Then thanks be for the hush when peace steps in
To tune the harp. Now let new song begin.

Poet Ernestine Hoff Emrick is a member of La Verne (Calif.) Church of the Brethren.

'Tell 'em about the dream, Martin'

by Patrick Reardon

Martin Luther King Jr. was standing at the foot of the Lincoln Memorial, addressing a quarter of a million blacks and whites who had come to Washington to march for racial justice and millions of other Americans who were watching the speech live on television in their homes.

It was August 28, 1963, a turning point in the civil-rights movement. Despite fears of violence and chaos, the March on Washington that day had come off better than any of its organizers had hoped. Not only was the crowd two or three times larger than expected, but there was an air of dignity and joy that was palpable.

"Nothing like it had ever been seen in the country—over 200,000 Americans, the largest crowd ever to gather in the capital, and all of them orderly," wrote historian William Manchester. "Most were Negroes, but thousands of whites came, too. . . . They sang hymns and spirituals, and 'We Shall Overcome.' . . . Their self-discipline was a marvel. The District's 5,500 policemen had nothing to do but direct traffic."

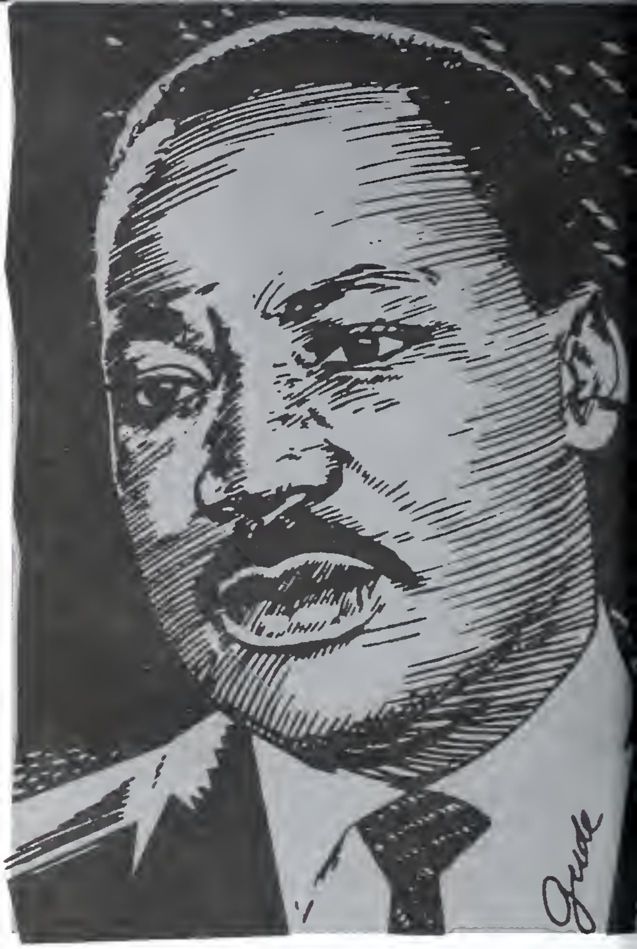
King, introduced as "the moral leader of our nation," was the day's final speaker. And, as he began his speech, he sought to infuse it with an echo of Abraham Lincoln's Gettysburg Address: "Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. . . ."

Carefully drafted earlier that week, King's speech was a formal address—sober, solemn, restrained but not unemotional. A deep mix of feelings—pride, anger, frustration, hope, desire, and, above all, self-respect—could be heard in King's strong voice.

It was a solid speech, filled with telling images and structured along the lines of classic oratory. But it was too wordy and too aware of the importance of the occasion.

King seemed to sense this when, as Taylor Branch relates in his history of the civil-rights movement, *Parting the Waters,* he came to this particularly clunky line in his prepared text: "And so today, let us go back to our communities as members of the international association for the advancement of creative dissatisfaction."

Instead of delivering the sentence, King looked up from his text and, speaking from the heart and from his experience in thousands of pulpits, told his listeners, "Go back to Mississippi; go back to Alabama; go back to South Carolina; go back to Georgia; go back to Louisiana; go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair."



Those on the platform with him knew he had moved off his prepared remarks, and Mahalia Jackson, the great gospel singer, shouted to him, "Tell 'em about the dream, Martin."

Whether King heard the advice isn't known. He stumbled for a moment, starting a sentence in one direction, but then heading off extemporaneously in another and thereby creating the most memorable and important speech by an American since Lincoln.

"I say to you today, my friends—and so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

"I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident, that all men are created equal.'

"I have a dream that one day on the red hills of Georgia, the sons of former slaves and sons of former slave-owners will be able to sit down together at the table of brotherhood.

"I have a dream that one day, even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

"I have a dream today."

King had used the dream mage in other speeches, most ecently in Chicago and Detroit. But s he moved into the rhythm of this inal, closing, ad-lib section of his peech, he wasn't parrotting earlier ddresses. In fact, those watching him n television could see him caught for moment—at a loss for words and ooking terribly afraid—in the middle f the section on Mississippi before he inally found his way again and reained his flow.

"The slow determination of his adence," wrote Branch, "exposed all e more clearly the passion that vershadowed the content of the dream. went beyond the limitations of nguage and culture to express somehing that was neither pure rage nor pure oy, but a universal transport of the kind at makes the blues sweet.

"Seven times he threw the extremities f black and white against each other, nd each time he came back with a veting ecstatic dignity."

This is the core of King's message nd the secret of its immense stature. his is what makes it the equal of incoln's address at Gettysburg and, for at matter, the Declaration of Independence as a statement of national vision.

The Declaration had made the thenadical assertion of the equality of men. n 1863, Lincoln just as radically edefined the nation, not as a collection f states but as a "government of the eople, by the people, for the people," edicated—above all else—to "a new irth of freedom."

What King did a century later was to ee the movement of blacks for civil ghts for what it really was—an effort o bring justice to all people, regardless f color.

He made reference to this earlier in is speech: "The marvelous militancy hich has engulfed the Negro community must not lead us to a distrust of all hite people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny, and they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone."

But it was much clearer when he got into the power and poetry of the "I have a dream" sequence. He was speaking not to and on behalf of blacks but to and on behalf of all people. His hope, he said, was in a vision of black children and white children joining hands as sisters and brothers. It was also his faith.

"With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day."

In the short run, King's speech and the March on Washington were failures. They were aimed at spurring Congress to approve civil-rights legislation, but Congress was unmoved. (It wasn't until a year later that a bill was finally passed.) Even Senator Hubert Humphrey, a supporter of racial justice, said "All this probably hasn't changed any votes on the civil-rights bill, but it's a good thing for Washington and the nation and the world."

Indeed, it was. Journalist David Halberstam, an eyewitness, described the march and speech as "a great televised morality play." According to Juan Williams, author of *Eye on the Prize,* the experience provided "a sense of possibility to people throughout the nation who perhaps had not understood the civil-rights movement before or who had felt threatened by it."

Ralph David Abernathy, King's right-hand assistant through much of the civil-rights movement, even to that dark day in Memphis in 1968 when King was gunned down by an assassin, called the speech "a gift to America, a great new affirmation of the principle of equality to put in its National Archives . . . [and an] eloquent rekindling of the American dream."

In his autobiography, Abernathy wrote that King "gave the cheering crowd, as well as the millions who watched on television, the vision of a future no one else had defined and few black people could imagine. . . . He simply looked beyond the injustice and hatred and division to see what America could become, if and when it realized its fullest potential as a nation."

That vision is the legacy of the address. And, more than the beauty of the language, it is why the address has embedded itself into the national consciousness, why thousands of schoolchildren memorize it each year, why King's words still have the power to raise goose bumps.

It is a moral vision of what this nation can and must be. And, more than that, it is a prophecy that this vision can be achieved.

"When we allow freedom to ring," King said as he closed his speech, "when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children—black men and white men, Jews and Gentiles, Protestants and Catholics—will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last! Free at last! Thank God Almighty, we are free at last!'"

Patrick Reardon is the urban-affairs writer for the Chicago Tribune.

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Blest be the ties

by David Radcliff

The series of images was touching. They portrayed young people and older people together, close-up photos of faces, children at play and with parents. Even though these images were on the television screen, they were quite effective in evoking feelings of warmth and relationships and deep caring of one person for another.

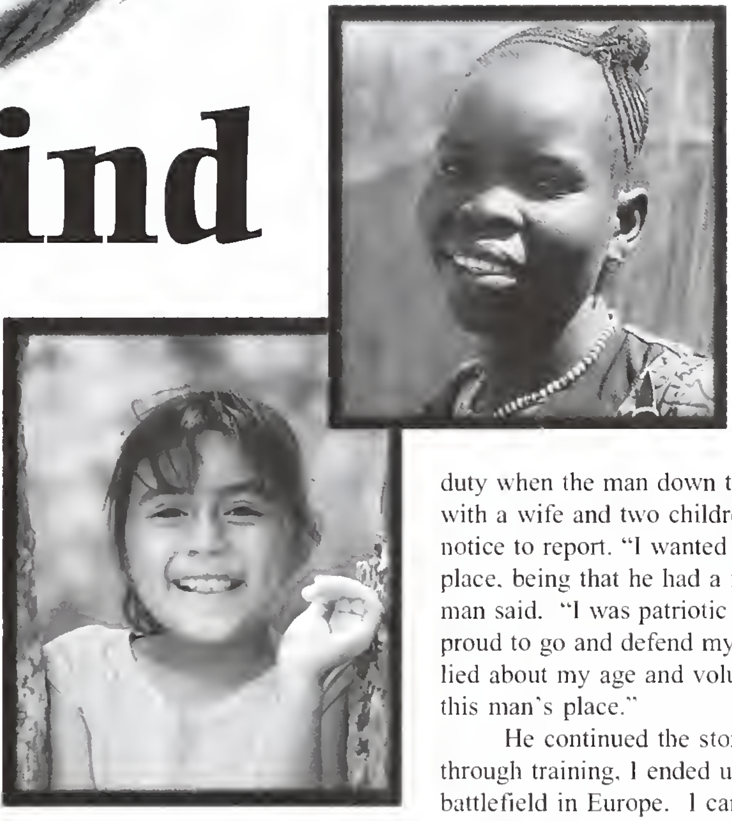
I guess I don't watch enough television to accurately predict what product images like these would be advertising. So it caught me totally by surprise as the photos faded to gray and then to the by-line of the product: Cotton. *Cotton*! Don't get me wrong—I like a cotton shirt as much as anyone. But I considered the use of these beautiful images of human beings and human relationships by the cotton people to be a form of violence. Is it not violence to abuse something or someone, using them for our designs while dishonoring their intended purpose?

I had feelings about this particular TV commercial because I deal in images. With my camera as companion, I have come home with film full of images of smiling children, thoughtful adults, weary elders, weathered campesinos, frightened human-rights workers, desperate victims of war, gracious people of faith. In taking these photos, my primary goal is to link our lives together. In seeing the faces and circumstances of the people of Central America or Sudan or South Korea or the bus station downtown, my hope is that we will see something of the face of Christ in each of these, and be moved accordingly.

But have we been so barraged by the misuse of such images in the media that even heartwarming photos now can only hope to find coldhearted response from a jaded public, weary of having their emotions tugged repeatedly in the name of the latest product?

More is at stake here than whether somebody's photographs are well received during their next mission interpretation presentation. In many ways, genuine human interaction is less and less available in our world. The culprits are many. In the communication age, we can meet without "meeting." In the suburban age, we live in thickly populated communities without a sense of community. In the age of information, we see farther and know more than ever about everyone, but we become overknowing, inundated with so much information about so many people than none of it and none of them has meaning for us.

that bind



A recent newspaper article predicted that he world would see more and more of the kind of tragedy we have witnessed in Somalia, Bosnia, and Haiti. It went on to say hat the nations would be increasingly unable o do anything about these crises. The result vould be, the article concluded, that, unable o offer a quick solution, Americans would nave to begin looking the other way.

This won't work for Brethren. Ours is a radition of being deeply involved in numan lives and of not turning away when ragedy strikes. From the "poor box" in he old Germantown church to our ongong ministries in Sudan, when we have seen the needs of our neighbors, we have heard Christ's call to respond.

Perhaps we have recognized better than some that there is a connection between people placed there by the One in whose mage we each are made. In our People of the Covenant group, one participant stated that it is innate in every human being to desire covenantal relationships. This was a bold statement because it hardly seems to ring true in daily experience. People regularly use other people to gratify their desires, to satisfy their rage, to publicize their product. This covenant group member believed that in spite of these tendencies, and perhaps not consciously, people nonetheless long to know and be known, to care and be cared for, to give and garner respect as a child of God.

Washington Office director Tim McElwee recently told a group that every war is a "civil" war. That is, if we believe hat we are all members of God's family, then every war or racist attack or instance of inhumanity one to another pits family member against family member, sibling against sibling. And though many forces in our world try to drive us apart from one another, this deep connection persists.

A Brethren man had grown up five decades ago in a small community in a conservative part of the country. His teenage years were a time of heightening tension in Europe as war loomed and then burst upon the continent. Then, of course, his own country had become involved.

There was a draft to secure the young men needed for the fight. This man was under age—only 17—but felt the call to duty when the man down the street, a man with a wife and two children, received his notice to report. "I wanted to go in his place, being that he had a family," the man said. "I was patriotic and I was proud to go and defend my country. So I lied about my age and volunteered to take this man's place."

He continued the story: "After going through training, I ended up on the battlefield in Europe. I can still remember one particular day. We were locked in a pitched battle with the Germans, and were giving it all we had. I saw one of the enemy soldiers standing to fire. I got him in the sights of my rifle. I pulled the trigger. He fell."

There was a moment of silence.

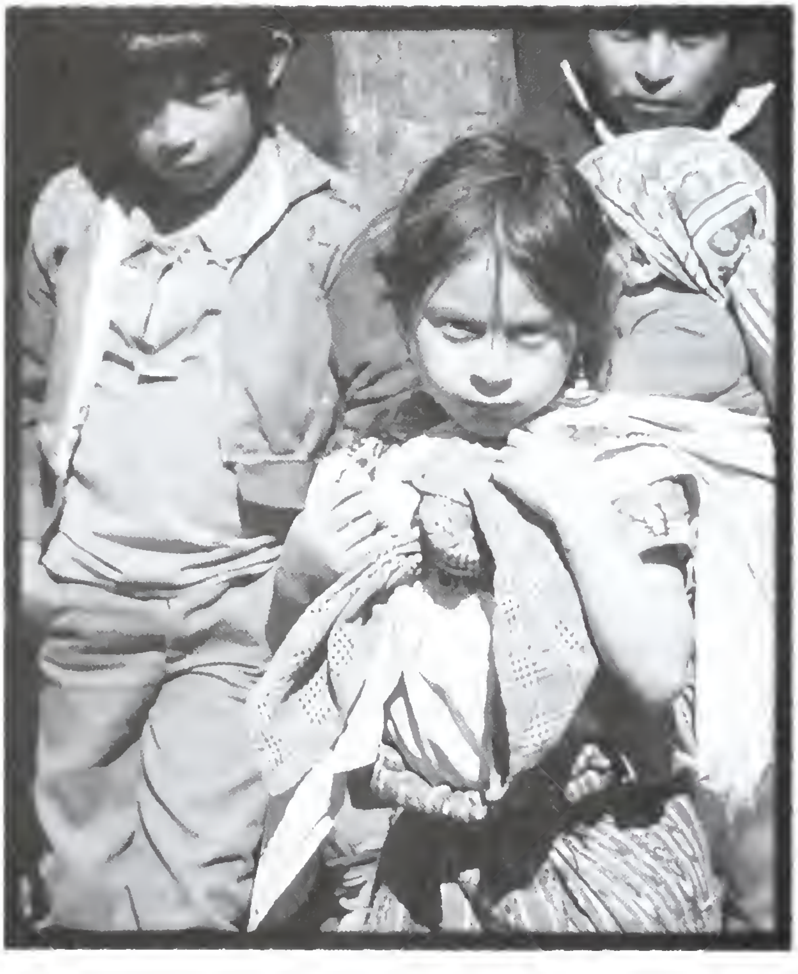
"I've been haunted by this ever since. Was it my bullet or somebody else's that killed him? I guess I'll never know."

This deep connection of one human to another struggles to remain intact when there is so much pulling us apart. On the modem battlefield, soldiers need never confront their enemy or hold their fire until they see "the whites of their eyes." Missiles are launched at targets over the horizon; bombs are dropped from 40,000 feet. By making warfare more "humane" in removing the enemy from our sight, we have made it less human.

Certainly war is not alone in rending human relationships. Young women from villages in countries around the world are tricked into visits to large cities, where they are beaten and forced into prostitution. Can they hope to have a healthy relationship with a man in their lifetime?

Children and adults busy themselves in factories located at the perimeter of the developed world making products for that world—the toys, shoes, and clothes of a consumer society in which they will never participate. While they work long hours in dreadful conditions, a single toy they have produced will sell for more in the store than they will earn in a month. Do those of us who consume these products feel ourselves in a relationship with those who made

If we want peace in our world, we must restore the connection of one human being to another. Until this restoration, we will certainly face round after round of violence born of rejection, resignation, and abuse.



them? Or are they impersonal cogs in a global assembly line, feeding the appetite of those who can pay?

A young black man in the US came home from a Christmas shopping trip to the mall. His mother knew immediately that something was wrong. "What is it, Son?" "Mom, I was stopped in three different stores and searched; they thought I was a shoplifter." What was his crime? He was young, black, and he wore a baggy jacket. He later told his mother that he wasn't sure he could ever get a fair chance in this society. "I'm afraid he's losing hope," she lamented. How can a society where some people live in fear and others are driven to despair long exist?

If we want peace in our world, we must restore the connection of one human being to another. This connection is strained by racial, economic, gender, ethnic, and religious differences, as well as by technology and societal developments that run ahead of our ability to understand them or turn them toward good. Political, military, and religious leaders pit us against each other. Yet, until this human connection is restored, we will certainly face round after round of violence born of rejection, resignation, and abuse.

Throughout the Bible, God calls us to see others—even and especially those unlike us or unliked by us—as kindred. "Am I my brother's keeper?" is answered in the unmistakable affirmative. And not only for Cain, but for God's people throughout the Scriptures. In Christ, this human connection receives its most ringing affirmation. Jesus' respect for others extended to those whose rightful place in the human family was most in question—foreigners, enemies, women, children, the sick, and the sinful. Even as he made his way toward Jerusalem, the city of destiny, Jesus' respect for others was clearly manifest as he easily was turned aside by forgotten ones calling out from along life's road.

That God has placed within the human heart a tie that binds us to one another is perhaps the saving grac of the human family. This slender thread often seems to be all that stands between us and our self-destruction as a human family.

Brethren may have a special calling to nurture this bond between people. We have been willing to see in others the image of God and the person of Christ. This has led us into programs of service and peace. We have worked for justice and equal opportunity. We have not been willing to force others or one another into particular ways of thinking or actin or believing. We have tried to have regard even toward God's

creation, recognizing this as a relationship that deserves our respect in an era of increasing domination of the creation by humanity.

It remains to be seen, however, whether we are able to meet the challenge of the current day. The forces pushing us toward further dehumanization of others are escalating. In turn, we must escalate our efforts as well.

These efforts need not be complex. Indeed, simplicity is the order of the day in a increasingly complicated world. We can begin this way:

- Walking through each day prayerfully. That is, opening ourselves to God's leading in every relationship and each situation.
- Cultivating Christlike compassion for others. Respond sympathetically rather than critically to people who deviate from society's norms, be it in appearance or philosophy or action.
- Removing barriers between ourselves and others. Walking or biking brings one closer to others and to the natural world. Developing friendships that draw us toward greater openness and self-awareness deepens the sense of personal well-being necessary for healthy relationships.
- Entering situations that stretch us and our understandings of others. Going on a work/study tour to another part of the country or world increases our perception of the hopes and struggles of other people, as does riding the bus or visiting a nursing home.
- Scrutinizing forms of entertainment or political discussion that demean others or trivialize our relationships, thus fending off tendencies to absorb the same attitudes we denounce.
- Living by the natural cycles and within God's created order. We then begin to move from dominance to dominion of the creation, caring for what God has entrusted to us.
- Taking ourselves and our point of view less seriously, while taking our faith and its call to radical Christian living more seriously. This will lead us toward greater love for all people and greater willingness to confront the forces that drive us apart.

In a rapidly changing world, the human heart is perhaps the one thing that is constant. And if my friend is correct, God has graced our hearts with an unquenchable yearning for the ties that bind. May we nourish this yearning within ourselves and our world. Blest be the ties that bind!

David Radcliff is director of Denominational Peace Witness on the World Ministries Commission staff.

In his steps

by Kenneth L. Gibble

"For Brethren, 1 Peter 2:18-25 still remains the most important passage in the New Testament."

So say Kenneth M. Shaffer Jr. and Graydon Snyder in their book *Texts in Transit II*, published by Brethren Press.

Oh really? First Peter certainly has not been *my* favorite book in the New Testament. But after reading the claim made by Shaffer and Snyder, I figured maybe I ought to go back and read 1 Peter all the way through.

After I finished, I sat there shaking my head. What an impossible book! It seems woefully out of touch with life as I experience it. Consider just a few cases in point.

1) The Christians in Asia Minor to whom this letter was addressed were undergoing severe persecution for their faith. They are urged to rejoice that they can share in the sufferings of Christ, who gave himself for them.

I have not had to undergo persecution for my faith. My life has not been at risk; my property and my status in the community are not threatened.

2) The Christians who received this letter were looking expectantly for the end of the age. They believed that Christ would return triumphantly in the clouds within their lifetime. That expectation helped them endure their suffering, and it influenced everything they said and did.

What a contrast with our own situation. At some points during the Cold War, the possibility of sudden mass destruction of the planet did seem real. That fear, thank God, has waned in recent time. And although there always are some people who keep predicting doomsday of one kind or another, very few of us actually believe the end is just around the corner.

3) Many of the believers in Asia Minor were at the bottom of the social ladder. Some of them were slaves; many of them were women. They could not realistically look forward to an improvement in their status in their lifetime. Their hope lay in the world to come, in (as the writer of this letter put it) "the glory to be revealed."

Again, what a contrast with life as we know it. We take for granted that, by hard work and good fortune, nearly anyone can come up in the world.

You can understand why my first reaction was to wonder what relevance 1 Peter has for life today.

But that wasn't my only problem. As I read these chapters, I came across some things that made me very uncomfortable. Again and again, the writer calls on his readers to be submissive. They are to accept the legitimacy of the governing authorities, the same authorities who were persecuting them.

Then there is the matter of slavery. Here's what 1 Peter advises: "Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh" (2:18).

Elsewhere in this book, wives are instructed to accept the authority of their husbands, even if those husbands do not live by Christian teachings. Women are specifically referred to as the "weaker sex."

All this, as I say, went against the grain of values that are important to me, values such as human dignity and freedom. I have learned how dangerous it can be to tell those who are victims of an abusive spouse or employer or parent that they should just put up with the abuse. It is wrong to advise victimized people to overlook what has happened to them and tell them to go back to abusive situations.

As I thought about such issues, I wondered how and why the early Brethren had cherished this book of the Bible. Even more, I wondered if 1 Peter had any relevance for us who bear the name Brethren in the last decade of the 20th century.

So I went back and reread the book. As much as possible, I attempted to put aside my modern biases. This time I tried to imagine how I would have reacted had I been a slave living in the first century.

I discovered, to my surprise, that there was some very good news in this letter. Listening with first century ears, I hear a message of encouragement and reassurance:

> *Though my status in my master's household is that of slave, in the community of faith I am an equal of everyone. As part of the company of fellow Christians, I understand what it means to have human dignity. How gratifying is the part of the letter where I and my Christian friends are called "a chosen race, a royal priesthood, a holy nation." How wonderful to be told, "Once you were not a people, but now you are God's people."*
>
> *Yes, my friends and I live in fear of persecution. The writer of the letter acknowledges our suffering and encourages us to remain steadfast. He reminds us that Jesus suffered for us, and he quotes the book of Isaiah, where it says, "With his stripes we are healed." I know what it's like to feel the lash of my owner's anger on my back. Jesus suffered that for us, bearing our sins in his body on the cross. So our suffering is a way of showing our love for him. This letter reminds us that our brothers and sisters in the faith are suffering all over the Roman Empire.*
>
> *The letter also urges all of us in this little church to encourage each other, to remain constant in love for one another, for, as the writer puts it, "Love covers a multitude of sins." How true that is. And near the end of the letter, there is a wonderful invitation to cast all our anxious care on God because God cares for us.*

Sometimes, putting yourself in someone else's shoes is the best way to gain new understandings. For the early Brethren, living also in a time of persecution, the words of 1 Peter gave them great encouragement. They were especially drawn to the words in 2:21: "For to this [suffering] you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps."

Alexander Mack had this text in mind when he wrote in *Rights and Ordinances,* in 1715: "Observe well, that the true believers and lovers of the Lord Jesus have always looked steadfastly and single-mindedly to their Lord and Master in all things. They follow him gladly in all of his commands, just as he has told them to do, and he has shown them by his own example."

The importance of following Jesus has been the predominant theme of Brethren teaching ever since. Our baptismal vows include a pledge to live according to the example and teaching of Jesus. Obviously, we cannot fully emulate him. We are not expected to be itinerant preachers. We cannot duplicate his life of love. Very few of us will die a cruel death. But Jesus is our example, our pattern of what human life ought to be. With God's help we strive, like Jesus, to put service to others ahead of personal gain. We ask God to help us follow in the steps of the man from Nazareth.

Is there danger here? Critics have argued that the attempt to follow the moral example of Jesus leads to the notion that one can be saved by works instead of faith. It can lead, say some, to the sin of perfectionism and smug self-righteousness. It produces a bunch of idealistic "do-gooders," who fail to take seriously the reality of evil in the human heart. It fosters guilty despair in those who feel they just aren't good enough. After all, argue such critics, Jesus was divine and we are human. So isn't it absurd to pattern our lives after his?

Brethren have acknowledged the dangers of trying to follow in their Master's steps. They realize that, on their own, they are doomed to fall short of perfect discipleship. They know that following Jesus does not mean to copy everything he did, but rather to live in keeping with the spirit of his life and example.

Brethren have also recognized that many people do indeed view them as naive "do-gooders." But they know the world has always tagged that label on Christians. They take seriously the biblical commandment to do good, a phrase that appears no fewer than seven times in 1 Peter. They prize the motto that hung on the wall of the colonial printer Christopher Sauer: "For the glory of God, and my neighbor's good."

Observers of the religious scene in America today tell us that fewer and fewer people care much about denominational ties. They tell us that congregations that want to attract large numbers and have successful church programs would do well to appeal to what people want today: They want a place to socialize; they want child care for their kids. Churches are urged to learn the lessons of the marketplace, to be aware that a consumer mentality exists, and to get with it.

I don't deny the reality of this consumer mentality. But I am uncomfortable with setting a course for our church based on marketplace strategies. Our top priority in the coming years must be what the top priority has been historically for Brethren—following in the steps of Jesus. That means we will sometimes be *out* of step with the surrounding culture. But it also means we have the freedom to speak out boldly in Jesus' name for what is right. It means doing good will be more important that doing what is popular. It means reminding ourselves often that Christ calls us to be faithful rather than successful.

So I have changed my opinion of 1 Peter. Maybe it ain't so far-out after all.

Kenneth L. Gibble is co-pastor of Arlington (Va.) Church of the Brethren and promotion consultant for Messenger.

Who sorts the fish?

by Jimmy R. Ross

"Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous" (Matt. 13:47-49).

The church fails when it does not do enough. We talk a lot about that. But the church also fails when it does *more* than it is called to do. We don't talk enough about that.

The parable of the net teaches a truth that every generation of Christians needs to learn. Stated simply, it is this: The church is not synonymous with the kingdom of God. Our failure to realize that basic truth leads us (the church) to do *more* than we are called to do.

One commentator, Alan Richardson, in *A Theological Word Book of the Bible*, points out that "the church in the New Testament is never triumphant, always militant. The church triumphant would be identical with the kingdom of God. . . ." And the church is not the kingdom of God. The Greek word used for church in the New Testament is *ecclesia*—a term that is separate and distinct from the kingdom of God. *Ecclesia* describes an assembly of people who have been summoned for a particular purpose. And the nature of this community is continually qualified or defined by the One who summons it.

The church is defined by God, who calls the church into being through Christ for a very specific task in the work of the kingdom. In other words, the church is not meant to become the kingdom; the church is meant to *do the work of* the kingdom.

We look to Jesus and his calling and ministry to understand the church's task. Mark says that Jesus came into Galilee preaching: "The time is fulfilled, and the kingdom of God has come near; repent and believe in the good news" (Mark 1:15). That is the church's task—to preach the kingdom, spread the good news of the kingdom, work in and for the kingdom . . . and ultimately be received up into the kingdom when it is finally fulfilled.

The parable of the net implies that the church is subservient to the kingdom, that the church is limited in its scope and task. The church fails when it attempts to do more than it has been called to do.

The parable of the net says much about the nature and task of the church, although the word "church" never appears in the parable.

Fishing in Palestine, in Jesus' day, was done in two main ways. One way employed the use of the casting-net—the *amphiblestron*. It was a hand net that was cast from the shore like the one referred to in Matthew 4:18: "As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net *(amphiblestron)* into the sea. . . ."

The second way of fishing was with the drag net—the *sagene*, what we call the seine net or trawl. Such is the net in the parable we are considering. This was a great square net with cords at each corner, and weighted so that, at rest, it hung upright in the water. One end was fastened to the shore and the other to a boat—or between two boats. As the one boat moved, the net was drawn into the shape of a great cone and into the cone many kinds of fish were swept.

Significantly, this net required several people to handle it, while the hand net could be used easily by a single person. This suggests that the early Christians understood the parable to be directed toward the church and not just to the disciples as individuals.

Nevertheless, Jesus' story would have had special meaning for those disciples who were fishermen. They knew how it felt to draw in the heavily weighted net, filled with fish and sea life of many kinds. They well remembered bringing the squirming catch to the beach and carefully sorting it out. The fish without scales and fins, which the levitical law forbade as food, they threw away. The edible fish they kept to sell. They would never have thought of their work as a parable to describe the kingdom, much less used it to define the church's task in that kingdom.

But the parable has an interesting twist. In God's kingdom, the ones who cast out and draw in the net are not the same ones who do the sorting. It is the angels—God's emissaries—who will do the sorting. They "will come out and

eparate the evil from the righteous" Matt. 13:49).

In essence, the parable says that the isciples—or the church—are called to ast out the nets and pull them in. Our ocus and attention, our energy and ffort are to be directed at casting out nd drawing in the net. We are not xpected to sort the catch or clean the ets. That responsibility rests with God nd God alone. When the church gets aught up in any activity that has to do vith sorting the catch or cleaning the ets, the church stands in danger of ailing because it is doing *more* than it is alled to do.

The point of the parable is consistent vith Jesus' teaching, call, and expecta- ion. Remember the words Jesus spoke o the fisherman whom he called to ollow him: "Follow me, and I will make ou fish for people" (Mark 1:17). All of s are familiar with this very effective etaphor Jesus used for the work that he nd the disciples were doing. The arable in Matthew about a fishing net is onsistent. It uses the same metaphor.

But Jesus, in the parable, expands, explains, and even defines the role of the church in carrying out this work. The point is simple, but profound. When you fish with a drag net you can't select your fish beforehand. The net is all inclusive, so that the catch will be a mixed one. The drag net does not—and cannot—discriminate. It catches up all kinds of things in its course through the water. There is no way to avoid that.

This parable speaks to a struggle that has been with the church since its beginning. The church has wrestled with two views of itself down though the centuries. There are those who argue for what may be called the exclusive view. They want a pure church. They feel that the church is for good people—people who are fully committed, people who are quite different from the world. Most importantly, they are people who are like those with the exclusive view. So they set up all kinds of rules and standards and requirements to make sure that the "bad" fish are separated from the "good" fish.

The view attracts us and, sadly, it can be made to sound biblical. But it is not supported by the parable of the net. Such a view won't work because it leads the church to do more than it is called to do. By necessity, it places us in the position of having to judge. And we are told over and over in the New Testament that we must not judge. We can't be trusted with the responsibility.

The story is told of a pastor who was visiting one of his parishioners, and as they were talking, the conversation began to lag. The woman of the house, wanting to pick up the conversation, pointed out her window to her neighbor's back yard, where the wash was hanging on the line. She said, "See that lady next door and the wash she hangs out? See how dirty it is? She never hangs out a clean wash."

The pastor felt somewhat uncomfortable. He tried to change the subject, and quickly drew the visit to a close. As he was departing from the house, the woman of the house walked out on the front porch with him, where the wash next door was clearly visible to them. They both realized at the same time that the wash was sparkling white, just as white as any wash could be. The truth began to dawn on them that it was not the neighbor's wash that was dirty; rather, it was the *window* through which they viewed the wash.

The other view of the church—what may be called the inclusive view—is supported by Jesus' parable. It holds that the church must be open to all. Like the drag net, the church, as a human institution, is bound to consist of a diverse mixture. As those who "fish for people," we must be prepared to cast the net of the kingdom widely over all of society. The Good News—the Gospel—is for all. As C.H. Dodd, in *The Parables of the Kingdom,* points out, "The mission of Jesus and his disciples involves an undiscriminating appeal to all people of every class and type."

The parable of the net speaks to the reality that both good and bad exist together in the world and in the church. The net gathers all kinds and many kinds. People, good and bad, are caught by the net. The church asks, "How can we know which is worthy, and which is worthless?" We can't. We aren't expected to know. We are not called to execute judgment. The church casts the net, but doesn't separate the fish. It is our duty to gather in all who will come; not to judge; not to separate. God judges (Matt. 13:49). We don't.

During a war a soldier died and his two friends desperately wanted to give him a decent burial. They found a cemetery in a nearby village. It was a Roman Catholic cemetery, and the dead man had been a Protestant. When the two friends found the priest in charge of the burial grounds, they requested permission to bury their friend, but the priest refused because the man had not been a Catholic. When the priest saw the friend's disappointment, he explained that they could bury their friend outside the fence. This was done. Later, they returned to visit the grave, but they couldn't find it. Their search led them back to the priest and, of course, they asked him what had happened to the grave. The priest told them that during the night he was unable to sleep because he had made them bury their friend outside the fence. So he got up and moved the fence to include the dead soldier.

The kingdom of God is like a net—all inclusive. The church is called to do no less. And it is called to do no more.

Jimmy R. Ross is pastor of Lititz (Pa.) Church of the Brethren.

From the General Secretary

Another way of living

The new year brings the desire to change, to begin again, to do it right this time. We hope to find another way of living that will lift our lives to a new level. Never mind the fact that last year's resolutions were forgotten; this is a new year.

When Alexander Mack, the earliest leader of the Brethren, was asked how one could distinguish the Brethren he said, "You will know the Brethren by the manner of their living." When the joy of God's acceptance of us through Jesus Christ fills our hearts, that joy will show itself in the way we live.

Recently the General Board employed a company called Communicorp to help us find phrases ("identity lines") that our people can use to invite others to join with us (December, page 6). Communicorp interviewed our people in small "focus groups" across the church. They also spoke to people at the Wichita Annual Conference. In particular, they asked, "Who are the Brethren?" and "Why are you a member of the Church of the Brethren?"

They were surprised to find that most people had great difficulty answering these questions. Even our more educated members often were tongue-tied. Communicorp observed that we are marvelously inarticulate about what we believe.

Our silence may be, at least in part, because we would rather be known by our manner of living than by our many words. It may also indicate, however, that many of us do not know how to answer the questions. Indeed, we may even be ashamed of what we believe. Brethren often apologize by saying, "You probably never heard of us," or "We have some unusual practices." Communicorp suggests that when we abandoned plain clothing, we lost important symbols that spoke for us. Furthermore, we should not assume others will not be interested in what we believe. Let them make that decision for themselves.

Communicorp suggested that we cannot fill the void of our silence with new programs, new leadership, return to heritage, or tracing our blood relationships. Rather we need phrases that point us to our true identity. They offer, "Another way of living," to refer to our style. "Continuing the work of Jesus. Simply. Peacefully. Together." These lift up our identity.

These phrases are taken from conversations with many Brethren. They touch Alexander Mack's "manner of living." We are centered in the work of Jesus who is the Christ, God with us. Simple living is today's version of plain clothes. Living peacefully in a violent world is the heart of the work of Jesus. All we are and do is together, for we are a family, a people, the body of Christ.

The work of Jesus includes baptism, washing one another's feet, the Lord's supper, anointing the sick, ministering to those in need, and sharing the message of God's saving love with all who will receive it. These identity phrases can be a powerful indicator of God's direction for us.

Recently, Peter Drucker said churches will be strong when they 1) emphasize what they really believe, 2) do not apologize, 3) give people a choice, and 4) expect people to change. Could he be speaking about another way of living? This is a new year. Need I say more?—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

stepping
STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

"The road to hell is paved with good intentions." My mother's words echo in my ears as I rummage through the rubble of 1994's New Year's resolutions.

First there were the birthday cards. It was a great idea. I *intended* to send them out to everyone in my congregation. My effort, however, broke down by August.

Then, of course, there are the 10 pounds I *intended* to lose. I make the same resolution every year. And every year it is abandoned before Easter.

Next on the list are the books I *intended* to read. It's really an impressive lineup of titles. It boggles my mind to consider how smart I'd be if I actually read them.

Finally I consider the projects I *intended* to start—the upholstery that needs cleaning, the pants that need hemming, and the shelves that need stripping.

Why, oh why, is it that "the best laid schemes of mice and men gang aft a-gley; an' lea'e us nought but grief and pain"?

I know the answer to that question. And (with all due respect to Mom) it's got nothing to do with Hell.

It has to do, first of all, with the fact that all too often we make such resolutions based *not* upon what we really *want* to do, *but* what we *think* we *ought* to want to do.

Take my projects, for instance. I should know better than to make resolutions that require advanced sewing, cleaning, elbow grease, or artistic talent; I'm totally intimidated by that stuff. What's more, there are people who actually earn their living doing such things. So for 1995, I've resolved that I will improve the economy by providing work for those people.

And the list of theological and clinical journals: If I ever decide to go for my doctorate, I'm sure someone will see to it that my mind gets improved by such literature. But for the time being, I'm a pastor, not a professor. And while I may have forfeited academic challenges this past year, I *did* manage to read through the *Chronicles of Narnia* with my son. So 1995's "reading resolution" get adjusted to "more pleasure and joint-reading."

The second reason we flounder at our resolutions is a matter of perspective—a variation of the question whether the glass is half full or half empty.

Back to the birthday cards: True, I didn't make it through the *whole* year. But I *did* make it through more than half the year. And it's still a great idea. That one stays on for 1995.

As for your own list of 1994 resolutions, my guess is that for the things you *didn't* achieve, you'll find that one of both of the reasons mentioned above apply.

If you realize you made a resolution according to someone else's agenda, then it's time to define your own desires and adjust your aspirations accordingly.

If you started out strong and finished weak, then your solution lies in "Try, try again." Chances are, you *did* make progress and just need to remember Galatians 6:9: "So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up."

So if you look behind you and see a trail of discarded resolutions, it's time to re-examine your motives and refocus your goals. That way, you can turn the good intentions on the path at your feet into—stepping stones for growth.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

Check your sources ☑

by Judy Mills Reimer

My seven-year-old knees were pounding together as I stood before the parents gathered for our annual second-grade assembly for the PTA. This was only my second performance on a stage, not counting the Christmas pageant each year at church.

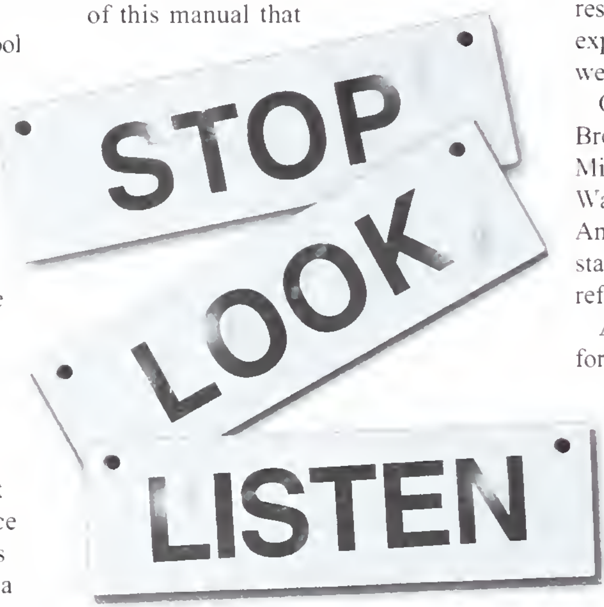
For the PTA assembly, we had practiced daily on the stage of Grandin Theater, across the street from our school in Roanoke, Va. Performing to the empty seats of the theater had been more calming than saying my "piece" to an ocean of strange adult faces. My knees kept knocking, but I folded my hands in front of me as directed by my teacher, Mrs. Moxley, and began to speak. I actually heard the words coming from my mouth:

> "Stop, look, and listen, before
> you cross the street.
> Use your eyes. Use your ears.
> And then use your feet."

That public performance is my first memory of recognizing the importance of following rules. This assembly was on safety. Our school was located on a busy highway. All of us students walked to school or were brought by our parents. These were the days before busing to public schools. We learned that accidents happened when the drivers of the cars did not follow the rules of the road, and if we students failed to follow the safety caution of the little jingle of my public performance.

Twenty years later, I was teaching second grade in Roanoke. The memory of my second-grade year came to life as my class studied an unit on safety. We imagined what the highways would be like if all drivers decided to drive their cars whenever and however they chose without following the traffic signals, the solid lines on the pavement, or obeying the speed limits. Very quickly my students were describing a chaotic mess.

That same chaotic mess can happen within the body of Christ if we decide not to follow the rules/guidelines within the structure of the community. It goes without saying that we are to follow the guidelines taught to us by Jesus Christ through the Scriptures. Within those guidelines, we, as the gathered community, are to educate ourselves and others about our denomination's *Manual of Organization and Polity* as approved by Annual Conference.



We learn from the introduction of this manual that "organization and polity reflect an understanding of the nature of the church and the primary spiritual directive that motivates a religious body." The Brethren use Acts 15 as a model for how "the church can experience continuity and still make new decisions and set new directions." Our manual has chapters on Annual Conference, the General Board, the district, the congregation, the ministry, property holdings, and financial resources. The guidelines in this manual help us live in community while "continuing the work of Jesus. Peacefully. Simply. Together."

The young people who attended the workshop I led at National Youth Conference on "Disagreeing in the Church" radiated energy as they listed the issues they believe our denomination should be discussing—age for baptism, clapping spontaneously during worship, human sexuality, the death penalty, genetic engineering, assisted suicide, and gun control.

At the close of each workshop, I felt pain as many of the adults (who had been there to listen, not to speak) came forward to examine and explore the Church of the Brethren Annual Conference statements that I had shown as resources for the workshop. Many expressed surprise that our statements were in printed form.

Our statements are available through Brethren Press or Annual Conference Minutes. The Church of the Brethren Washington Office produces an index of Annual Conference and General Board statements and resolutions, a handy reference piece.

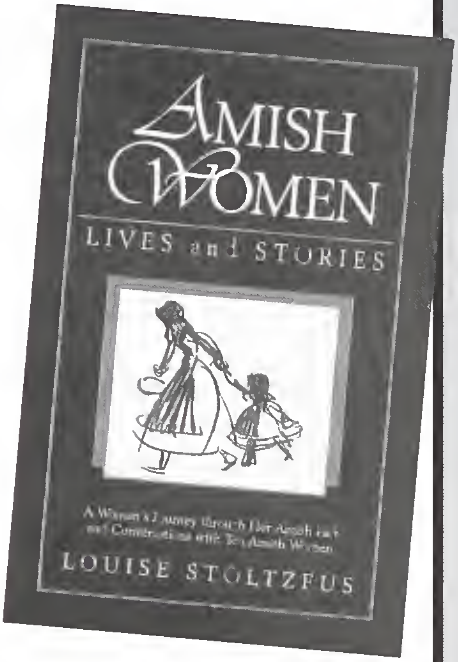
As the body of Christ, it is important for us to understand how the delegate body of Annual Conference has spoken on issues. My "soapbox" message for 30 years has been "If we don't like our church's stand on an issue or our process of doing business, we need to work within the process to change the statement and/or the process."

Ask your pastor, your district office, or the Annual Conference office if our denomination has a statement on your question or concern. Challenge your Sunday school class or covenant group to study our Church of the Brethren statements. It is important for us to know our identity and how we stand on issues as we invite the unchurched to follow Jesus Christ, looking though the window of the Church of the Brethren. On our journey together, the *Manual of Organization and Polity* and Annual Conference statements are our road maps as we forthrightly discuss our stance on current issues. We need to "stop, look, and listen" with love and respect as we seek the mind of Christ together.

Judy Mills Reimer, of Goodview, Va., is a member of Williamson Road Church of the Brethren, Roanoke, Va. She is an ordained minister and the moderator of Annual Conference.

Stories of Women

Amish Women: Lives and Stories, *by Louise Stoltzfus*


AMISH WOMEN
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LOUISE STOLTZFUS

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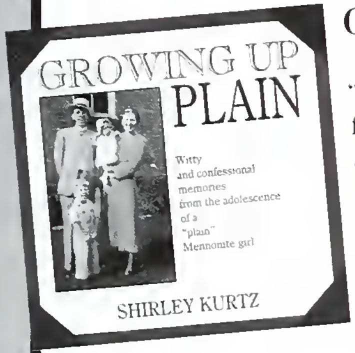
GROWING UP
PLAIN
Witty
and confessional
memories
from the adolescence
of a
"plain"
Mennonite girl
SHIRLEY KURTZ

Growing Up Plain, *by Shirley Kurtz*

What is it like to be a young woman who dresses "plain"? How does it feel to be so identifiably different? What allowed Shirley Kurtz to find warmth and humor in her Mennonite upbringing?

In this witty and lightly confessional memory, Kurtz unearths the painful and hilarious details of marching through adolescence.

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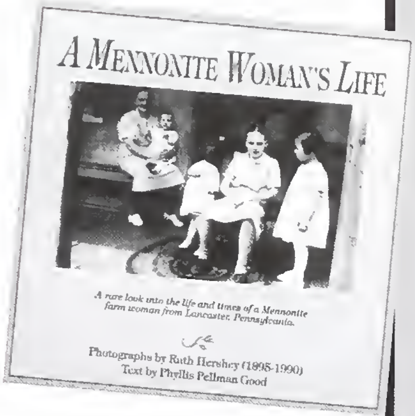
A Mennonite Woman's Life
photographs by Ruth Hershey (1895-1990)
text by Phyllis Pellman Good


A MENNONITE WOMAN'S LIFE
A rare look into the life and times of a Mennonite farm woman from Lancaster, Pennsylvania.
Photographs by Ruth Hershey (1895-1990)
Text by Phyllis Pellman Good

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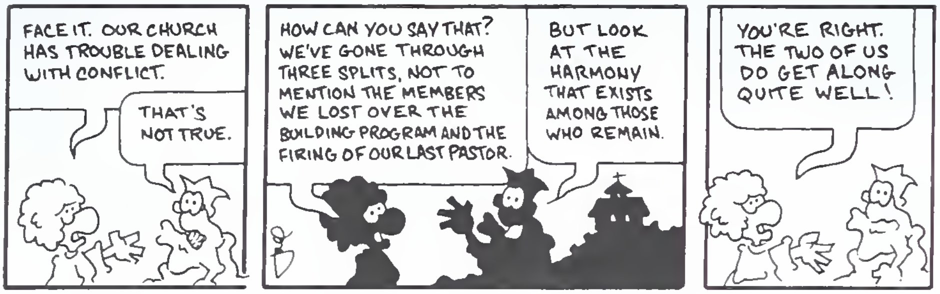
FACE IT. OUR CHURCH HAS TROUBLE DEALING WITH CONFLICT.
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Letters

Thanks for the house

The November MESSENGER provided excellent coverage of National Youth Conference (NYC). I tremendously appreciated the opportunity to address the youth at Fort Collins. And, as president of Habitat for Humanity International, I am so grateful to the Brethren youth for building a Habitat for Humanity house in the parking lot during the NYC week (November, pages 13, 16).

My Brethren supporters may be interested in my latest book about Habitat for Humanity, *The Theology of the Hammer*.

Millard Fuller
Americus, Ga.

(Anyone interested in the book may contact Habitat for Humanity International, 121 Habitat St., Americus, GA 31709-3498; tel. (912) 924-6935.—Ed.)

Helman overvalues psychiatry

Patricia Kennedy Helman's article, "Pondering the Word" (November, page 24), illustrates one reason why the church currently is struggling.

She presents the opinions of psychiatrists such as Carl Jung and Karl Menninger right alongside scriptures such as John 3:16 and Galatians 3:28. When we attribute equal authority to psychiatry and scripture, we should not wonder why the church is in trouble.

The church today is akin to the people of Judah during the reign of

---

The opinions expressed in Letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *editor, 1451 Dundee Ave., Elgin, IL 60120.*

Mark Your Calendar for Spring '95

YOUNG CENTER EVENTS

at Elizabethtown College

"Recent Trends in Anabaptist Research," a seminar on January 28
—John S. Oyer, Young Center Fellow

"The Radical Reformers," a 3-part lecture series
February 9, *The Anabaptist Critique of Classical Protestantism*
—Donald F. Durnbaugh
February 23, *The Reformers' Critique of the Anabaptists*
—John S. Oyer
March 16, *Early Anabaptist Spirituality*
—Daniel Liechty

The Durnbaugh Lectures, three presentations on March 29-30
"Vignettes of Brethren History"
—Carl Bowman, author of *Brethren Society*

Annual Banquet, May 1
"Behind the Scenes of Brethren Life and Thought"
—Christina Bucher, editor of *Brethren Life and Thought*

Summer Conference, June 11-13
"The Cultural Transformation of the Brethren:
Understanding the 20th Century"

The conference will focus on two new books on the Brethren: *Brethren Society* (The Johns Hopkins University Press, April 1995) and *Moving Toward the Mainstream* (Good Books, June 1995). Speakers include Jeffrey Bach, Carl Bowman, Christopher Bowman, Dale Brown, Christina Bucher, Donald F. Durnbaugh, David Eller, Donald Fitzkee, Nadine Pence Frantz, Paul Grout, Wallace B. Landes, Jr., Steve Longenecker, Donald Miller, Frank Ramirez, Stephen Breck Reid, Judy Mills Reimer, Murray Wagner, Virginia Wiles, and Dawn Ottoni Wilhelm.

All events will be held in the Young Center on the campus of Elizabethtown College. For registration or information on all the events write or call The Young Center, Elizabethtown College, One Alpha Drive, Elizabethtown, PA 17022. (717) 361-1470.

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The Washington office provides members of the church free and concise information about current federal policies within the context of our Brethren tradition. In addition to the one page monthly newsletter **Witness to Washington**, you can receive information on specific areas of interest by requesting a list of our current issues. Some issues include:

health care reform
conscientious objection
environmental concerns
death penalty
military spending
homelessness
women's justice
handgun control
Latin America
Africa/Middle East
arms sales
church and state

If you are interested in promoting national and international efforts for a world of greater peace, justice and stewardship of God's creation, send your name and address to **the Church of the Brethren Washington Office, 110 Maryland Ave., NE, Box 50, Washington DC 20002** or call **(202) 546-3202**.

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King Josiah, essentially living without the Word of God. But, in 2 Kings 22, when the book of the law was rediscovered, King Josiah tore his clothes in repentance and led the people in a renewal of their covenant with the Lord. The people vowed to follow God and keep his commandments.

The Church of the Brethren needs such a repentant renewal of our covenant as people who vow to believe and live God's Word . . . even if that means going against what popular culture conjures up, and especially if it requires dispelling what psychiatrists suggest.

Without absolute adherence to the authority of the Bible as God's Word, the church will remain in spiritual infancy, "tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming" (Eph. 4:14, NIV).

Jamie Bake
Bridgewater, V

Judicious choice of materials

Thanks for the judicious choice of materials in the October MESSENGER.

My parents knew Wilbur and Mary Stover, and their names and the India mission were familiar to me before I could read. Because I also knew the Emmert Stovers and Cleo and Miriam Stover Beery, I enjoyed the Wilbur Stover article even beyond the historical information it contained.

I recall Don Durnbaugh's remarks about Brethren heroes at NOAC II (December, pages 15-21, this issue). Th Stover article and Jan Schrock's "I called Dan West 'Dad'" call to mind some who fit the hero category. The October editorial also calls attention to heroes.

I also appreciated Lamar Gibble's dealing with the present situation in India. I recall heated discussions at som Annual Conferences concerning the "breakaway group." Change has to be.

Esther Fr
Mount Morris, I

On nurturing Brethren youth

ill Bowser

1960s nurturing was right there

disagree with the editor in "Will There e any Stars in Our Crowns?" (See ovember, page 32.) I was a child of e '60s, and I didn't feel neglected or ndernurtured by the denomination.

On second thought, it is general ecretary Don Miller with whom I isagree (November, page 22), where he otices "a radical decline in youthful yalty to the church beginning about e time of the Vietnam War." Unlike e general secretary, I was a youth in e '60s and '70s. And, unlike the ditor, I was actually in the US at the me.

I was born in 1957, so I thought the 0s were normal. (Come to think of it, still do.) My sister came home from ational Youth Conference at Cornell niversity in 1966 telling us she was ught there "If you see something rong, protest it." Well, some of the YCers objected to the modern music sed in one worship service and protested" by walking out. Then the dults who had planned the conference ot bent out of shape, just because the outh had done exactly what they were ld to do.

What this tells me now (and what I stinctively knew then, at age nine) is at there is a difference between *urturing* youth and *controlling* youth. urturing means not controlling the sults; at some point you have to let go.

---

o hold in respect and fellowship those in the urch with whom we agree or disagree is a aracteristic of the Church of the Brethren. It is to e continuation of this value, and to an open and abing forum, that "Opinions" are invited from aders.

We do not acknowledge our receipt of obvious Opinions" pieces, and can print only a sampling what we receive. All "Opinions" are edited for iblication.

Take, for example, the current move in some (mostly Baptist) churches to have youth sign pledge cards in which they promise to remain virgins until they get married. This has received a lot of media attention. But it isn't *nurturing*, because the adults haven't really let go. What happens if a youth refuses to sign? Presumably, they get *shamed* into signing. Rather than teaching their youth how to speak a prophetic no, these churches really are teaching their youth to *conform to peer pressure* (read *church-peer* pressure)—the exact opposite of the intended goal.

My maternal grandfather, elder Isaac Kensinger, who was a member of the conservative Brethren in Christ church until he married, used to say, "It's in the churches that preach the most about no smoking, no drinking, no dancing, and no card playing that the teenage girls get pregnant." My grandfather didn't live to see the '60s (he died in 1959), but his youngest child (my mother) was born in the "roaring '20s," when the sexual revolution *really* began, and young people discovered rumble seats. If my grandfather understood the difference between nurturing youth and controlling them, I see a difference between nurturing youth and *inspiring* them.

Yes, I thought the '60s were normal . . . and also *inspiring*. Starting in the summer of 1965, when "The Sound of Music" was in the theaters and Annual Conference was in Ocean Grove, I went to Conference almost every year for a decade. It was *inspiring* to watch the Church of the Brethren reaffirm the historic peace position against the background of the Vietnam War. Maria von Trapp, eat your heart out!

Reading about the death of Ted Studebaker, who was killed while working in rural development in South Vietnam, was not merely sorrowful, but also *inspiring*. Hearing that Dean Kahler was wounded in the Kent State shootings was *inspiring*, too. I felt that I

MAC FACTS

WHO	Six alumni of McPherson College
WHAT	Each one a pastor of the Wenatchee Brethren-Baptist Church
WHERE	Wenatchee, Washington
WHEN	Established in the early 1920s, the church became federated 25 years ago with an American Baptist congregation. McPherson College alumni who have pastored the church are **Jay Vernard Eller '25** (1932 to 1933) **William T. Luckett '26** (1940 to 1943) **W. Earl Breon '25** (1943 to 1944) **Wayne Crist '43** (1956 to 1961) **Kurtis Naylor '38** (1963 to 1966) **Richard Landrum '61** (1992 to present)
HOW	This information came to light thanks to **Geraldine Crill Eller '26**, who added, "This certainly proves that MC's influence extends far beyond the borders of her campus. Thank you McPherson College."
WHY	"The church has been prominent among the Brethren churches in the Northwest. It's had a tremendous influence on the community and been a catalyst for many things, with its sister congregation nearby in Sunnyslope, including a center for migrant laborers, a pre-school for poor children, and a residential facility for the elderly and people with disabilities. It's very cooperative and ecumenical in spirit." —Pastor Richard Landrum

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belonged to a church that meant something, that believed in something. And that happened without the church trying to control or even "nurture" me: In 1969 I was just entering junior high.

If the Church of the Brethren budgeted less money for youth programs back then, perhaps the money was spent on draft counseling for Brethren youth instead. If so, I call that a "two-fer," and the money was well spent.

Finally, I think back to my own experience at National Youth Conference in Glorieta, N.M., in 1974. I still have my arm band I wore in the world hunger simulation, the music I sang in the NYC choir directed by "Big Mama, and every other memento of the trip tha I managed to save. As a result of that conference, Western Pennsylvania District established its own youth choir The adults of the district either had to let us have our choir or get out of the way while we did it ourselves.

So I take offense at the idea that the Church of the Brethren has suddenly, recently, "rediscovered" youth ministry That is an insult to all the planners and attendees of the 1974 NYC, to say the very least. Neither can youth ministry (or anything else) be measured solely b the size of the budget, or even by what line items the money appears under.

When our youth see that the church stands for something important, we won't need to spend a lot of money to inspire them. And if we adults don't *act* in prophetic ways that inspire our youth, then no amount of money will be enough.

Bill Bowser is a member of Arlington (Va.) Church of the Brethren, and lives in Martinsburg, Pa.

M
Messenger
ON TAPE

MESSENGER is available on tape for persons who are visually impaired. Each double-cassette issue contains all articles, letters, and the editorial.

MESSENGER-on-Tape is a service of volunteers for the Church and Persons with Disabilities Network (CPDN), a task group of the Association of Brethren Caregivers (ABC).

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We hope to have someone on the job by February 1, 1995. Prompt response is required.

Contact Barbara Greenwald at (800) 323-8039 for further information.

CLASSIFIED ADS

MUSIC—"A Thousand Cranes of Peace," cantata for choir, words by Chuck Myer, music by Paul W Allen. 50th anniversary of Hiroshima/Nagasaki bombing in August, 1995; occasion for peace testimony. This SATB cantata of medium difficulty traces life of Sadako Sasaki; may be performed as concert piece or staged. Recommend SATB recorder choir, piano, and guitar for accompaniment; woodwind quartet and harpsichord also work well. For more info. and rental terms: Allen/Myers Musicals, 4015 Evalita Way, Sacramento, CA 95823-6360. Tel. (916) 428-9719 or 346-6234.

NOTICE—Atlanta Faithful Servant Church of the Brethren officially closed doors on May 1, 1994. We thank everyone who lovingly supported us over the years. Brethren in Atlanta area will still meet twice a year. On first Sundays in May and November we will have a "Brethren Homecoming" with a potluck love feast, communion, feetwashing service, & fellowship. For info. on meeting places or general info. on Brethren in Atlanta area contact Bob and Rose Garrison at (404) 979-7343.

NOW ON VIDEO—Professor Dale Brown's course, "Brethren in Historical and Theological Perspectives." 15-video set and user's guide provide resource material for lively discussion on Brethren ethos & spirit, history, and contemporary manifestations of Brethren life. Cost is $150. To order, contact: Terri Donley, Bethany Theological Seminary, Tel. (800) BTS-8822, ext. 1821.

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TRAVEL—Heritage tour, Oct. 9-20, 1995. Visit scenic sites of Anabaptist, Pietist, & Brethren significance in Switzerland, France, Germany, & Netherlands. Sponsored by Brethren Encyclopedia, Inc. $1,950 from New York (JFK). For brochure contact Don Durnbaugh, POB 484, James Creek, PA 16657. Tel. (814) 658-3222.

TRAVEL—Britain & Ireland with Bridgewater College President Emeritus Wayne F. Geisert. 16-day (July 10-25, 1995) tour of Bath, Wales, Waterford, Killarney, Dublin, Lake District, Edinburgh, York, Stratford, and London. Cost (round-trip from Dulles Intnl., first-class accom., all breakfasts, 11 dinners) $2,695 per person, double occupancy. Optional extension in London. For info. & brochur Britain/Ireland Tour, c/o Wayne F. Geisert, Box 4 Bridgewater College, Bridgewater, VA 22812-1599. Te (703) 828-5494 or (703) 433-1433.

TRAVEL—Grand tour of Europe—Paris, Swiss Alp Venice, Vienna, Prague, united Berlin, & Schwarzena July 10-31, 1995. For info. write to J. Kenneth Kreide 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—"Highlights of Scandinavia" tour. Visit De mark, Norway, Sweden; mini-cruise across North Se See "Little Mermaid" in Copenhagen's harbor. Visit E ward Grieg's home in Bergen, Norway. July 19-Aug. 1995 (19 days). $2,379 from New York (JFK). For in write Wendell and Joan Bohrer, 8520 Royal Meadow D Indianapolis, IN 46217. Tel. (317) 882-5067.

WANTED—Volunteer camp managers. Camp Ithiel, (lando (Fla.) seeks volunteer couple to assist camp direc with management of year-round outdoor ministry progra Responsibilities vary from office work to food service general maintenance. Stipend and housing in furnish cottage (kitchen & laundry provided). Three Church of Brethren congregations within 20 min. Come try the Flor setting. For information contact Mike Neff, Camp Ith P.O. Box 165, Gotha, FL 34734. Tel. (407) 293-3481.

urning Points

ew embers

e: Congregations are asked to mit only the names of actual members of the denomina- . Do not include names of sons who have merely sferred their membership n another Church of the thren congregation.

ron, S/C Ind.: Carlyle & Wilma Holloway
timore First, Mid-Atl.: Dana Andrews, Aleisa & Milton Benston, Della Britt-Golden, Ellen Green, Vernon Mason, Graylin Turner
ver Creek, Virlina: Melissa Nolen, Stephen Shaver
e River, N. Ind.: Kathy Heinfield, Ruth Ann Shively
se Valley, Idaho: Bonnie Boyd, Michael & Harriette Rotter
men, N.Ind.: Andrew & Sara Reed
ist the Servant, Atl.S.E.: Clint & Charlene Boyer, Dwayne & Mattie Lietzel, John & Mary Mueller, Leonard & Linda Tullo
abethtown, Atl.N.E.: Kristen Bell, Andrew & Brian Hipple, Herbert Hockley, Terra Hoffer, David & Kathy Mertz, James Staman, Karen Ziegler
t Creek/Mud Lick, S. Ohio: Christopher & Joshua Yost, Jamie & Margie Gray
en Hill, Virlina: Joshua Cunningham, Leslie Gaylor, Louis Glockner
over, S. Pa.: Adam Kline, Kim Yinger
ksonville, Atl.S.E.: Laura Reist
ust Grove, W. Pa.: James Berkebile, Wayne Berkey, Carol & Joseph Burns, Scott Cobaugh, John Harteis, Tammie Hoover, Courtney Howard, Brandy Kirkwood, Dick & Doris Kuchenbrod, Heather & Josh Partsch, Cathy Raslevich, Chad Rudnik
morial, Mid-Pa.: Eloise Hanawalt, Dana & Lowell Kirk, Dana Mountain, Dorothy Pepple, Michelle Ritchey, Tammy Tarry, Pat Wareham
orfield, W. Marva: Jeremy & Jerud Crites; Cathy Eye; Mark, Sara & Stephanie McKenzie; Leroy & Donna Shook; Benjamin Sink
erville, Ill.& Wis.: Dinesh Nutan, Henry & Leena Patel, Freny Thomas, Logan Condon, Sarah Scott
Paris, N. Ind.: Bob & Cindy Clayton, Brandon & Darren Griffith
esville, Mid-Atl.: Ray & Mary Wolfe
th Liberty, N. Ind.: Lester Truex
Grove, Roanoke, Virlina: George Garretson, Jamie Irons
kland, S. Ohio: J.W. Beasecker; Robert & Dianna Bitner; Philip Brewer; Liz Burt; Lisa Christian; Gary & Jane Cloyd; Andrea Coblentz; Gladys Crawford; John & Sue Edwards; Jacob Etter; Denise & Mike Hangen; Tracy Herrmann; Melinda Kohhorst; Adam Marchal; Christina Martin; Rodney Patty; Matt Perreira; Byron J. Rehmert; Aaron, Adam, Kay & Ron Scammahorn; Tracy Sease; Jennifer Shade; Michelle Stall; Craig Stoler; Murray Wagner; Robert Welch, Jr.
Ottumwa, N. Plains: Shannon Brineger; John W., June, John D. & Julia Burger; Grace Johnson; Allen & Nancy Mitchell; Jessica Nelson; Robert Richards; Ralph Ritz; Keith & Arlene Sapp; Kendel & Genevieve Thompson
Pine Creek, N. Ind.: Shannon Bottorff, Teresa Gaze, Michael MacLeod, Sam Miller, Lyn Sumpter
Pleasant View, Mid-Atl.: Robin Freund, Carena & Janell Guyton, Amy Harlow
Rock Run, N.Ind.: Jennifer Huber; Donald, Kelly, Konnie & Laura Leer; Brad Nichols; Danielle Reimer; Mary Swartzentruber; Holly & Craig Wenger; Donald & Rebecca Williams; Denise Winkler
Rossville, S/C Ind.: Charmay Baird, Joe Holsclaw, David Warren
Stover Memorial, N.Plains: Ted & Mildred Lockard, Carl & Kay Van Farowe
Topeco, Virlina: Darin Britt; Allison Hatcher; Mandy Loy; Barney McCrary; Cullen, Douglas & Debbie Robinson
Virden, Ill & Wis.: Rebecca Hamrick
West Richmond, Virlina: Deanna Hackman, Katie Hostetter, Nathan McCann, Scottie Mitchell
Woodland, Ill./Wis.: Josh Easley
Zion Hill, N. Ohio: Jill Neiheisel, Kevin McLaughlin, Cassandra Rohrer

Licensing & Ordination

Baker, Chris, licensed March 12, 1994, Dupont, N.Ohio
Berkely, Richard, licensed Sept. 17, 1994, Danville First, Virlina
Bollinger, Steven, licensed July 23, 1994, Winter Park, Atl.S.E.
Brubaker, Eric, ordained Feb. 5, 1994, Middle Creek, Atl.N.E.
Buller, Jeannette, ordained Nov. 5, 1994, Communion Fellowship, N.Ind.
Clark, Joe, licensed Sept. 8, 1994, Beacon Heights., N.Ind.
Cluff, Kay, licensed June 11, 1994, Woodworth, N. Ohio
Cornelius, George, licensed Aug. 4, 1994, Mechanicsburg, S.Pa.
David, James, ordained Aug. 6, 1994, N. Liberty, N.Ind.
Desper, Mike, licensed July 20, 1994, Forest Chapel, Shen.
Fletcher, Gary, licensed Sept. 13, 1994, Salem, Shen.
Foster, James, licensed Sept. 10, 1994, Deepwater, Mo./Ark.
Garrett, Dean, ordained June 7, 1994, Poplar Grove, S.Ohio
Gindlesperger, Terry, licensed Sept. 10, 1994, Pleasant Hill, W.Pa.
Harris, Ann, licensed July 20, 1994, White Hill, Shen.
Harris, Clyde, licensed July 20, 1994, White Hill, Shen.
Hullihen, James, licensed July 14, 1994, Conemaugh, W.Pa.
Jacobsen, Bruce, licensed Sept. 17, 1994, Zion Hill, N.Ohio
Judy, Richard, licensed Oct. 13, 1994, Woodworth, N.Ohio
Longwell, Eric, licensed Aug. 13, 1994, Plumcreek, W.Pa.
McClelland, Golda, ordained Sept. 10, 1994, Myersville, Mid-Atl.
McGuckin, Charles, ordained July 23, 1994, Clay County, Atl.S.E.
Min, Young Son, licensed April 5, 1994, Philadelphia, Korean, Atl.N.E.
Nearhoof, Sharon, June 16, 1994, Spring Mount, Mid.Pa.
Oke, Festus, ordained Aug. 6, 1994, N. Liberty, N.Ind.
Peterson, Larry, licensed Sept. 8, 1994, Syracuse, N.Ind.
Peterson, Deborah, licensed Sept. 8, 1994, Syracuse, N.Ind.
Platts, Jim, licensed Oct. 16, 1994, Antelope Valley, S.Plains
Price, Doug, ordained July 11, 1994, Dupont, N.Ohio
Ralph, James, ordained March 12, 1994, Akron Eastwood, N.Ohio
Reese, Thomas, licensed July 16, 1994, Cherry Grove, W. Marva
Robbins, Lee, licensed Aug. 22, 1994, Arbor Hill, Shen.
Turner, Charles, ordained July 20, 1994, Trinity, Shen.

Deaths

Babcock, Charles, 46, Lewiston, Minn., Sept. 8, 1994
Beery, Irene, 77, LaPlace, Ill., Sept. 9, 1994
Blakeman, Leah, 50, New Springfield, Ohio, Dec. 1, 1993
Bomberger, Emma, 81, Canfield, Ohio, June 14, 1994
Bowersox, Irene, 87, Greenville, Ohio, May 3, 1994
Bowman, Carl S., 83, Harrisonburg, Va., Sept. 9, 1994
Bowman, Hattie B., 94, Rocky Mount, Va., Aug. 31, 1994
Brown, Alex, 63, Virden, Ill., July 26, 1994
Brown, Blaine, 76, Nampa, Idaho, Aug. 22, 1994
Burns, Bessie, 95, Goshen, Ind., Oct. 5, 1994
Burroughs, Florence, 77, Emporia, Kan., Jan. 21, 1994
Butts, Mary J., 74, Greenville, Ohio, April 22, 1994
Butts, Gladys, 94, Martinsburg, Pa., Aug. 18, 1994
Cady, Ruth, 87, Lacrescent, Minn., June 26, 1994
Clark, Ruth, 82, Marion, Ohio, Sept. 13, 1994
Clipp, Mildred, 68, Hagerstown, Md., Sept. 11, 1994
Cocherl, Helen, 88, Marion, Ohio, Oct. 21, 1994
Craun, Donald M., 47, Harrisonburg, Va., Nov. 4, 1994
Crispen, Francis L., 84, Flora, Ind., Oct. 24, 1994
Crummett, Eliza R., 90, Sugar Grove, W.Va., Aug. 13, 1994
Deeter, Valliejo, 55, Greenville, Ohio, Aug. 14, 1994
Dellinger, Anthony W., 26, Edinburg, Va., Sept. 10, 1994
Draper, Fred J., 86, Eldora, Iowa, Nov. 21, 1994
Dunn, Lydia Anne, Waynesboro, Va., Sept. 30, 1994
Durkee, Dorothy, 73, Billings, Okla., Nov. 3, 1994
Eikenberry, Collette, 50, Greenville, Ohio, Sept. 23, 1994
Eppley, Emma, 94, Hollsopple, Pa., Nov. 10, 1994
Fraley, Goldie, 82, Kansas City, Mo., Oct. 23, 1994
Frederick, Warren, 90, Martinsburg, Pa., Nov. 14, 1994
Funkhouser, Gordon W., 69, Winchester, Va., Sept. 6, 1994
Garver, Cleo, 89, Goshen, Ind., Sept. 13, 1994
Geiman, Mary, 95, Westminster, Md., Oct. 28, 1994
George, Roberta, 64, Hagerstown, Md., March 22, 1994
Getz, Madeline E., 68, Sherr, W.Va., Sept. 17, 1994
Haines, Melvin, 73, York, Pa., Oct. 29, 1994
Hartman, Mary C.L., 87, Harrisonburg, Va., Nov 18, 1994
Henley, Vera, 76, Conneaut, Ohio, Dec. 12, 1993
Henstrand, Karl, 72, Wethersfield, Conn., Oct. 13, 1994
Hevel, Kathryn, 87, N. Liberty, Ind., Oct. 5, 1994
Hoff, Mary K., 84, New Windsor, Md., Sept. 4, 1994
Horst, Howard, 73, Columbia, Ohio, July 29, 1994
Huffnrd, Joan, Greenville, Ohio, April 29, 1994
Kopp, Mary, 73, Middletown, Pa., Nov. 5, 1994
Landes, David, 32, Indianapolis, Ind., Oct. 31, 1994
Longenecker, Lester, 89, Clappertown, Pa., Sept. 19, 1994
May, Arlene, 75, Bridgewater, Va., Aug. 14, 1994
May, Goldie T., 82, Broadway, Va., Sept. 26, 1994
McCumber, John, 84, Scottville, Mich., Oct. 28, 1994
Meinert, Ralph, 86, Warsaw, Ind., Aug. 1, 1994
Miller, Harry, 92, Indian Head, Pa., Oct. 13, 1994
Miller, John D., 73, Flora, Ind., Oct. 26, 1994
Miller, Richard C., 75, Jacobus, Pa., Nov. 3, 1994
Mishler, Paul, 64, Hollsopple, Pa., Nov. 1, 1994
Moser, Floyd, 88, Knoxville, Md., Feb. 20, 1994
Moser, Virgie, 91, Frederick, Md., Sept. 2, 1994
Mummert, Sterling, 91, Spring Grove, Pa., Nov. 5, 1994
Murray, Lydia M., 87, Bridgewater, Va., Aug. 10, 1994
Nichol, Kelly C., 93, Brightwood, Va., Oct. 29, 1994
Ogden, Wilma, 96, Centerville, Iowa, March 6, 1994
Pence, Catherine, 61, Harrisonburg, Va., Aug. 10, 1994
Powell, Goldie, 91, Windber, Pa., Oct. 6, 1994
Reedy, Repha Anna, 63, Fulks Run, Va., Sept. 10, 1994
Reese, Harry E., 73, Westminster, Md., Nov. 23, 1994
Rensberger, Ruth, 99, La Verne, Calif., Nov. 6, 1994
Reuwer, Anna E.B., 74, Harrisonburg, Va., Oct. 1, 1994
Rice, Martha, 76, Marion, Ohio, Oct. 23, 1994
Roush, Estella, 99, N. Liberty, Ind., June 5, 1994
Rudy, Rosa J., 93, Wardensville, W.Va., Sept. 17, 1994
Schueler, Carrie, 85, Westminster, Md., Nov. 24, 1994
Schwab, Margaret, 88, Sebring, Fla., Nov. 19, 1994
Shaffer, Glenn, 76, Hooversville, Pa., Oct. 28, 1994
Shipp, William J., 67, Harrisonburg, Va., Aug. 5, 1994
Shuck, Rachel, 80, Marion, Ohio, April 3, 1994
Sibray, Robert L., 74, Flora, Ind., Oct. 5, 1994
Smith, Hilda, 72, Boonsboro, Md., July 21, 1994
Stanley, Loretta, 73, Cerro Gordo, Ill., Nov. 13, 1994
Stewart, Harold, 82, Marion, Ohio, Sept. 13, 1994
Stull, Nell, 69, Danville, Ohio, Nov. 17, 1994
Trakler, Gertrude, 89, LaPlace, Ill., Oct. 26, 1994
Van Houten, Dale, 65, Columbia City, Ind., Oct. 9, 1994
Wantz, Evelyn, 68, Thurmont, Md., Oct. 30, 1994
Wastler, Leroy, 65, Boonsboro, Md., Oct. 15, 1994
Weaver, Percy Ed, 88, Marion, Ohio, June 26, 1994
Werking, Vera, 92, Sebring, Fla., Oct. 30, 1994
Whitehead, Earl, 89, Warsaw, Ind., July 31, 1994
Wilhelm, Jack, 72, Tipp City, Ohio, Oct. 17, 1994
Wion, Talbert, 80, Versailles, Ohio, July 31, 1994
Younkins, Catherine P., 77, Harrisonburg, Va., Aug. 19, 1994
Ziegler, Levi H., 93, Manheim, Pa., Nov. 15, 1994

A new way of doing Conference

Often I am instructed by the copy that I edit for Messenger. Last month, I suggested that readers might turn to the poetry pages of the issue as alternative reading to the editorial. This month, I call attention to Robin Wentworth Mayer's column (page 23) as background reading to the editorial.

Mayer's thesis is that New Year's resolutions, carefully focused, can serve as "stepping stones to growth." An apparent assumption of Mayer is that everyone makes New Year's resolutions . . . and takes them seriously. I always had thought that things such as New Year's resolutions and Lenten vows existed more in people's lighthearted references to them than in actual practice. Well, maybe Catholics take Lenten vows seriously; I don't know. But New Year's resolutions?

Now, down home in the hills of Virginia what we *do* take seriously on January 1 is the dinner (midday) menu. Black-eyed peas and hog jowl (pronounced to rhyme with bowl) are *de rigueur*, along with a pot of turnip greens to ensure a good income for the year. (*Green*backs. Get it?) Topped off with a pone of corn bread, this is food fit for the gods, to say nothing of its efficacy in producing good luck for the upcoming year. Sated with this Olympian fare, perhaps we are just too torpid to get around to making resolutions. At any length, making New Year's resolutions is not part of my heritage, either as a Brethren or as a Blue Ridge mountaineer.

Then enter Robin Wentworth Mayer. Here is someone, and an ordained Church of the Brethren minister to boot, who actually takes New Year's Day resolutions seriously. Finding her stepping stones so trustworthy for skipping lightly over life's troubled waters, I was obliged to give Mayer's January column careful consideration.

The best I can say for myself is that in lieu of officially announced New Year's resolutions, I am more apt to make off-the-cuff little resolutions all along through the year, whenever a power surge of high resolve passes through me. For example: "So help me, if I ever get this month's editorial done, I'm going to start work on the next one ahead of time." Or: "Next year, if the Lord spares me, I'm going to start getting ready for Christmas in October." Or (waddling from the New Year's Day dinner table): "I'm never going to have thirds on turnip greens again . . . at least not with chopped onions as topping."

But what if it actually were the case that Brethren took New Year's resolutions seriously? What if, say, Annual Conference, instead of randomly passing a resolution here and a statement there, drew up a set of resolutions for each year, put into effect immediately after Conference? And what if we were stuck with honoring those resolutions?

I don't know if last Conference's study committee on "Simple Living," appointed to "examine how the church can witness to its testimony of simplicity in the current world," wants to consider this vehicle for simplifying Annual Conference business, but let me take a crack at it. Here's what our Church of the Brethren "New Year's resolutions" might look like:

1. We will not talk ugly about each other. Rather, we will respect one another's opinion.
2. We will not act like the Bible is a clear-as-crystal set of written rules to live by. Rather, we will acknowledge it requires ongoing study and interpretation, done in prayerful discussion together.
3. We will turn to the New Testament in lieu of a written creed.
4. We will produce no statement of faith that can be misused as a litmus test, one member against the other.
5. We will develop leadership in our congregations that is steeped in Brethren beliefs and heritage. Leaders with axes to grind will be counseled to beat them into plowshares.
6. We will each have at least one denominational involvement annually beyond our congregation.
7. We will welcome into our midst Hispanics, Native Americans, Koreans, African Americans, Haitians, or *anyone else* who professes Christ as Savior. As Jimmy Ross says (page 20), we'll just pull in the nets, leaving the sorting of fish to someone else.
8. We will not ask one another at Conference who they're kin to.
9. We will balance "faith centered in God" with "good works of peace and justice," acknowledging that one doesn't exclude the other.
10. We will raise our level of giving to denominational program by five percent.

I was going to add a resolution that every member will subscribe to Messenger. But, realizing that I'm talking about *Annual* Conference, I see the need to take on just a few resolutions each year, saving something for future challenges. I certainly don't want us seeing "a trail of discarded resolutions," which Mayer cautions us against. But just a few fine-tuned resolutions annually could create a firm walkway across the treacherous waters of the future—"stepping stones for growth," as it were. It's worth a try.—K.T.

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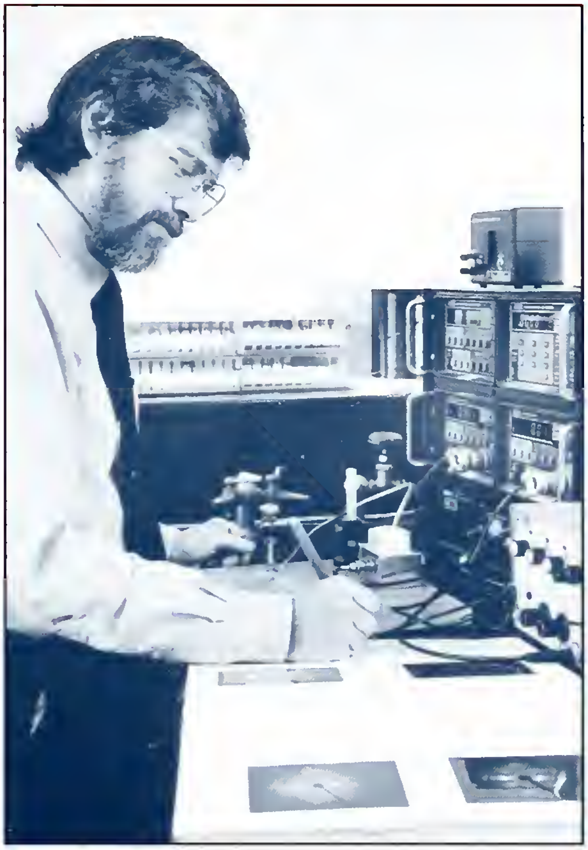

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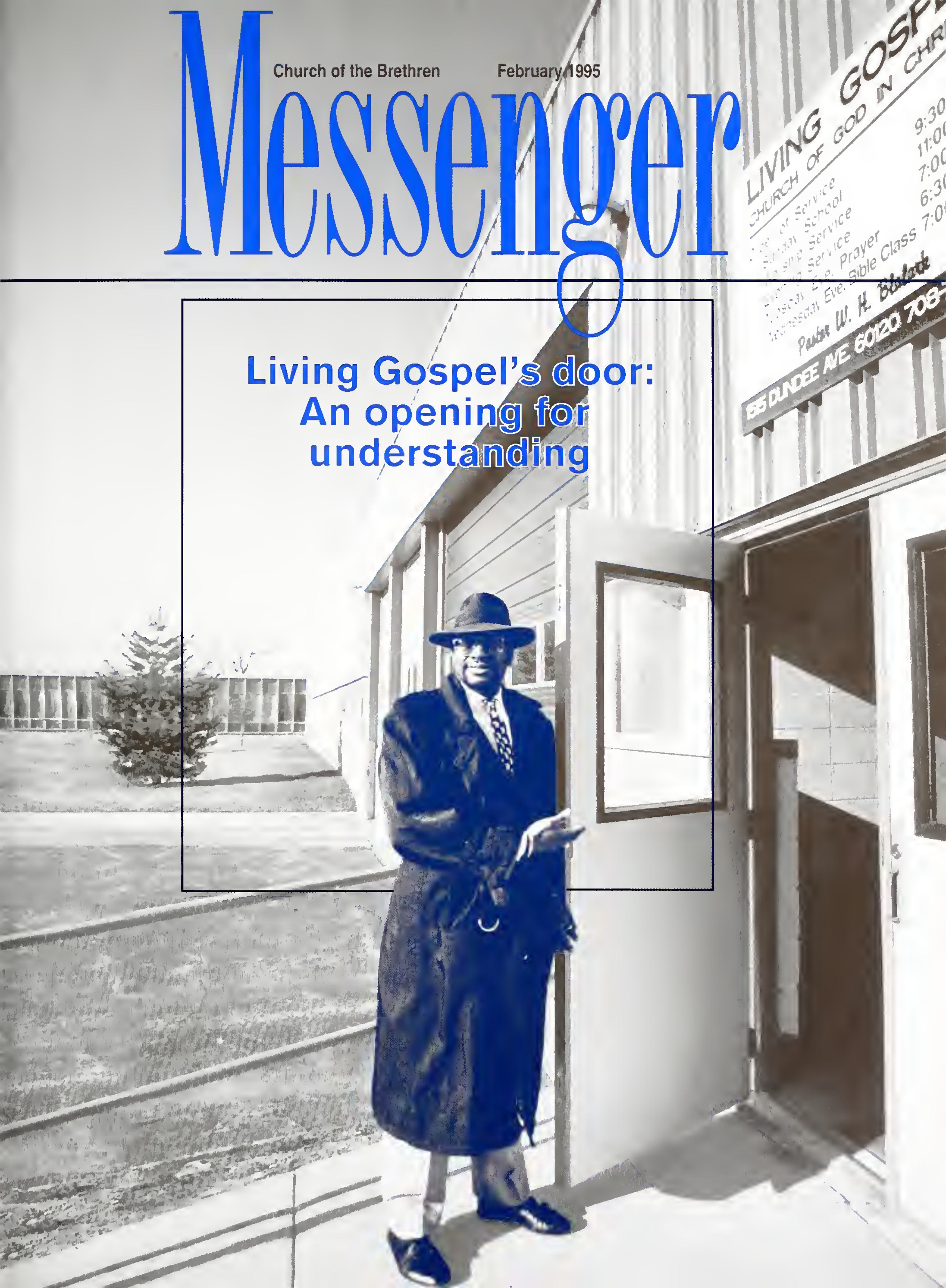
Messenger

Church of the Brethren
February 1995

Living Gospel's door: An opening for understanding


LIVING GOSP
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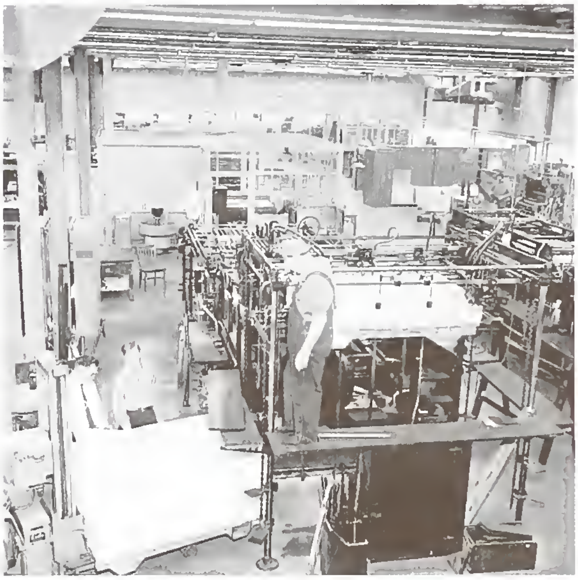
From the Editor

Ask people who visited the Elgin General Offices in earlier times what they remember best, and chances are the answer will be "Those big presses out back." Those were the huge clickety-clack presses on which visitors could see books and other publications being printed by Brethren Press.



A photo from years past shows Brethren Press director Jerry Flory, assistant Everton Vaughn, and pressman Bill Barth by one of the big presses in the area now occupied by the Living Gospel sanctuary.

Several years ago, those presses went silent as Brethren Press discontinued printing operations. (But not *publishing*, mind you; it's just that the printing now is done in nearby Aurora, Ill., by George Printing, Inc.) For some years thereafter, the large floor area once occupied by presses and paper stock was vacant. Several attempts to rent it out were short-lived.

Now, as our February cover story tells you (page 12), a new Church of the Brethren fellowship has turned this space "from a warehouse to a prayer house." Partitioned off, it has become a sanctuary for Living Gospel church, which worships there on Sundays and stays busy throughout the week.

Brethren nostalgic about the old days have to visit the Brethren Historical Library and Archives to catch glimpses of the printing operations of yore. From that source, we have pulled a photo of some vintage. Let those who wish heave a sigh for the golden years of Brethren Press printing. And let those with an eye to the present and, we hope, the future, come by and take a look at the Living Gospel quarters. Life goes on with a gospel beat, continuing the work of Jesus.

Kermon Thomasson

Printed on 100-percent recycled paper.

COMING NEXT MONTH: Articles for the Easter season, plus our regular news and features.

Messenger
Vol. 14~~6~~4, No. 2 February 1995

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What are the odds of a largely African-American congregation already rooted in another tradition flourishing as a Church of the Brethren fellowship? Nevin Dulabaum introduces us to Elgin's Living Gospel church.

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Cover story: *Our cover photo shows pastor Walter Blalark inviting us into the Living Gospel sanctuary in Elgin, Ill. Below, he is shown leading a Wednesday night Bible study for his congregation. For the story on this new Church of the Brethren fellowship, turn to page 12.*

redits:
ver, 1, 13-15: Nevin Dulabaum
side front cover: Brethren
Historical Library and Archives
9 top: Alan Boleyn
eft: Kermon Thomasson
Robert Hess
ottom: Art by Walt Kelly
(altered)
eft: Art by Rodney Ritchie
eft: George Keeler
hird from left: Loyce Borgmann
-11: Noelle Dulabaum
: Kathy Plonka, *Courier-News*,
Elgin, Ill.
: Map by Paul Stocksdale
: Carolyn Schrock

In Touch

A heifer a year

Esther Craig takes Heifer Project seriously. Since the beginning of the project (see October, page 21), Esther has aimed to contribute the cost of one heifer each year.

The staff at the Church of the Brethren General Offices, in Elgin, Ill., looks forward each fall to Esther Craig returning for a day-long sale of her craft items, jams, and jellies that she sells to benefit Heifer Project.

Many years her donation did not reach that goal. She joyfully remembers 1957, when she first achieved it. There is rich reward, she explains, in pondering how many offspring may have been passed along since that first heifer she bought 37 years ago.

Since retirement from Brethren Press in 1981, Esther has become more creative in her heifer-a-year drive. She crochets tops on hand towels. She cans about 500 jars of jam and jelly annually. She grows potted plants. All these items and others she sells at bazaars and crafts shows to multiply her gift.

In 1994 she exceeded her $500 cost of a heifer.

Esther, a 77-year-old member of Crest Manor Church of the Brethren, in South Bend, Ind., says, "I can't imagine someone without milk to drink. We were a poor family ourselves, but that's something we always had." Meeting Heifer Project founder Dan West while she was a volunteer at the Brethren Service Center in New Windsor, Md., in 1944 and 1946 reinforced her call to serve. The call is still strong in 1995.—Dean Heisey

Dean Heisey is pastor of Crest Manor Church of the Brethren, South Bend, Ind.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Getting in touch

Two things motivated **Sherri Haman** to head for South Dakota's Rosebud Indian Reservation: Her father (who died about three years ago) was a Native American, and Sherri also was moved by the 1994 Annual Conference statement on Native American justice, "Community: A Tribe of Many Feathers."

She and another member of Troy (Ohio) Church of the Brethren, **Susan Hoover**, visited for a week in September at Rosebud, where Sherri, a nurse, spent time learning about health care on the reservation. The trip was partially financed by a fundraiser put on by the Troy congregation.

Sherri and Susan hope that their time spent at Rosebud will lead to a relationship between their church and the reservation. Already the Troy youth group is considering a project at Rosebud next summer.

Names in the news

George Bowers, a member of Valley Pike Church of the Brethren, near Woodstock, Va., was recognized as an outstanding agriculture education teacher when his school received the National Vocational Agricultural Teachers Association award for Outstanding Agricultural Education Program.

- **Scott Huffman**, a 29-year-old pole vaulter, broke the American record last June with a jump of 19 feet, 7 inches. That makes the

Quinter (Kan.) Church of the Brethren man the third highest pole vaulter in history. And it makes him worth watching as the 1996 Olympics approach. Scott and his pole-vaulting were first featured in "In Touch" in October 1990. He made the cover of the September 1994 *Track and Field News*.

- **Frances Merriman Holcomb**, a member of Mount Hermon Church of the Brethren, Bassett, Va., has begun a short-term assignment at Hillcrest School, in Jos, Nigeria, teaching basic computer, typing, and accounting. She is accompanied by her husband, **Carl**.

Fran Holcomb

- **Robert W. Knechel** is joining the staff of McPherson College this month, as director of development. A former campus minister for Manchester College, he most recently has worked for The Prudential Life Insurance company in northern Indiana.
- **William Kostlevy**, an ordained Church of the Brethren minister, has authored a book *Holiness Manuscripts: A Guide to Sources Documenting the Wesleyan Holiness Movement in the United States and Canada* (Scarecrow Press, 1994). Bill is archivist and special collections librarian at Asbury Theological Seminary, Wilmore, Ky.
- **Linda** and **Delmar Yoder**, members of Morgantown (W.Va.) Church of the Brethren, are serving in Youth Discovery Team leadership in India, Indonesia, and Canada with Mennonite Central Committee (MCC). The Yoders previously served with MCC in Indonesia.

Linda and Delmar Yoder

- **Albert Moore**, a member of Fostoria (Ohio) Church of the Brethren, has received the 1994 Ohio Volunteer of the Year award for his work with United Way.

Teaming on a tape

Ever since they were friends and classmates at Elizabethtown College, **Jonathan Shively** and **Barry Atticks**, who enjoyed composing and performing music as a team, dreamed of producing a CD/ cassette tape of Christian music.

The dream stayed on hold as Jonathan went to Bethany Seminary and on to a pastorate, and Barry went to Berklee College of Music, in Boston.

At Pomona (Calif.) Fellowship Church of the Brethren, pastor Jonathan's congregation enjoyed his original music compositions. Early on, he wrote a theme song for a Pacific Southwest District meeting.

Two women at Pomona asked Jonathan if he had ever considered making a tape. He told them about the dream he and Barry had, but which was stalled for lack of funds.

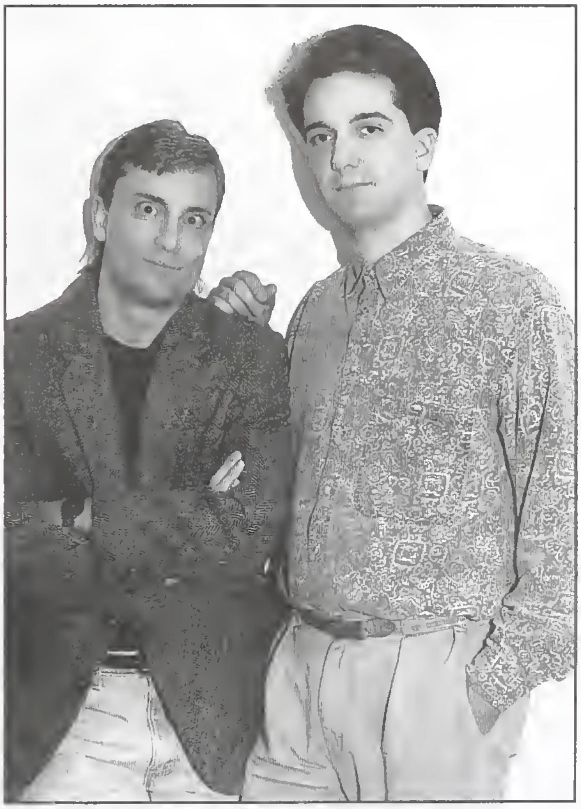
The two women found 10 families in the 140-member congregation willing to give $13,000 for the tape project.

An album, "Peace by Piece," became the reality of the dream. Barry did much of the preproduction work, including sequencing and arranging, and handled business aspects. He sings and plays keyboards in the album's songs. Jonathan arranged the vocals and much of the accompaniment. He plays guitar and sings. Brethren practices and social justice are the heart of the songs in "Peace by Piece."

Jonathan and Barry call themselves AdinGray, a combination of their middle names. Early sales suggest this may the first of many albums from this tape team.—MYRNA WHEELER

Myrna Wheeler is a member of Pomona (Calif.) Fellowship Church of the Brethren.

AdinGray produced the tape "Peace by Piece."



Close to Home

Selling the farm

When the six children of Titus and Anna Hess reluctantly decided they had to sell their old Lancaster County, Pa., farmstead, they knew they would be selling a piece of Brethren history. So they placed the 65-acre farm into an agricultural land trust known as the Lancaster County Farmland Trust. This guarantees that the land will be retained as farmland for all time.

In 1988, the Hess farm was designated a National Bicentennial farm, one of a few remaining farms that have been retained as family farms since the United States Constitution was adopted in 1788.

Two buildings on the farm are significant. The main house is of log construction and is almost 200 years old. Abram Myer purchased the farm in 1759, and the Myer house was home to many Brethren leaders. Among them was 19th-century Joseph Myer, who was an elder in the Conestoga congregation and served for 20 years as the German translator at Annual Meeting. At a Myer gathering some 50 years ago, it was reported that 62 Myer descendants had served as ministers, most of them in the Church of the Brethren.

The floor of the old barn (always referred to as "the threshing floor") was used by the Conestoga congregation for its love feast observances in the 1800s.

This past November 9, the farm was sold to a neighbor, Mel Fisher, an Old Order Amish preacher. The old barn may not be used again for love feast, but the Fisher ownership provides the possibility that the house may be used for regular church services. That would tie in well with earlier Brethren tradition.

The nearby Myer School is still operating, and the Myer Cemetery, now cared for by the Old Order Amish blends their graves with those of many Myers. A movement is underway to have the state erect a historical marker at the cemetery.

The Hess children who sold the farmstead were Allegra, Dorothy, Omar, Robert, and Elvin Hess, and Margaret Hess Strom. Their decision to sell was a painfu one, but a practical one that augers well for preserving a bit of Brethren history.

The log-bodied Myer house was home to generations of Myers, many of whom were Church of the Brethren leaders. The adjacent barn's "threshing floor" served for long years as the settling for the Conestoga congregation's love feast. The farm now has been placed in a land trust to guarantee its continued use as farmland.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Campus comments

The 1993-1994 fundraising year was the most successful in the history of **Juniata College**, netting nearly $5.7 million. This was the fourth straight year that Juniata has received over $3 million, which was over $2 million more than 1992-1993.

- Within the total student enrollment of 1,004 at **Manchester College**, Church of the Brethren students number 175, or 17 percent. These students come from all six Brethren districts of the immediate college region, from eight states beyond, and from Nigeria.

Soup by the roadside

Buffalo Valley Church of the Brethren has an alternative to apple butter making. It held its third annual Kettle Cook this past November 26.

Beef vegetable soup is cooked in large kettles over an open fire in the church parking lot. The customers for this nutritious fare are not just the local folks. Buffalo Valley shrewdly schedules the Kettle Cook for a late-November Saturday when Penn State fans are passing by on their way to State College for football games. Also, deer hunters are on their way to the woods. This traffic along Route 45 helps business.

On a cold November Saturday, members of Buffalo Valley cook huge pots of soup in their annual "Kettle Cook."

About $1,000 is raised each year through this service project. Some of the money is used to help pay medical bills for uninsured community members.

Fox knots, anyone?

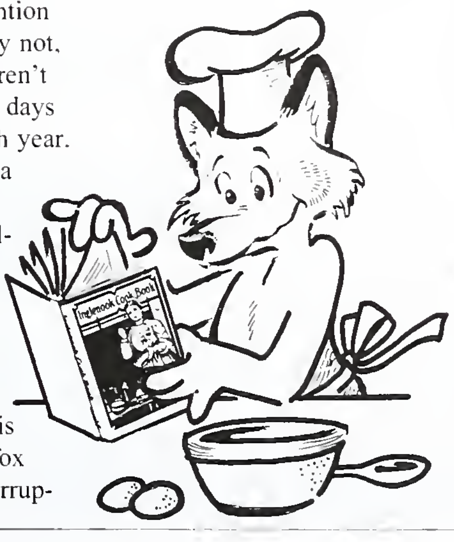
Come Shrove Tuesday, will Brethren housewives across the denomination be busily frying **Fastnacht cakes**? They are traditional Pennsylvania Dutch fare for the evening before Ash Wednesday (*fastnacht* means "fast night"), but did early Brethren pay any attention to the tradition? Likely not, since the Brethren weren't into observing special days of the liturgical church year.

Down in the Virginia hinterlands, folks far removed from Pennsylvania Dutch culture must have gotten wind of the tradition of fixing Fastnacht cakes, because a delicacy among them is something they call "fox knots," obviously a corruption of *Fastnacht*.

A folk belief in Virginia is that you must fry "fox knots" on Shrove Tuesday, *using plenty of lard*. Otherwise, you will not get much lard when you kill hogs the next fall.

A puzzled interviewer for the Depression-era Virginia Writers Project came across "fox knots," and her mother, happening to have a 1901 *Inglenook Cook Book* (from the Brethren Publishing House), referred her to its Fastnacht cakes recipe. According to sister Amy Roop of Westminister, Md., the cook book said, "Take 3 eggs, 2 cups of sugar, 1 cup of lard, 1 1/2 pints of sour milk, 1 teaspoonful of soda, 1 teaspoonful of cream of tartar, and enough flour to roll nicely. Cut and fry in boiling lard."

Fox knots, anyone?



Marking a birthday

For the third year in a row, **Harrisburg** (Pa.) **First** Church of the Brethren marked the birthday of Martin Luther King Jr. by having a guest speaker for the occasion. On January 15, Willamae Williams, director of Evergreen House, a local housing ministry for women and children, spoke, emphasizing King's Christian values of nonviolence, equality, and justice.

Let's celebrate

Monroe County Church of the Brethren, near Avery, Iowa, celebrated its 140th anniverary this past September 18.

- **Buffalo Valley** Church of the Brethren, near Mifflinburg, Pa., dedicated new facilities October 3, with Southern Pennsylvania District executive Warren Eshbach as speaker. The new building replaces the 1864 meetinghouse.

News

Pacific Southwest sending three queries to Conference

Pacific Southwest District is sending three of the seven queries to the 1995 Annual Conference in Charlotte, N.C., June 27-July 2.

The queries—"Set Apart Ministry," "Ordination/Lordship of Christ," and "Christ the Only Savior,"—stem from a controversial ordination in Pacific Southwest District (May/June 1994, page 11).

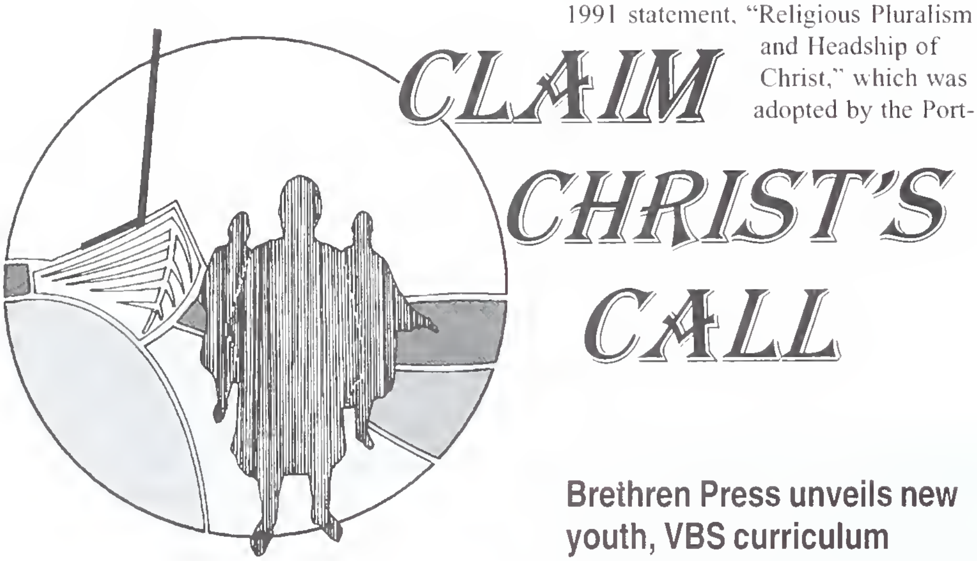
The queries ask for clarification of the 1991 statement, "Religious Pluralism and Headship of Christ," which was adopted by the Portland Conference.

Four other queries will be presented to Standing Committee: "Assisted Suicide," South/Central Indiana District; "Office of Deacon" statement Mid-Atlantic District; "Human Geneti Engineering and Fetal Tissue," Michigan District; and "Ecumenical Involve ment," Southeastern District.

Business items being sent include: General Board Goals for the '90s; Association of Brethren Caregivers/ Parish Ministries on Life Stewardship; and the General Board paper on Post-Cold War Peacemaking.

The Ministerial Leadership committee's final report will also come to the Conference floor as unfinished business from 1994. This Annual Conference study committee concludes its five-year assignment i Charlotte.

In pre-Conference meetings, Standi Committee will hear reports from two its subcommittees—the Ethics in Ministry Relations review committee



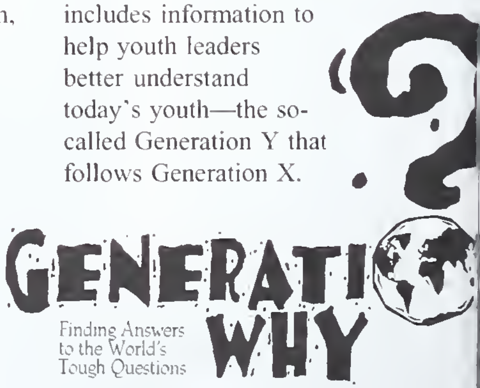
Brethren Press unveils new youth, VBS curriculum

This month Brethren Press is unveiling its two new curriculums— *Generation Why Bible Studies*, for senior high youth, and *The Storyteller Series*, for vacation Bible schools.

The *Generation Why* curriculum, published jointly by Brethren Press and Faith & Life Press (of the General Conference Mennonite Church), provides systematic Bible study that makes connections with issues teenagers face today. It encourages youth to raise tough questions and grapple with faith issues.

Each unit comes as a single book with teaching material and reproducible handouts. Two units are provided for each quarter of the year for classes that want to follow an organized plan for thorough Bible coverage over four years. However, all units will continue to be available as undated electives for those classes that prefer a more topical approach.

The new curriculum includes information to help youth leaders better understand today's youth—the so-called Generation Y that follows Generation X.

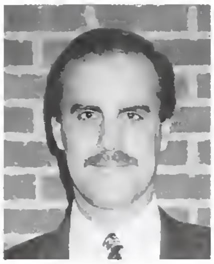

GENERATI
WHY
Finding Answers to the World's Tough Questions

The curriculum is being presented t the Church of the Brethren as part of three youth resources —*Generation Why Bible Studies*, *With* magazine, a *YouthGuide*.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

udy Mills Reimer

Earl Stovall


R. Kurt Borgmann

Amy Gall Ritchie

Robert Faus

Shawn Replogle

l the committee to develop a process ongoing dialog on homosexual icerns—and from two Annual nference study committees pertaining Simple Life and Congregational ics.

'he theme for the 1995 Conference is aim Christ's Call!" taken from Isaiah . The logo was designed by Rodney chie, of Yellow Creek Church of the ethren, near Everett, Pa.

udy Mills Reimer, Annual Confer-e moderator, will preside over iness sessions and preach at Tuesday ning's service.

)ther speakers will include Earl Stovall, pastor of New Enterprise (Pa.) Church of the Brethren (Wednesday); R. Kurt Borgmann, pastor of Oakton Church of the Brethren. Vienna, Va. (Thursday); Amy Gall Ritchie, co-pastor of Florence (Mich.) Church of the Brethren (Friday); Robert Faus, retired director of Ministry for the General Board (Saturday); and Shawn Replogle, 1994 National Youth Conference coordinator (Sunday).

Worship leaders will be Fred Bernhard, 1995 moderator-elect (Tuesday); Ann Gibble, co-pastor of Arlington (Va.) Church of the Brethren (Wednesday); Ira and Doris Peters, members of Williamson Road Church of the Brethren, Roanoke, Va. (Thursday); Kevin and Joan Daggett, pastor of Mill Creek Church of the Brethren near Tryon, N.C., and director of Christian education for a local Presbyterian church, respectively (Friday); David Yingling, pastor of Central Church of the Brethren, Roanoke, Va., (Saturday); and Audrey Osborne, member of 1994 National Youth Conference cabinet and Young Adult Steering Committee (Sunday).

Nancy Rosenberger Faus, ministry studies professor and campus minister of Bethany Theological Seminary, will serve as music coordinator.

Business sessions, worship services, exhibits, and age-group activities will be held at the Charlotte Convention Center.

Packets of information about registration, accommodations, transportation, and special events will be mailed to all churches and registered delegates in March. Conference booklets will be available in May. To order these items and other information, contact the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

Vith magazine, endorsed as the gazine for Brethren youth, is published ht times a year by Faith & Life Press. *'outhGuide* has been available to ethren for years as a quarterly journal articles for youth workers combined h teachers' guides. It has been revised) a colorful newsletter with session ns for youth group programs, current ormation about youth, and other terials.

'he new vacation Bible school riculum consists of five New Testa-nt stories, connected through the me "Along the Road with Jesus." iile congregations are encouraged to their own live storyteller, a video-e of the five New Testament stories the week is available.

'he StoryTeller Series features a iple plan that lets congregations oose whether to organize by ages or interests. This plan should work well for all situations—large or small churches, children only or inter generational groups. In a connection to home, children will get to keep a set of five full-color posters that together make one continuous mural of the "road" that has been traveled for the week.

The Starter Kit comes in a real backpack with everything a congregation needs to begin planning.

The StoryTeller Series is published by Brethren Press and the publishing houses of six other denominations. Brethren contributors are David Sollenberger, Alice Geiman, and Linda Logan.

Generation Why sample kits will be available April 1; *The StoryTeller Series* is available now. Contact Brethren Press for brochures or information at 800 441-3712.

The StoryTeller Series

UNESCO "Year of Tolerance" begins with peace agreement

Getting a two-week jump on its "Year of Tolerance," the United Nations Educational, Scientific, and Cultural Organization, on December 16, approved a paper seeking " . . . a culture of peace based on nonviolence, tolerance, dialog, mutual understanding, and justice."

Representing the Church of the Brethren and the World Council of Churches was H. Lamar Gibble, General Board representative for Europe and Asia/ director of Peace and International Affairs. Gibble signed the UNESCO declaration along with the Dalai Lama and 10 other representatives of world religions, including Roman Catholicism, Islam, and Buddhism.

Participants of "The Contribution by Religions to the Culture of Peace," had the opportunity to attend many discussion sessions and listen to many speeches prior to the signing of the declaration, which occurred on the conference's fourth day. The five-day conference was held December 13-17 in Barcelona, Spain.

The first UNESCO conference took place in April 1993, with the goal of analyzing the relationship between world conflicts and religions and determining how religions could help create a "new culture of peace."

This conference, UNESCO's second, was intended to produce the declaration in time for its declared "Year of Tolerance," 1995.

The UNESCO declaration acknowledges that the world has become a place where people of all races and cultures are in constant contact. It states that religions have the responsibility to help achieve worldwide peace.

"We call upon the institutions of our civil society, the United Nations system, governments, governmental and nongovernmental organizations, corporations, and the mass media to strengthen their commitments to peace, and to listen to the cries of the victims and the dispossessed," states the UNESCO declaration. "We call upon the different religious and cultural traditions to join hands together in this effort, and to cooperate with us in spreading the message of peace."

"The conference was again quite worthwhile, packed full of scholarly papers plus the time-consuming work of producing a draft declaration that could be signed by most participating 'religionists,'" said Gibble, who also attended the 1993 meeting.

IRS regulations could affect 1994 charitable tax deductions

Under a new tax law for 1994, people contributing $250 or more *per donation* to charitable organizations must have a written receipt to deduct the amount from their taxable income.

Under Section 170 of the Internal Revenue Code, cancelled checks can only be used as proof of donation for amounts less than $250.

This change in the tax law applies to individual donations, not to total donations for the year. For example, a person contributing $249 each week to a church could use a cancelled check as proof of donation. A person contributing $250 would need a receipt.

Moreover, the IRS will hold individuals responsible for obtaining receipts. The deadline to obtain such receipts is the day individual tax returns are filed.

Durnbaugh delivers address at ecumenical consultation

Speaking on the topic, "What Do We Mean by the First/Radical Reformation?" Don Durnbaugh, the foremost Brethren historian and a former professor at Bethany Seminary and Elizabethtown College, addressed the fourth in a series of ecumenical consu tations last November in Geneva, Switzerland.

Joining Durnbaugh at the "First/Rad ical Reformation Consultation" as a Church of the Brethren representative was Lauree Hersch Meyer, a professo at Colgate Rochester Divinity School, Rochester, N.Y., who led a worship service and chaired the findings committee. In addition to serving as one o 12 keynote speakers, Durnbaugh wor with the steering committee and led a discussion group.

Calendar

"Leadership Style and Church Growth," a Andrew Center networking event for pastors: February 6-7, 1995, Orlando, Fla. [Contact the Andrew Center, 1451 Dundee Ave., Elgin, Il 60120; (800) 774-3360].

CoBACE Conference: February 17-19 (change of previously posted dates), Gold Gate Seminary, San Francisco, Calif. [Contact CoBACE Conference, Phyllis Eller, 2448 Third St., La Verne, CA 90750 4921; (909) 593-1742].

"Violence in the Media and Youth: The Church's Ministry" workshop: February 23-25,Bethany Theological Seminary, Richmond, Ind. [Contact Jeff Bach, Bethany Theological Seminary, 615 National Road West, Richmond, IN 47374; (317) 983-1818].

General Board meetings: March 4-7, Gener Offices, Elgin, Ill.

Regional Youth Conferences: Juniata College, April 1-2; Bridgewater College, April 8-9; Manchester College and McPherson College, April 28-30 [Contact district offices].

1995 National Youth Christian Citizenshi Seminar: "Living our Faith in the Global Community:" April 22-27, New York City and Washington, D.C. [Contac Youth Ministry Office, 1451 Dundee Ave Elgin, IL 60120; (800) 323-8039].

Brethren have been involved with
e international and ecumenical
ɔnsultations since 1986.

The meetings were established to
eepen relationships between
nabaptist related churches (such as
lennonites, Hutterian Brethren,
hurch of the Brethren, and Society of
riends) and Waldensian and Hussite
nurches (such as the Evangelical
hurch of Czech Brethren, Czech
ussite Church, and the Moravian
hurch.) The first three consultations
ere held in Prague in January 1986,
ıne 1987, and June 1989.

The recent meeting was expanded to
clude discussions with leading
holars in the Lutheran and Reformed
hurches.

Anand Chandu Lal, moderator of the Church of North India, his wife, Amrit, and Fred Bernhard, Church of the Brethren moderator-elect, met December 15 with General Board staff in Elgin. During the meeting, Lal challenged the Church of the Brethren to join the CNI in establishing a work camp and pastoral exchange program. While contributions are useful, Lal said sharing human concerns and experiences would be more beneficial.

hurch of the Brethren files hareholders resolutions

he Church of the Brethren General
oard in November filed shareholders
solutions with three corporations in
hich it holds common stock—Pepsico,
reddie Mac (Federal Home Loan
lortgage Corporation), and Dillards
epartment Stores.

The resolution to Pepsico claims the
ɔft drink conglomerate gave more than
500,000 to political action committees
om 1989-1992, trying to defeat legis-
tion that would encourage the recy-
ing of bottles. Signers of the resolu-
ɔn would like Pepsico to "promote
ıckaging reduction and recycling
ystems wherever possible. . . ."

The resolution filed to Freddie Mac
aims top management receive bonuses
ısed on how the company fares against
early objectives. The resolution
allenges Freddie Mac to expand
orporate Performance Objectives,
hich determine bonuses, to include an
fordable house units goal linked
rectly to the 1992 Housing and
ommunity Development Act.

The resolution filed with Dillards Department Stores requests Dillards to prepare a report outlining its affirmative action policies, and showing employees "according to their sex and race in each of the nine major Equal Employment Opportunity Commission defined job categories for 1992-1994."

Shantilal Bhagat, General Board director of Eco-Justice Concerns, filed the resolutions on behalf of the General Board.

Sollenberger Morphew joins Stewardship Team staff

Tim Sollenberger Morphew has joined the Stewardship Staff to work one-third time as director of Congregational Support. He also has been called as pastor of Christ Church of the Brethren, Carol Stream, Ill., to work two-thirds time.

Tim Sollenberger Morphew

Sollenberger Morphew's wife, Beth, is director of stewardship education with the Stewardship Team. The Sollenberger Morphews served as co-pastors of Hagerstown (Md.) Church of the Brethren prior to moving to Elgin, Ill., in December.

EDF sends aid to Rwanda, Florida, and Philippines

The Emergency Disaster Fund in December granted $25,000 in response to ongoing needs in the aftermath of the Rwandan civil war. The funds will provide relief supplies, seeds, tools, clinics, and repatriation efforts.

EDF also allocated $24,000 to the Materials Resources Program of Center Operations at the Brethren Service Center, New Windsor, Md. (packing and storing "Gifts of the Heart" kits).

Other EDF grants included $8,000 in response to damage done in Florida by Tropical Storm Gordon ("Gifts of the Heart" kits, building supplies, and assistance to unemployed farm workers) and $8,000 in response to damage done in the Philippines by a recent earthquake and resulting tidal wave (food, clothing, medicine, temporary shelters, and materials for rebuilding homes.)

What does it mean to be Brethren?

by Margaret Woolgrove

The Eder River is well known to Brethren as the site where the first eight Brethren formally took their stance on religious "lifestyle" in 1708, defying the national church and baptizing one another in the river's waters. Thus, it was appropriate that the 152 people attending the Young Adult Conference over the 1994 Thanksgiving weekend met with the theme "By the Manner of their Living: Reflections on Brethren Lifestyles," at a camp that is named for this river.

What one sees in this group of young adults is a will and determination to usher the Church of the Brethren into the 21st century as a mighty body of faithful believers, and what one hears in their voices is the love that will enable them to do this.

Middle Creek, which runs through Camp Eder's grounds, is significantly smaller than the camp's namesake, and its cold November waters saw no dunkings over the course of the weekend. However, the spirit of seeking religious truth and the right way forward for the church, was a spirit that was alive and well for the conference participants.

Lee Krähenbühl and Debbie Eisenbise, who led the three-day event together with the JOYA (Journey of Young Adults) team, took the Church of the Brethren reflection paper produced by Communicorp and accepted by the General Board in October (see December, pages 6-8) as their starting point.

"How many of you, when someone asks you to tell them about the Church of the Brethren, say 'We're kind of like . . . the Mennonites?" Krähenbühl asked. "One of the things that Communicorp did was point out to us that we do have an identity as a church, and that it is not all based on heritage."

"Continuing the work of Jesus. Peacefully. Simply. Together." These are the identity lines offered by the Communicorp reflection paper, along with the phrase, "Another Way of Living," in an attempt to succinctly describe the Church of the Brethren. Each session of Young Adult Conference focused on one aspect of the identity lines.

The first session took place Thursday evening after Thanksgiving dinner. Taking the "peacefully" part of the identity lines as a broad theme, participants were divided into groups of five, with each person taking an envelope that contained four pieces of paper.

The instructions were simple: Each person was to construct a square from four pieces of paper, without speaking or gesturing to any other member of the group. Complications arose with the realization that the four pieces of paper each person had been given were not necessarily the four pieces required to complete the square. The exercise was complicated further by differing personal interpretations of the rules that had been laid down. When Eisenbise asked how many people had grabbed pieces from their neighbors, almost the entire group admitted to being guilty. Participants were asked to process among their small groups any feelings that had emerged, and ramifications the exercise might have for a peacemaking people.

"You asked how many of us had 'grabbed' pieces from our neighbors," said one women, "but in our group we didn't grab pieces, we offered them to one another. I think that's a Brethren response." Another group explained that it was only after they had given up and started laughing about their failure that it had begun to work for them. "When in doubt, laugh," a group member said.

One member of a different group had neglected to take the last shape from her envelope,

A candle-lighting service was part of the conference's closing worship, with Steve Brady and Loren Reinhold lighting candles in one of four sandboxes that were placed in the shape of a cross (opposite page). Conference participants had a choice of which workshops to attend, including one (left) led by Dale Brown, who is speaking to Ken Rieman, Cheri Rieman, Jamie Beachy, Don Flora, and Matt Smith. Emily Shonk (below) reacts to what is transpiring during one of the general sessions.

us foiling the efforts of her group to rm five complete squares. "I guess e each need to give our 100 percent peacekeeping is to work," she ncluded.

Interactive group work and dramatic kits were used throughout the weekend to troduce ideas and discussion topics. In e session on simplicity, groups of three ere asked to spend 20 minutes coming to greement on three aspects of their lives here they could live more simply.

In the final session, which looked at mmunity, Krähenbühl used a figura- ve representation of the Old Testament mple to demonstrate the potential ower that is unleased when barriers or alls come down. The hope created rough this exercise was a long way om the pain that had been spoken of in e previous evening's worship, where, part of an anointing service, people ad been encouraged to speak of the ain they felt within their churches and ithin the denomination.

"I thought it was a very necessary and very healing to get opinions out that were open and honest, and for everyone to listen to each other," said Jenn Bradley, of Manassas (Va.) Church of the Brethren. This was an opinion shared by many, as was that of Mark Sloane, Richmond, Ind., who expressed a hope that young adults would not just "talk about the issues," but would realize "that they are the future leadership of the church, and will begin to act to solve some of the problems."

Young adults are a growing force in the Church, a fact attested to by the sheer numbers at Young Adult Conference, up more than 30 percent from 1993. What one sees in this group of young adults is a will and determination to usher the Church of the Brethren into the 21st century as a mighty body of faithful believers, and what one hears in their voices is the love that will enable them to do this.

Margaret Woolgrove, a Brethren Volunteer Service worker from Scotland, served as an editorial assistant with MESSENGER, *1993-1994.*

Living Gospel and the Brethren

Will this marriage work?

Amid the cars zooming to and from the hot lot is a group of 20 holding hands, singin and praying, trying to open up the minds and hearts of Fox View residents to Jesus Christ. This group of street ministers is the nucleus of the leadership at Living Gospe one of the Church of the Brethren's newest fellowships.

Text and photos by
Nevin Dulabaum

It is a cold, dark, December evening. It is a time when people should be inside their homes, eating, reading, watching television, doing homework, paying bills, or talking with friends and family.

Not on this night. In fact, not on most nights or days for that matter, at one of the most crime-inflicted, public housing complexes in Carpentersville, Ill. The Fox View apartment complex is an established drug-trafficking center by those in the know, featuring the "hot lot," where motorists receive drive-through, illegal-drug service. It is a place where violence is more the rule than the exception in this small, suburban town, five miles north of Elgin and 40 miles northwest of Chicago.

On this late December night, though, there is a difference. Amid the cars zooming to and from the hot lot, is a group of 20 or so African-Americans holding hands, singing and praying, trying to open up the minds and hearts of Fox View residents to Jesus Christ. This group of street ministers is the nucleus of the leadership at Living Gospel, one of the Church of the Brethren's newest fellowships.

Street ministry to those on welfare, living in subsidized housing and often with a substance abuse problem, is important to the Living Gospel ministr team because many of its members ha been there themselves, said Emmanuel Wallace, who battled alcoholism prior to joining Living Gospel five years ag

Street ministry to those at Fox View i especially important, as members of 20 families living in that complex are Livi Gospel members, while still others atter as nonmembers. One man who attende Living Gospel on several occasions, hristopher Jackson, 32, was shot and illed at Fox View on December 12.

Fear swept through Fox View in the ays following Jackson's murder. eople were afraid to leave their partments at night in fear that they ight get hurt.

Thus, one reason for the Living ospel prayer vigil December 20 was to ase the fears of members and nonmem- ers alike, particularly some children, ho have shown signs of being trauma- zed by the violence, said pastor Walter lalark.

As the Living Gospel vigil moved round the complex, residents came out f their apartments to see what was oing on. Many clapped in support, and ome of the residents joined the group. nly a few onlookers jeered.

Just last summer, Living Gospel embers had traveled to Fox View for a reet revival. They sang, prayed, and e with some residents, which seemed be a positive experience. However, e need for such street ministry is year- und, Walter said, not just when the eather is warm.

"If we stop for the wintertime, we ink that will give them (drug dealers d users) momentum," Walter said. Then when spring and summer comes, ey're in their peak of activity." So the iving Gospel ministerial team decided was time to make a statement.

"We're hearing that the killers are ill there and have threatened one of e members of our church," Walter xplained. "We're saying, 'Let the eath threats stop, and let the killers be und by the police and be taken into e judicial system.'"

This is the ministry of the Living ospel congregation, located in a efurbished corner of the Church of the rethren General Offices warehouse, a te used years ago by Brethren Press to rint MESSENGER and other publications.

"From warehouse to prayer house" not just a story about the 7,200 quare feet now occupied by the iving Gospel congregation, but about eople who have known hard times efore turning to Jesus Christ to help themselves and then others.

Praying in Fox View's "Hot Lot" during the December 20 vigil are Living Gospel members Yolanda Davis, Joe Gant, Kendrick Scales, and Chuck Lewis (opposite page). Walter Blalark preaches (above and right) in the Living Gospel sanctuary, space that formerly was used as a warehouse.

Though his father-in-law was the founder of one of four Church of God in Christ congregations in Elgin, Walter found that setting to be "too traditional, Pentecostal, and fundamental." Thus, he set out to establish a ministry of his own.

In 1981 he began a part-time ministry at a church in Ford Heights, Ill., a community that in 1985 was cited by *Newsweek* as being the poorest town in the nation.

Though he continues his Ford Heights ministry with a Sunday morning service, Walter and his family live in Elgin, as he has worked 18 years for the City of Elgin, currently serving as deputy director of Human Resources.

About seven years ago, Walter began sensing a desire by some in the Elgin area to form a new worship group. He searched Elgin for a place to hold a Sunday evening service, but found "no room at the inn." Through connections he had with the Church of the Brethren while he was growing up, and through witnessing community support Elgin's Highland Avenue Church of the Brethren gives to race, peace, and humanitarian issues and events, Walter decided to see if his group could worship there.

Highland Avenue opened its doors to the fledgling congregation, and the first worship service was held October 2, 1988, with 16 people in attendance, with most being Walter's family and friends. Living Gospel became Elgin's fourth Church of God in Christ affiliate—one of the fastest growing denominations today, with 5.5 million members.

"Through their own style of evangelism and witness, they were reaching people we wouldn't be reaching, and they began to grow," said Paul Roth, former Highland Avenue pastor.

One key to their growth was the purchase of an old school bus, which was used to begin a busing ministry to the Fox View complex. Over the Thursday-Saturday preceding the 1990 Memorial Day weekend, the congregation launched its first-ever street revival, at the Fox View complex. About 200 residents attended the first night. Someone came up with the idea of getting the bus and taking those who would go to worship, Walter said. Eighty-eight people got on the bus that night, and 66 got on again that Sunday night—a ride that continues today for many of the same people.

The busing ministry has proven to be "very effective for them," Paul Roth said.

Though Living Gospel is composed mostly of African-Americans, it is trying to attract a multi-racial following. "This ministry is built on love, forgiveness, reconciliation, redemption—giving people opportunity," Walter said, adding, "We believe in seeking out people to be a part of our ministry."

With attendance at just over 150 for its Sunday night service, and a well-attended Wednesday night Bible study class, Living Gospel found that it was being hindered by not having a Sunday morning service.

It was about 18 months ago that the idea of "Warehouse to Prayer house" evolved. They were looking for a place to locate themselves, and in the process considered becoming a Church of the Brethren congregation, said Ken Holderread, executive for Illinois/Wisconsin District.

On August 20, 1993, the district's new church development task force voted to receive the congregation at a project level, and Highland Avenue was asked to become its supporting congregation.

"We were encouraged by the district to become the sponsoring and nurturing church to represent the Church of the Brethren to the Living Gospel congregation," Paul said. Highland Avenue's witness commission subsequently selected a group of its members who would be supportive of this venture, and would work with a similar Living Gospel committee to discuss what it means to be in close affiliation.

The groups' first meeting occurred January 31, 1994. This and additional meetings resulted in addressing the purpose of such an affiliation and listing expectations, which led "to some delightful experiences," Paul said.

About that time, Living Gospel moved to the General Offices. The chapel was used for Living Gospel's Sunday night worship and new Sunday morning service, while the dining area was used for Wednesday evening Bible study.

Construction on Living Gospel's own space began in April. Though the project originally was estimated to cost $350,000, the work was done for about $150,000, with half being raised by contribution and the other half coming in the form of a loan, co-signed by the district. Work was done by contractors and volunteers, which helped reduce costs.

After a year of planning and much work, Living Gospel took occupancy of the space in late September, worshiping there for the first time on October 2.

Four weeks later the district voted to accept Living Gospel congregation as a fellowship of the Church of the Brethren. The facility was dedicated November 20 in a service attended by 300, including Don Miller, Church of the Brethren general secretary, Louis Henry Ford, presiding bishop of Churches of God in Christ, several General Board staff, members of the Highland Avenue church and Illinois/Wisconsin District, Elgin mayor George Van De Voorde, and, of course, the energetic and spirited Living Gospel membership.

"Your congregation is now here and it is dedicated to our Lord Jesus Christ," Miller said in his address, "and we're just delighted that you're using it in this way. We thank God for the witness of this congregation."

It is a witness that is well received. The sanctuary, which seats 480, is about 80 percent full each Sunday morning and Walter believes a second morning service soon may be added. The Sunday evening service also is well attended, as is the Wednesday evening Bible study.

The fact is, Living Gospel has just about outgrown its space, which consists of the sanctuary, large meeting room, classroom, utility room, office, rest rooms and coat room. "But that's okay," Walter said. "We don't mind outgrowing it."

Outgrowing the facility means Livin Gospel is successfully reaching out to people in need, people like Sandra Green, who had hit the bottom in her struggle with alcoholism.

Sandra, a community education coordinator for Elgin Community College, had not attended church in 14 years when she first learned of Living Gospel a year ago.

"I think sometimes you have to be broken down to be able to be picked back up," Sandra said, adding that people must make the decision to help themselves. She did, and her life has changed. "I found being here the most wonderful year of my life," she said. "To come back into the church and fin so much love; it was mind-boggling."

Emmanuel Wallace says he owes his life to Blalark for bringing him back into the church, and to Jesus Christ for saving him. So does Sandra.

"I have grown personally each Sunday since I (started coming) here," she said. "I read the Bible. I pray. I jus know I'm not the same person I was a year ago, and I thank God for that."

In 1992, Annual Conference delegat agreed that the denomination should start a relationship with an African-American denomination.

Thus, the "marriage" between the Church of the Brethren and Living Gospel is an obvious outgrowth of tha paper, and one that occurred as a natu progression from a new congregation

Shawn Williams and others ponder the Scriptures and Blalark's teachings at a Wednesday evening Bible study (opposite page). Special Christmas Day music included a song by the Living Gospel choir, featuring Shana Reed and Capree Thomas (left), and an instrumental selection, conducted by Sharay Reed.

nting space at Highland Avenue to an ver-growing congregation needing its wn worship space.

This affiliation is not without its rowing pains, however.

For example, most Brethren fellowhips receive financial support until they ecome self sufficient. Living Gospel urrently receives financial support in e form of waived rent, as it deals for e first time with having its own cility and the bills that accompany at. However, Walter said the church ceives about $1,200 each week in fferings and should be able to start aying rent in April.

Fellowships also are nurtured in their nderstanding of what it means to be rethren, which could be a concern, as iving Gospel is dually aligned with the hurch of the Brethren and the Church f God in Christ. The fact is, it is npossible to physically see the Church f the Brethren in the Living Gospel congregation. Its sign, lectern, and printed material all have "The Church of God in Christ" printed on them, but nowhere is the Church of the Brethren mentioned.

Moreover, there is at least one misunderstanding that stems from differences in the way worship is conducted at Living Gospel from that of traditional Brethren churches.

Living Gospel worship services are high-energy, high-decibel celebrations of God and Jesus Christ. It is not unusual for hands to be raised in the air, for people to let the Spirit move them up and down the aisles, for the atmosphere to reach a charismatic pitch. "When the Word just permeates your whole being, that is something to get excited about," Emmanuel Wallace said. Brethren view this as another way to worship.

However, Living Gospel members who have attended Brethren services seem to believe the stoic worship atmosphere signifies a lack of spirituality. How else do you explain why Brethren sit quietly during worship?

Obviously, Brethren would disagree that their worship demeanor signifies a lack of spirituality. Thus, dialog is needed to increase understanding between the Church of the Brethren and the Living Gospel congregation. This also is a standard practice for all fellowships.

Despite these differences, there seems to be an ongoing commitment to grow together. There have been several joint services between Living Gospel and Highland Avenue, and last summer Living Gospel sent about 10 youth and advisers, including Walter, to National Youth Conference.

Is it important for such a marriage between denomination and church to exist? Yes. It is in keeping with the mission of both the Church of the Brethren and Living Gospel congregation. It also is keeping with the Scriptures.

To Walter, Romans 1:16 is the impetus for Living Gospel's Church of the Brethren affiliation and mission: "For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek."

Ken Holderread looks to Matthew 28:19: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. . . ."

To Paul Roth, it's Galatians 3:26-28: "For in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."

And that is the bottom line: We are all one in Jesus Christ. As long as that is kept in mind and dialog between the Church of the Brethren and Living Gospel continues, this union should be longlasting.

"It's a unique marriage and it's going to grow," Emmanuel Wallace said. M.

Making a difference in a war-torn land

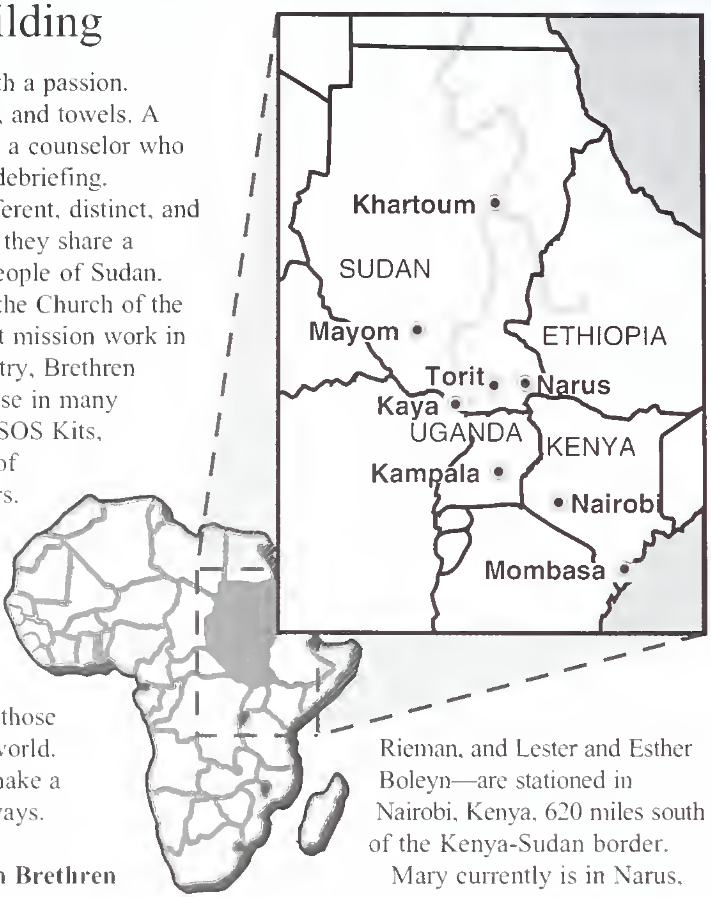
by Paula Wilding

Seven Americans with a passion. Bundles of salt, soap, and towels. A computer expert, and a counselor who specializes in stress debriefing.

Though all are different, distinct, and seemingly unrelated, they share a commonality—the people of Sudan.

Since 1980, when the Church of the Brethren began direct mission work in Africa's largest country, Brethren have touched Sudanese in many ways—with money, SOS Kits, missionaries, letters of advocacy, and prayers. However, few Brethren see what their gifts accomplish, and many may not be aware of how their acts of Christian love affect those halfway around the world.

But, Brethren do make a difference in many ways.



The passion of seven Brethren

Brethren involvement with Sudan began in 1980 when Roger and Carolyn Schrock set up a health-care program in Mayom. At that time, Sudan had been in a civil war since 1955, with only eight years of relative peace during that time.

Today, Sudan is in the midst of what now is a 40-year civil war between the Muslim-led government of the North and the rebels of the South, who are also fighting among themselves. The South, made up mostly of Christians and animists, was united in 1983 by the Sudanese People's Liberation Army (SPLA). But, by 1991, a few commanders left the SPLA due to internal conflict over leadership issues and democracy.

One SPLA faction believed Sudan should be a united country while others wanted the North and South to divide into two separate countries.

In the middle of this melee are seven Brethren, with only one, Mary Mason, stationed in Sudan. The other six—Roger and Carolyn Schrock, Phil and Louie Rieman, and Lester and Esther Boleyn—are stationed in Nairobi, Kenya, 620 miles south of the Kenya-Sudan border.

Mary currently is in Narus, just north of the border with Uganda. She is working with a mobile medical team of the diocese of Torit, which travels among Sudanese villages providing health care. Using her nursing background, Mary treats the sick, dispenses medicine, and helps educate new mothers.

Roger Schrock serves as executive secretary to the New Sudan Council of Churches (NSCC), and Carolyn serves as staff for communications and interpretation. They were stationed in Torit until the danger became too great. The Schrocks then relocated to Nairobi.

Though it is much safer to live in Kenya, the Schrocks find it challenging to be missionaries, but not residents, of Sudan.

"It is difficult to live in one culture, country, language, and try to stay focused on another set of items," said Carolyn, about the fact that culture and language vary from location to location, making communication difficult and suspicions great. "We feel removed fro the reality of the suffering when we live away from it."

The Schrocks are able to fly to Sudan every six to eight weeks. During their trips, Carolyn visits NSCC radio sites t solve problems and give encouragemen They also encourage community among local groups in the NSCC, attend churc meetings, and collect stories for NSCC publications.

Lester and Esther Boleyn fly to Suda less often than the Schrocks, usually only for the General Assembly of the Presbyterian Church in Sudan. Howeve Lester's work enabled him to visit three times in 1992. The Boleyns coordinate the team that is translating the Old Testament into Nuer, the language spoken by one million Sudanese.

The Boleyns inherited the project from the Presbyterian Church in Sudan in 1989. Although translating would be easier in Sudan where they could work with those whose language is Nuer, the Boleyns have the equipment in Nairobi that allows the work to be expedited.

"Our aim is to take the best possible advantage of the positive aspects of our situation in order to complete the work in good time," said Esther.

With 87 percent of the Old Testamen completed, only the books of Isaiah an Ezekiel remain to be drafted. Twenty two of the 39 books are finished, and 1 are in progress. The Boleyns look to June 1997 as the completion date of the entire Old Testament into Nuer.

Phil and Louie Rieman also serve the NSCC, working at hunger relief and peacemaking development at a community level.

The Riemans have not had an easy time since they began their service in December 1992. They experienced a bomb raid within their first few months of beginning their assignment, and wer car-jacked later that year. They lived i Kaya, Sudan, and Kampala, Uganda, before moving to Nairobi.

However, the Riemans remain passionate about their work and those they work for, believing through strong

Sudan

Mission in Context Series

Hungry for Peace

Sudan

The Land

Sudan is the largest African nation in land area. It covers nearly one million square miles—about one-third the size of the continental United States.

Located on the Horn of Africa, Sudan includes the eastern Sahara Desert and extends to East Africa. A predominant geographical feature is the Nile River system. Khartoum and Port Sudan, on the Red Sea coast, are the nation's largest cities.

In the center of southern Sudan lies the Sudd, a Pennsylvania-sized area that becomes a swamp during the rainy season. Across the relatively flat geography, landmarks include the Nuba, Imatong, and Jabal Marrah Mountains, and the Red Sea Hills.

The People

Cultural and historical factors divide Sudan between North and South. The North is occupied by Arab peoples and influenced by Arabic culture and Islam. In contrast, the South is inhabited by black African groups whose traditions are rooted in African culture and impacted by Christianity.

Hundreds of ethnic groups exist within these two broad categories.

Although Arabic has been declared the official language of the government of Sudan, many ethnic groups retain their own languages. Recently, English was chosen as the official language for SPLA-controlled areas.

A widely held feeling is that the traditional cultures of the South are being destroyed by the civil war, which has also destroyed the area's infrastructure—education, health-care, transportation, local government, the money-based economy, and even the family and clan system. The church seems to be the last remaining social organization serving the people of the South.

Women are a significant force in the church, above, and a pastor, left, sees God's Word in his own language through a gift of Nuer New Testaments. (Photos, Merv Keeney, left; Glenn Mitchell, above)

Sudan's population was estimated in 1993 to be 25 million people.

Making up the second largest southern group are the Nuer, with whom the Brethren have worked for more than a decade.

History and Culture

Outside influences repeatedly entered Sudan from the north. The first such influence came in the 4th millennium BC when Egypt conquered upper Nubia, in northern Sudan.

Julian, the first Christian missionary to arrive in Sudan, converted the Nubian kingdoms in the 6th century. A century later, Arab Muslims arrived in Sudan.

By the 15th century, Arab nomads migrated into Nubian territory, intermarrying and introducing Arab

The War

Since 1955, Sudan has experienced only 11 years of relative peace, from 1972 through 1983.

A central factor in the conflict is the continuing exclusion by the North-dominated government of the southern peoples and region from the nation's political and economic development.

North-South differences of religion, ethnicity, and culture also play a role.

Another factor creating mistrust and division of the nation is the history of northern Arabs raiding southern peoples for slaves.

By the early 1980s, the Sudanese People's Liberation Army (SPLA) had emerged as the predominant southern military and political force. In recent years, the SPLA has been divided by internal conflict. Many in the South voice their goal as "self determination."

Additional current issues include: a discrepancy in development between North and South, a massive influx of refugees from surrounding nations, recurring drought and famine, and domination of the northern government by Muslim fundamentalists trying to impose Muslim law, *shari'a*, on all of Sudan. Many Southern cities and villages have been destroyed in the war; others have become refugee centers or "fortress towns" held by the North but surrounded by rebel-occupied territory.

Both the SPLA and Sudan's government have at times blocked international efforts to aid the Sudanese. Each is guilty of forced recruitment of troops and atrocities against civilians. However, the international community has particularly rebuked the North for human rights abuses—including the denial of food to refugees in crowded culture and Islam.

In the early 19th century Sudan was conquered by the Ottoman Turks invading through Egypt. By the middle of the 19th century, efforts to extend Egyptian-Ottoman power over the unconquered area of Sudan, most of which was held by independent slave-trading empires, provoked opposition.

In 1881, the "Mahdi," a man named Muhammad Ahmad who claimed descent from the Prophet Muhammad, led a revolt against Egyptian-Ottoman rule. Mahdi's independent Muslim government stood until a British-Egyptian invasion in 1898. Britain and Egypt together controlled Sudan as a colony until its independence on January 1, 1956.

Military leadership overthrew the last elected government in 1989 and continues to rule. Many observers see the government under the control of fundamentalist Muslims.

Sudan is an outcast nation at present. Sudanese support for Iraq during the Gulf War alienated the country from its neighbor states except Libya. The United States has placed Sudan on the list of nations that sponsor terrorism.

Economy

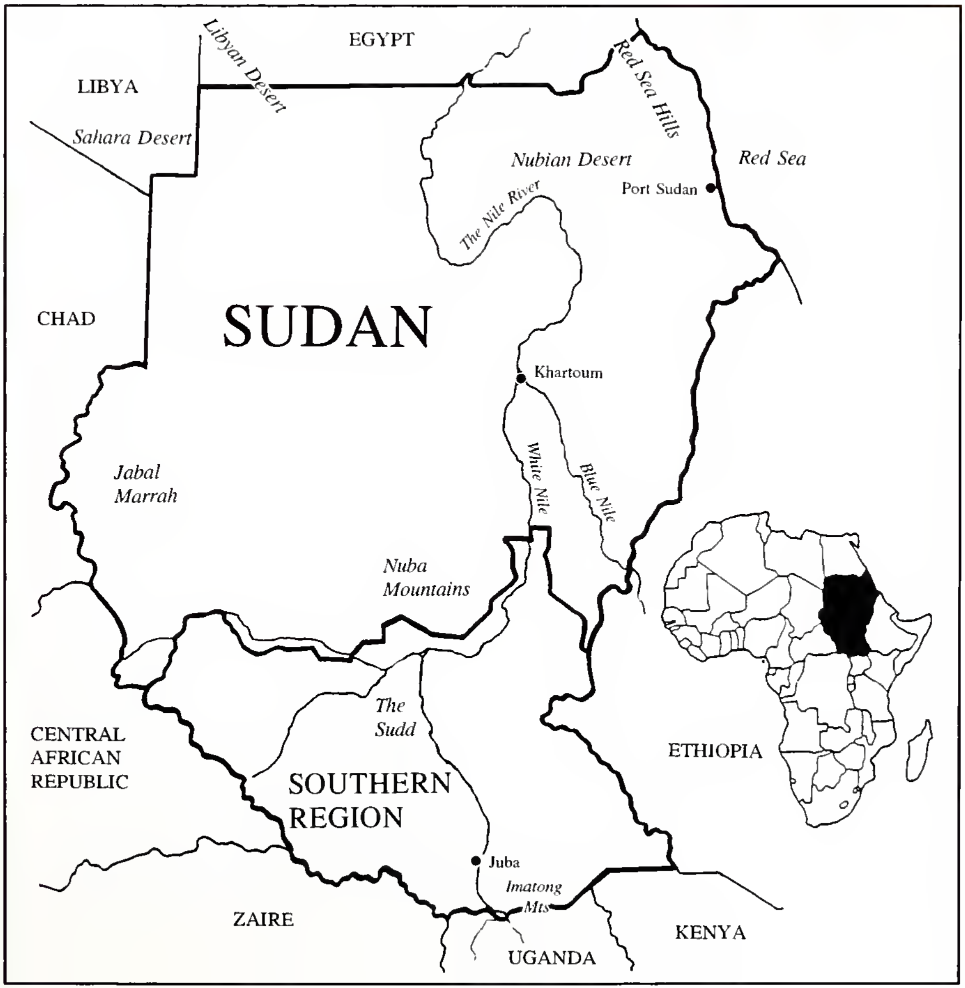
Poor and largely undeveloped, Sudan relies on agriculture, animal husbandry, and fishing. Reserves of oil and gold are undeveloped. Irrigation from the Nile River in northern and eastern areas has produced commercial crops such as cotton.

Continued on next page...

Through his music, the flutist, above, expresses the sadness and hope of his people. Millet, right, as well as corn and sorghum, are staple grains. (Photos, Howard Zehr)

camps near Khartoum. In recent years, northern militias and Sudanese Arabs have captured southerners to work in homes, on farms, or to be sold as slaves.

Some four million Sudanese are displaced, seeking shelter elsewhere in Sudan or in neighboring countries with United Nations refugee camps. In the past 10 years, an estimated 1.5 million southerners—perhaps 15 to 20 percent of the total southern population—have died in the war or from related famine and disease.



EGYPT
LIBYA
Libyan Desert
Red Sea Hills
Sahara Desert
Nubian Desert
Red Sea
Port Sudan
The Nile River
CHAD
SUDAN
Khartoum
White Nile
Blue Nile
Jabal
Marrah
Nuba
Mountains
The
Sudd
CENTRAL
AFRICAN
REPUBLIC
SOUTHERN
REGION
ETHIOPIA
Juba
Imatong
Mts
ZAIRE
UGANDA
KENYA

Sudan

...**Economy** *from previous page*

Sudan's external debt is estimated at more than $11 billion, making it the world's largest debtor to the International Monetary Fund. Average annual income of a paid worker is $216.

Religion

The country is predominantly Muslim in the North and Christian in the South. Traditional religious practices also continue.

Although Sudan has a history of tolerance between Christianity and Islam, the present government is dominated by fundamentalist Muslims. The policy of the Khartoum government to extend Muslim law to the whole of the country is felt by many to violate the rights of non-Muslim peoples and relegate them to second-class status.

In recent years the number of Christians has grown tremendously. Churches are crowded. Congregations develop so quickly that they outpace the number of trained leaders. Yet Christians face severe repression in the North, where many have been imprisoned, tortured, and killed. Church leaders risk death or capture every day to be with their people.

Worship reflects the joy and hope of Christian faith, marked by music and drumming, singing, dancing, and parades.

'Worship reflects the joy...marked by music and drumming.' *(Photo by Howard Zehr)*

A Sudanese Lament

God has begun the peace and He will finish it. God will bring peace so that we will work freely and sleep soundly without disturbance.

We will endure anything, God, because of Your strength; and because of Your strength nothing will get us even if we are weak.

Brethren Mission

In the late 1960s, Brethren were invited to Sudan for the first time by Christian refugees from the Nuba Mountains who settled in Nigeria. By the late 1970s, Brethren had a formal invitation from the Sudan Council of Churches to help the churches establish a rural health program based on Brethren experience with the Nigerian church. Since 1980, Brethren workers have served in both northern and southern Sudan. Brethren peace witness and the embodiment of the Matthew 25 guidance to feed and clothe "even the least of these" are visible in war-torn Sudan.

Brethren response has undoubtedly been stirred and our understanding of Christian discipleship enriched by the hope, joy, and witness of Sudanese sisters and brothers in their desperate circumstances.

Yet our call to this context is not only a response to need, but is a reflection of our sense of the oneness of Christ's church and the New Testament call to spread the Gospel.

The style of Brethren ministry to Sudan has been to strengthen indigenous churches. Peacemaking, theological education, health care, relief/refugee programs, and Bible translation are included in the multifaceted approach.

There is a strong cooperative spirit among Sudan's churches; the councils include Roman Catholic, Protestant, and Orthodox churches.

Our primary partners have been the Sudan Council of Churches based in Khartoum, the Presbyterian Church of Sudan, and the New Sudan Council of Churches, serving the churches in the SPLA-controlled areas.

Resources

The General Board's 1993 "Resolution on the Conflict and Humanitarian Crisis in Sudan" states the church's call for Brethren advocacy regarding Sudan.

A video, "Sustaining Hope," about the New Sudan Council of Churches is available from Brethren Press, 800 441-3712.

A thoughtful book on Islam from a Christian perspective, *Striving Together*, by Charles Kimball, is available from Brethren Press.

Also check *Messenger* indexes for recent articles.

Intercessions

Lift up prayers for peace and an end to the war in Sudan. Pray for the victims of the war—children, refugees, those injured in bombing raids, boys forced to fight against their will, and those forced into slavery.

Remember the churches and their witness in Sudan. Bring to prayer the safety of church leaders.

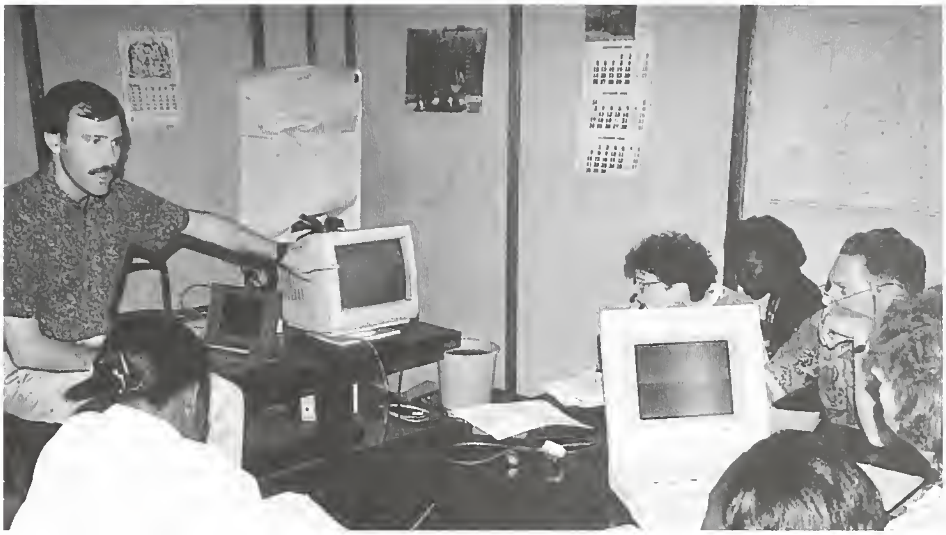
Pray for a change of heart in those whose actions lead to suffering.

Give thanks for the Spirit's work that strengthens Sudanese with hope and joy amidst their suffering. Pray for their ongoing encouragement and endurance.

Give thanks for the Sudanese/Brethren witness to each other through our partnership.

Consider how you and your church may play a role in the work for peace.

Produced in 1995 by the Church of the Brethren General Board Editor, Alan Boleyn. Text, Cheryl Cayford and Mervin Keeney Order copies from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.



Enten Eller provides his computer knowledge to NSCC workers in Nairobi.

aith that peace will prevail.

"When peace comes to Sudan, it will o doubt come as men, women, and hildren, Muslims and Christians, all hildren of God/Allah radiate the kind of umility, wisdom, compassion, courage nd convictions of these village folk rom southern Sudan," wrote Phil in heir April 1994 newsletter.

alt, soap, and a towel

n the last months of 1993, Merv eeney, Church of the Brethren representative for Africa and the Middle East, nd the NSCC gave Brethren the pportunity to get involved with the light of the Sudanese. According to the nsert that introduced SOS kits, many rethren "feel compelled to seek dditional ways to assist brothers and isters from southern Sudan."

SOS kits were introduced to Brethren s a supplement with the 1993 Christmas chievement Offering. The kits—made p of salt, soap, and a towel—were athered at the Brethren Service Center n New Windsor, Md., then packed in artons and shipped by sea to the enyan port of Mombasa on the Indian cean. NSCC trucks transported the kits nland to northern Uganda and Sudan.

The last cartons of SOS kits left the rethren Service Center in January. A otal of 23,782 SOS kits—22 kits in each f 1,081 cartons—were sent from New Vindsor in 1994.

Mary Mason was at both ends of the OS kit project. While in the United tates, she assembled several kits. In arus, she dispensed over 100 kits to oung mothers with babies less than a ear old. "It was such a joy to have been nvolved in making and giving out (SOS its)—full circle," she said.

Brethren members and entire congregations, National Youth Conference participants, and many others assembled and sent SOS kits, which are considered "truly a gift of love," Mary said.

Brethren in Sudan can be reached at the following Internet addresses:

Phil and Louie Rieman:
NSCC-NBO@maf.CCmail.compuserve.com

Lester and Esther Boleyn:
BOLEYN@NBO.ccmail.compuserve.com

Roger and Carolyn Schrock:
NSCC-NBO@NBO.ccmail.compuserve.com

A computer expert and a counselor

In the fall of 1994, Merv Keeney asked two Brethren to use their career skills to help the Brethren workers in Sudan.

Enten Eller owns a computer business and team-pastors Root River Church of the Brethren, in Preston, Minn. He was asked by Merv and Roger Schrock to visit Nairobi and Kampala, having supplied Schrock with some software and the NSCC with 11 laptop computers before his trip. Enten spent a month and a half at the NSCC in the two cities, installing a computer system and teaching people how to use it, and how to send E-mail.

"It was a thrill to see how thrilled they (the Sudanese workers) were with typing a simple letter," Enten said. Because of this, the Boleyns, Schrocks, and Riemans, can all be reached through the Internet.

During his trip, Enten worked with the Sudanese and Brethren workers and met the leaders of the southern government and the leader of the rebels.

Enten someday may be sent back to Nairobi to teach. He also has been asked by other church groups to serve in similar mission assignments.

Dan McFadden, a member of Highland Avenue Church of the Brethren, Elgin, Ill., also was approached by Merv for his work with people and their reaction to stress. Merv thought Dan's work would help the accompaniment team and overseas staff who are in critical situations.

Dan is a social worker with St. Joseph Hospital in Elgin. During a retreat he led, Dan also used his experience as a member of the Northern Illinois Critical Incident Stress debriefing team to lead the sessions. Much of his experience has been with police officers and firefighters who have had stressful experiences on the job.

Dan held a retreat last November for the seven Brethren workers in Sudan. The topic centered on what creates stress and how people handle it. During the retreat, the group discussed how stress affects them individually and as a group, their relationships, and how they are coping with the stress.

Dan encouraged the Sudan workers to get together on a regular basis to review the material he taught them and to look at stress from a stress-management perspective. He was encouraged by noting that the Sudanese, as well as the Brethren workers, are beginning to talk about their experiences.

Since 1980, Brethren have embraced the Sudanese in many ways, hoping and working for peace and religious freedom for their brothers and sisters. Though the political and religious climate often makes their jobs difficult and dangerous, the Sudanese touched by the Church of the Brethren are grateful.

"They (the Sudanese) covet your prayers for peace in their war-torn land and are heartened to know that you remember them in your thoughts, prayers, and other actions of solidarity," said Phil Reiman.

Is it correct to be political?

Our response to political issues of our day must not be viewed as the defining feature of our faith. Any attempt to do so misses the point of what it means to be a Christian.

by Edward B. Hollinger

The mixing of politics and religion has been the subject of debate and discussion throughout the history of this country. From supper tables to board rooms, from municipal chambers to halls of Congress, Americans have debated the role of religion within the American political experience. More recently, from house churches to megachurches, Christians have been part of the discussion in ever increasing numbers. How active should a Christian become in the political process? Is there an inherently *Christian* way of viewing politics? Can there be a conflict with one's Christian faith and one's political ideology and activity? All these questions are profoundly important as we consider the appropriateness of political action within our earthly kingdom while maintaining our ultimate citizenship in God's kingdom.

As I observe today's climate among churches, be they Brethren or otherwise, I am struck by the emergence of two extremes, both of which I find problematic. One approach to this issue claims that no amount of political involvement is appropriate for the Christian. The commitment to Christ's kingdom is held in stark contrast to the political structures of the earthly kingdom. Complete separation of the kingdoms, it is argued, is necessary in order to preserve the integrity of commitment to the higher kingdom.

At the opposite end of the spectrum are those who argue that it is the Christian's responsibility to become politically active. In order to preserve a specially ordained earthly kingdom, namely the United States, from retreating from it's Godly roots, urgent political action is necessary. Both of these extremes pose problems for today's Christians and above all prove divisive in our communities of faith.

Today's Christian *can* become involved in the political process in the same way we involve ourselves in many and varied vocational pursuits. Political involvement cannot be confused, however, with the work of Christ's kingdom. Whatever level of involvement we choose, careful and prayerful consideration on the part of the Christian is required in order to maintain a commitment to the work of Christ's kingdom and to not compromise the integrity of one's faith.

Complete denial and separation from politics for the Christian is not only unnecessary, but it is impossible to do. Senator Mark Hatfield, a seasoned politician and committed Christian, says this in his book *Between a Rock and a Hard Place*. "The Christian, like every citizen, cannot avoid being political; our values, attitudes, lifestyle, and actions or inactions, all have concrete political ramifications. I believe as Christians we must recognize this reality and make a determined effort to bring the political side of our lives under the authority of Jesus Christ." Hatfield warns, "Our politics must never be ruled by thoughtless conformity to the secular culture."

Our daily lives are intertwined with the workings of all levels of government. Daily, we benefit from, take advantage of, and come in contact with the rules, regulations, and responsibilities of civil government. Our commute to work on public roads, our use of municipal water sources, our compliance with local and federal tax laws governing our individual and corporate lives all bring us into a dynamic involvement with civil government. Becoming involved, therefore, in an active participation in civil government operations is not inherently evil. Neithe does it have to represent an obvious conflict between the two kingdoms in which we reside.

The problem arises, however, when we confuse the nature of the two kingdoms and when we attempt to bring about Christ's kingdom by political means. Inherent in this tendency is the assumption that our democratic system is somehow uniquely ordained and sanctioned by God. The idea of a "Christian" nation is one that has overwhelmed the rhetoric of many politically active Christians. This assumption, too, is both unnecessary and problematic. It is rooted in historical inaccuracies and poses a dangerous confusion of the two-kingdom reality.

In their book *The Search for Christian America*, Mark Noll, Nathan Hatch, and George Marsden take a thoughtful and intelligent look at this question. While acknowledging a significant role of religion, particularly evangelical Christianity, to the founding and subsequent history of the United States, they warn of the dangers of assuming that America is somehow a uniquely "Christian" nation. Assuming that there is a "golden age to which Christians may return" is historically inaccurate. Noll, Hatch, and Marsden further warn that the idea of a "Christian" nation is not biblically rooted and, in fact, is usually harmful to effective Christian action in society."

There are several danger zones of

which politically active Christians need to be aware.

There is danger in putting too much trust in politics. Politics and government can't solve every problem, personal or societal. To expect such would be a denial of our personal responsibilities. And politics can't deal with the issues of faith. The questions of faith and the questions of political leadership are fundamentally different, and the Christian must not confuse the two. To do so may make for "good politics," but it cheapens and devalues the integrity of our faith. Politicians often are quick to invoke God's blessing on their policies and actions. It makes for a favorable public image. But beware of the talk about God that is politically motivated or is in reference to a god of a civil faith rather than a personal faith.

There is danger in assuming the gospel can be spread through political means. As Christians, we must not fall into the trap of attempting to spread our faith by political rather than evangelical means. Our level of political involvement should not be our attempt to "Christianize" our nation. We can be a witness to our faith by our actions, but we must understand that the work of Christ's kingdom does not come primarily by changing laws or electing only Christian candidates to office. It does not come by invoking God's blessing on our public endeavors.

It comes by changing the hearts and minds of individuals with whom we come in contact. The kingdom of God does not come by claiming what one politically active evangelist did several years ago: "We have enough votes to run the country, and we're going to take over." Such a claim is a clear confusion of our role as Christian citizens.

There is danger surrounding the intrigue of power. We can quickly lose our focus on government as a public trust by becoming absorbed with the power of politics. We can become corrupted by subscribing to a win-at-all-cost mentality. For the Christian, the intrigue of power is even more dangerous because of our need to keep our perspective on faith and to not confuse our loyalties.

The challenge to maintain politics in its rightful place is nowhere more profound than for the Christian who is involved in the affairs of civil government. "Remaining in politics at all costs could never be the purpose of my life," writes Senator Hatfield. "Rather, the sphere of politics was simply one avenue for trying as best I could to be a faithful follower of Christ and his kingdom. There was no assurance that I could win my election or succeed according to the terms of the political world. But that precisely was what did not ultimately matter."

Hatfield concludes, "Endeavoring to live as a faithful disciple was the first call of my life, rather than striving for what society defined as success."

There is danger in the divisive nature of politics. Politics can be divisive if we allow it. It can divide us as a society; it can divide us as a community of believers. E.J. Dionne, in *Why Americans Hate Politics*, outlines a scenario of divisive politics that has plagued our political system in recent years. Dirty campaigns, personal attacks, and single-issue agendas have characterized many political campaigns. "Our democracy takes on all the dignity of mud-wrestling."

Our political parties have given us "false choices," claims Dionne. They have encouraged "either/or" politics based on ideological preconceptions rather than "both/and" politics based on ideas that broadly unite us.

Similarly, politics can divide the Christian community. Divisions over which political ideology maintains a higher moral road or which ideology holds nearer to the heart of God bring major discord. Christians, regardless of the degree of political involvement, must understand that political ideology is not the defining feature of their faith.

Our view of government, be it of Republican, Democrat, Libertarian, Socialist, or any other political stripe, is not the issue that defines us as Christians. Issues from abortion to gun control, welfare reform to health care, civil rights to foreign policy, all have their rightful place on the discussion table among Christian citizens. But our response to these issues, while it may be deeply rooted in who we are and what we believe, must not be viewed as the defining feature of our faith. Any attempt to do so is missing the point of what it means to be a Christian.

"If we are called to Christ," writes Hatfield, "then our lives are to take on his own shape. Whether teachers, doctors, businessmen, politicians, lawyers, laborers, or ministers, our first task is to embody the quality of Christ's life. Faithfulness to the call totally transcends any requirements of success posed by our vocations or the conformist opinions of society." M.

Edward B. Hollinger is a high school guidance counselor in Lititz, Pa., and chairman of the board at Lititz Church of the Brethren.

A Quaker among the Brethren

by Margaret Woolgrove

The ministry of all believers. All war is wrong. One's word should be one's bond. Honesty and simplicity should be the waymarks of a righteous life. These are some of the ways that I, as a Scottish Quaker, often describe my religious group. It has been one of the strange parts of my introduction into the Church of the Brethren to hear these selfsame descriptions being used in explanation of who that church is and what it believes.

I recently stumbled across an article that explained at length how the Brethren had been at the *heart* of the Industrial Revolution. It was the Brethren belief that the price asked for a commodity should be the price paid. That had been the start of the principle of fair trading for honest prices. I always had heard this told as a *Quaker* story, so I was rather surprised to hear its new form. A glance through the article confirmed my suspicion that the words Brethren and Quaker were basically interchangeable in this context.

I am loathe to be the one to break this news, but you Brethren are telling our Quaker stories.

I came across the Church of the Brethren for the first time while at a peace conference organized under the auspices of the three historic peace churches in Europe. I knew that Quakers were one of the three and suspected that the Mennonites were the second one. But who in the world was the *third* peace church? Vague references to a "Church of the Brethren" meant very little to me at the time, although I was interested to hear that it ran a volunteer program (Brethren Volunteer Service) in the United States.

Three years later, I ended up at Earlham School of Religion, the Quaker seminary in Richmond, Ind. Lo and behold, here once again I ran into the all too elusive Church of the Brethren. One crisp autumn day at ESR, I found my conscious and subconscious minds coming face-to-face with each other when one of my Brethren friends asked if I had ever considered entering BVS. Now where had I heard that acronym before?

I decided that a Ph.D. was not the path down which my life currently was leading me, so I applied for BVS. Midway through the summer of 1993, I heard that I had been accepted, and would be joining the 209th orientation unit in September.

The responses I got from friends and family back home when I told them that I would be entering BVS varied from skeptical encouragement ("Well, if you're *sure* it's the best thing for you right now. . .") to scornful condemnation, ("Hmmph! The first thing they should do is change their name. . ."). This response was not untypical, although there were more people who made the assumption that Brethren meant *Plymouth* Brethren. It didn't take me long to learn the essentials of Anabaptism so that I could defend myself from charges of cultism.

Religious groups have a tendency to take themselves too seriously, and to think that the issues besetting them are insurmountable and unique. But in the church there always will be problems.

One of the big differences between Quakers and Brethren is name recognition: Quakers have it, Brethren do not. Admittedly, name recognition for Quakers tends to go something along the lines of "Oh yes! The Quaker oat people." But even a box of oatmeal is starting place for dialog.

I could write a book about the BVS orientation experience—living for three weeks with 31 people in a church basement in Washington, D.C., but suffice it to say that at the end of the orientation period I was put on a train t New Windsor, Md. There I did my first assignment for my project, MESSENGER, by covering General Board meetings. I had thought that my year alongside the Brethren at ESR and my three-week BVS orientation had prepared me for my latest adventure, but after sitting in on "GB" meetings with PMC, GSC, an WMC, hearing about not only BVS, bu also BBT, ABC, OEPA, and CoBACE, my head was reeling. But at least I learned that the Society of Friends does not hold the monopoly on acronyms.

Spending a year working with the Brethren has imbued me with a deep respect for the church, and I have felt more supported and upheld by the Highland Avenue congregation than I have by any other congregation in my life. Thus it was with high expectations that I attended the 1994 Annual Conference. I had my qualms, but more than anything, I was curious to see how the Brethren "did business" at Annual Conference.

I watched with great interest the "name-change debate" in the church. It is unfortunate that this debate has become polarized between the "radical feminists" and the "conservative traditionalists." Once such polarization takes place, reasoned dialog is impossible, and impassioned deadlock becomes the only possible outcome.

I wonder, in all the fury and the "mudslinging," whether either side has stopped and thought about how the name is perceived by those outside the church? For a church that is emphasizing evangelism, are you sure you know what you're telling people? The Churc of the Brethren is a fine name, and it means a great deal to those within the roup, but to some outside it can onjure up images of cultism, xclusivism, and even monasticism, one of which are particularly welcomng images.

But perhaps, for all its talk, the hurch doesn't want to involve newomers. I had been looking forward to nnual Conference, and was hoping I vould enjoy the week. Instead I had a ery humbling experience.

I arrived at Conference knowing a umber of people, including coworkers, riends from Earlham School of Reliion and Bethany Seminary, and young dults from a conference I attended at hanksgiving. I think of myself as a airly sociable person, and was rather onplussed at the reception I received.

Those people I knew were wonderully welcoming—up to a point. Beyond hat point, it became quite obvious that I vas not "one of them," no matter how ard I tried. I had heard of Brethren "cliquishness" and the Brethren nameame, and now I had experienced it, and new that without the right connections, t could be very hard to break into nnual Conference. Some people liken nnual Conference to a family reunion, nd I suppose my role at the reunion vas that of the cultural misfit who has eturned after several years of absence.

The humbling part of all this was ealizing that it is something I have lone thoughtlessly at Quaker gatherings nany times in the past. The temptation o spend time with those you know, and o reminisce and reacquaint yourself vith long lost friends is a strong one, nd I defy Brethren to go to a Quaker early Meeting and say that they did ot feel the same way as I did at Annual onference.

My feeling is that religious groups, of vhatever stripe or color, have a tenlency to take themselves too seriously, nd to think that the issues besetting hem are insurmountable and unique. I vas so overwhelmed by the problems acing my denomination before coming o the US that I considered leaving my religion as well as my country. What I have since realized is that as long as the church has people in it, there will be problems. If we never go out from our places of safety, staying instead within our narrow parochial boundaries, our vision will be limited and we will end up speaking from our fears rather than from our possibilities. M.

Margaret Woolgrove, a Brethren Volunteer Service worker from Scotland, served as an editorial assistant with MESSENGER, *1993-1994.*

From the General Secretary

Where are the General Offices?

Frequently I am asked if the General Offices now are located in Richmond, Ind. The question never fails to surprise me. I respond, "No, we are located in Elgin, Ill., where we have been for nearly a century." Then the questioner says, "But I was sure you had moved to Indiana."

Bethany Theological Seminary *did* move to Richmond, Ind., this past summer, and is now located in a new building adjacent to Earlham School of Religion (ESR) and on the campus of Earlham College. Some 900 persons attended the dedication service on October 30 (January, page 6). Bethany is a separate school with its own curriculum, faculty, and students, but it is affiliated with ESR. Bethany's new location allows it to be more closely related to our congregations.

When Bethany was located at Oak Brook, Ill.(1963-1994), many people thought of the school as part of the General Offices, but in fact 30 miles separated the two. Some assume that Bethany's move means that the General Offices have also moved. Not true! The General Offices remain in Elgin, and Bethany Seminary is in Richmond, now separated by 300 miles.

What is perhaps not as easily understood is that several different church agencies are located in the General Offices building. The Annual Conference office is a separate agency from the General Board, even though it is located in the same building at 1451 Dundee Ave., Elgin, IL 60120. If some think the General Offices have moved with Bethany to Richmond, even more persons believe the General Board directs Annual Conference. Not true! The Annual Conference has its own officers, its own Program and Arrangements Committee, and its own manager—Duane Steiner. While the General Board staff is very much present at Annual Conference, most questions about what happens there should be directed to the Annual Conference office.

The Brethren Benefit Trust also is located in the General Offices of our church, but BBT is a separate agency from the General Board. Its address is 1505 Dundee Ave., Elgin, IL 60120.

There are still other agencies in the General Offices. Illinois and Wisconsin District office is here, as is the Brethren Employees Credit Union. The most recent new resident at the General Offices is the Living Gospel Church of God in Christ (see page 12).

Many of the General Board staff members are located at the General Offices in Elgin. Others are at the Brethren Service Center, New Windsor, Md.; the Washington Office, and a number of other separate offices. Overseas staff are assigned to Nigeria, Sudan, Kenya, South Korea, and Switzerland. Some 100 Brethren Volunteer Service workers are serving in many countries around the world.

Several agencies at the General Offices are directed by the General Board, including Brethren Press and The Andrew Center. The Association of Brethren Caregivers is also closely related, as is a Brethren gift shop.

Knowing who is located where, and who is or is not related to whom will help you get information you want. Yes, the General Offices of our denomination continue to be located in Elgin, Illinois.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

I spotted it as I was rushing through the parking lot on a gray November day—a dark blue sedan nestled between two pickup trucks, empty of occupants, with its lights on.

"What would Jesus do?" I asked myself, a question that didn't take long to answer. I shifted toward the car with intervention on my mind.

It wasn't an old car. It wasn't a new car. It wasn't a Rolls. It wasn't a clunker. It was an average, ordinary, made-in-America car with slightly worn vinyl, a few rust spots, tires that had seen many miles . . . and locked doors.

I briefly considered the possibility that it belonged to some eccentric millionaire who had equipped it with one of those loud, embarrassing alarms, then tried all the doors again just to make sure.

However, nothing happened: No alarm sounded, no owner appeared, no doors opened, and no lights got turned off.

As I walked away—a Good Samaritan wannabe, I couldn't help comparing my thwarted attempt at intervention with the car to people situations.

As a probation officer, I have sat across from many a hostile teenager who desperately needed what I had to offer . . . but the doors were locked.

In marriage counseling, I have had more than a few spouses glare at me across a sea of suspicion. I deeply cared about the fate of their wounded marriage. I knew what needed to be done. I knew how to do it. But the doors were locked.

Countless times I have listened to myself explain the dynamics of addiction to one entangled in its web. I identified the symptoms. I confronted the behavior. I recommended treatment. But the doors were locked.

I have watched helplessly as people I love career down a course of self-destruction. I could see the damaging choices. I could foresee the inevitable consequences. I desperately wanted to help. But the doors were locked.

No doubt the owner of the car with its lights on came back to a dead battery. And the time and effort required to fix the problem were far more costly than the time and effort it would have taken me to turn off the lights (had the doors not been locked).

"But," you say, "the doors needed to be locked for protection."

Maybe so with the car. But more often than not, with people, "locked doors" have more to do with a *perceived* need for protection than an *actual* one. That's how we arrive at the term "defensive" for people who bristle at the slightest comment; they *feel* an attack where none is intended.

And, very much like those of the car, "locked doors" preventing intervention will lead to "dead batteries" that require more taxing work later.

There was a time when I might have worked harder to find the owner of the car. But you know, even the Good Samaritan of Luke 10 knew his limits. He did what he could to help the wounded traveler, then moved on.

When we do not have the key in our possession, we have to accept our own powerlessness where locked doors are concerned. We can try. We can watch. We can pray. We can wait. But in order to intervene, the door has to be unlocked from the inside. **M.**

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

Wilbur Stover remembered

Wilbur Stover (October cover story) had een a pastor in Pennsylvania before oing to India as a missionary. In ennsylvania he knew Aaron and Naomi ulp. In 1894, when Naomi was xpecting, Wilbur told her, "Have a son, d when he is grown, send him to the ission field, named for me."

Wilbur expected the boy, if he were amed for him, to be another Wilbur. o his surprise, he was named Stover. Stover Kulp grew up to fulfill the esire of Wilbur Stover that he serve on e mission field, but it was not in India. e was, instead, one of the pioneers ho opened the Nigeria mission field in 923.

Geraldine Eller
Wenatchee, Wash.

ctober memories

ccasionally a MESSENGER arrives that is orth the whole year's subscription ice. Such an issue was October, with ilbur Stover primly and serenely on e cover.

He was a Brethren giant, and elsehere in the October MESSENGER there as recognition of a later giant, Dan est. He had a missionary style fferent from Stover's, but just as full zeal.

When I saw the October MESSENGER, I as taken back in time at least 64 years. hat was in the Great Depression. Our rm home had burned, and we were aking do with whatever was at hand—a small house on the farm that was our temporary home.

The only magazine we received then was *The Gospel Messenger*. It brought us news of faraway places such as India. What little free time Mother found, she used in reading *Gospel Messenger* news and cutting out poetry found in this precious publication. She pasted the poetry in a huge old ledger. I am now 74 and still have that ledger and the love of poetry Mother instilled in me.

I was not born into the Brethren world. A merciful providence led a beautiful and prim little Brethren lady to go to an orphanage and choose me to be her daughter. I almost missed the boat when it came to having a family. Perhaps that is why I so appreciate every aspect of my "family" that graciously shared its heritage with me.

And I would never let go and stop subscribing to MESSENGER. With October I was so rewarded.

Marie Brunton
Portland, Ore.

---

e opinions expressed in Letters are not necessarily ose of the magazine. Readers should receive them the same spirit with which differing opinions are pressed in face-to-face conversations.

Letters should be brief, concise, and respectful of e opinions of others. Preference is given to letters at respond directly to items read in the magazine. We are willing to withhold the name of a writer ly when, in our editorial judgment, it is arranted. We will not consider any letter that mes to us unsigned. Whether or not we print the ter, the writer's name is kept in strictest nfidence.

Address letters to MESSENGER *editor, 1451 ndee Ave., Elgin, IL 60120.*

A real Stover memorial

MESSENGER readers may be interested in knowing that there is a Church of the Brethren congregation named for Wilbur and Mary Stover (see October cover story): Stover Memorial Church of the Brethren, in Des Moines, Iowa. Stover Memorial was organized in 1945, had an emphasis on missions, and so chose to name itself after this prominent missionary couple.

This past October the congregation held a commemoration of the Stovers' 1894 departure for India.

Carl H. Van Farowe
Des Moines, Iowa

Heroes or royal pains?

Thanks for the insightful October editorial, "What Will Our Children Celebrate?"

I have been told that Dan West, M.R. Zigler, and Wilbur Stover were considered in their early days to be "royal pains in the pew" by the "establishment." That says to me, if we want to identify the heroes of *tomorrow*, we need to take notice of the prophets of *today*. And better yet, stop stoning them and start listening to them.

Robin Wentworth Mayer
Edwardsburg, Mich.

Youth Conference is a pain

In our congregation we were disappointed in the report from our National Youth Conference attendees, and also in what happened at NYC (see November cover story).

I wonder if we impressed our NYCers with our expectations. How many of us said, "Have a good time," rather than ask them to report on workshops? We didn't express our actual expectations. They did have a good time; horseback riding was the most often mentioned reason for it.

The local youth roundtables and regional conferences offer more frequent inspiration and help for our youth than does NYC, without the extra cost. Our youth work eight years to make the one-time trip to NYC, and, for parents, it is a pain.

And, I might add, for the whole church.

Jean M. Winters
Eglon, W.Va.

NYC coverage was biased

In the November coverage of National Youth Conference (NYC) the six youth who wrote sidebar accounts of a transformational moment at NYC encourage all of us who look to the future with hope for the faith.

But why were five of the six writers young men? And as one looks at the photo coverage of NYC, again photos of young men dominate. It is interesting to speculate why this is the case.

This lopsided gender representation of NYC shows how very far we have to go to recognize the gifts of women in the church. We will miss the wholeness of

Pontius' Puddle

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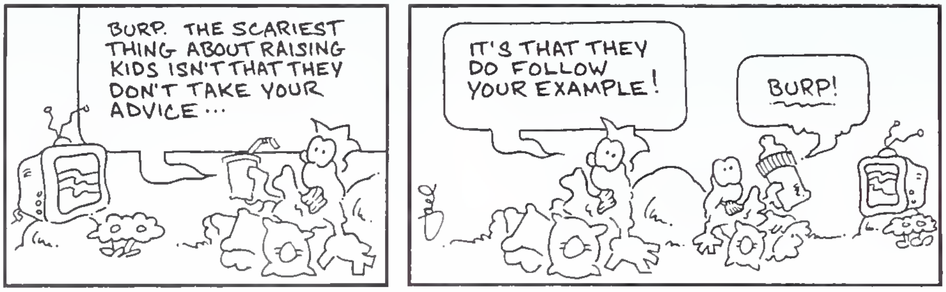
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Letters

God's spirit if the young women in ou church are not invited to be a part of th future. They need to feel they are important enough to us that they can open MESSENGER and see faces of their sisters in Christ.

Marilyn Lerch Sc
Naperville, I

Where do objections end?

Jamie Baker (January Letters) decries Patricia Kennedy Helman mentioning the opinion of psychiatrists "right alongside scriptures such as John 3:16 and Galatians 3:28," accusing her of "giving equal time to psychiatry and scripture."

Following his line of thought, what happens when Baker reads James 5:14 "Are any among you sick? They shoul call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up. . . ." Shall we also anticipate a letter objecting to a person going to a doctor and "giving equal time to medicine and th scripture" when he is sick?

If Baker, himself, becomes sick, wil he "go against what popular culture conjures up" and refuse to go to a medical doctor or surgeon?

What will "absolute adherence to th Bible" lead him to do in case of seriou sickness or injury?

Obviously there are other evidences of "spiritual infancy" in the church today.

Lyle Milne Kl
Lacey, Wa

Helman stopped short

I agreed with Patricia Kennedy Helman's compassion expressed in "C Pondering the Word" (November). Sh did an excellent job of bringing out th first half of John 3:17.

As she suggests, we ought to allow

e unconditional love of Jesus Christ to low through us to all people, including vomen ministers, homosexuals, and Native Americans. But I wish she had ontinued her exposition of John 3:17.

The second half of the verse says, but in order that the world might be aved through him (Jesus Christ)." Unconditional love is not enough by self. Sin has marred every culture and uined the life of every person. God sent esus to remove sin from the world.

Jesus removes sin and its effects from ur lives and replaces it with his healing . . . when we respond to him. In the ealing of the 10 lepers, Jesus instructed hem, while they were still diseased, to o show themselves to the priest. It was fter they had started down the road that hey were healed. His healing power vorked in conjunction with their bedience to him. He did love them just he way they were, but he loved them oo much to leave them like that.

We give unhealed people hope when ve show them that God's way to vholeness is through an obedient artnership with Jesus Christ, who died o take away our sin and to restore us to imself and the body, the church.

The December article "Born From Above," by L. Byron Miller was an utstanding, clear, inspiring explanation f the good news of Jesus. It was the erfect complement to the Helman rticle.

Beth Holmes Nonemaker
Harrisburg, Pa.

Not so fast there!

No doubt there are factors in regard to ntent and procedural details that are nissing from my knowledge of our current mission in South Korea. But, aken at face value, the World Ministries report from last fall's General Board meeting (December, page 6), gave me quite a jolt.

In part the report stated, "Leaders of he Reformation Presbyterian Church in South Korea, representing 25 congregations, have voted to join the Church of the Brethren." I understand they are joining us within the year.

At this point in the history of Christianity, I did not think we would be seeking church growth by inviting large-scale transfers from another denomination. In the long run, this type of mission could be a body blow to the larger church.

Added members with a Brethren label, but at what cost?

S. Loren Bowman
La Verne, Calif.

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On evolution, sexuality and fait

Wilson B. Lutz

Physical evidence supports evolution

A reader objected to a September article, "Tending the Ark," because it appeared to agree with the theory of evolution (November, page 28). In fact, the principle of evolution is accepted by virtually all scientists . . . and most Christians. Why? Because a vast amount of physical evidence supports it.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Scientists have discovered that, over long stretches of time, simple life forms have given rise to other life forms in a series of small steps. This is evident from a study of fossil material. Only fossils of the most primitive organisms are found in the oldest rocks. Fossils of the most advanced organisms (such as humans and chimpanzees) are found only in more recent rocks.

In addition to gradual *visible* changes that occur from one organism to another, deeper probing with a variety of scientific tools shows an intimate biochemical relatedness of all living things. For example, the insulin needed to treat diabetes formerly was obtained from pigs, sheep, or cattle. These insulins are so similar to human insulin that they can be used to treat most insulin-dependent diabetes. More recently, the lowly yeast organism has been utilized to make the *human* form of insulin. This was accomplished by inserting a section of DNA that codes for human insulin into yeast DNA. The yeast cells then manufacture insulin tha is identical to human insulin. This works because the life processes of yeasts are very similar to those of humans. As a result, people allergic to animal insulin now have access to genuine human insulin.

Clearly, a word is needed to represen the interrelatedness of living things and the fact that time can produce changes. A word that fits admirably is *evolution*. Evolution is a principle that works. One need only peruse a few modern scientific journals dealing with biochemistry molecular biology, or genetics to see how extensively the concept is used in the day-to-day work of biological scientists.

The Bible is a treasure of religious history and moral and ethical principles. It provides authority in those areas of life where authority is needed. But it is not a scientific book One cannot go to the Bible and find out how to manipulate DNA or how t manufacture penicillin. Nor does the Bible provide data on the tensile strength of steel or tell us how to put together a transistor or wire a telephone. Each aspect of life requires that we utilize a source of knowledge appropriate to a particular area. The principle of evolution is a product of the use of logic, reason, observation, and experiment. It rests on very solid ground. For many Christians, evolution is the mechanism by means of which God modifies old species and creates new ones. If the word evolu-

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ethren values

on were to be stricken from our nguage we would need to invent a ord meaning the same thing replace it. *M.*

Wilson B. Lutz is a member of Manchester hurch of the Brethren, North Manchester, Ind.

hris Power

aith is tied o sexuality

rowing up in the Church of the rethren, going to Annual Conference, eing a facilitator for the "human exuality dialog" sessions this past onference in Wichita, and reading IESSENGER, I know that homosexuality as been a hot topic in recent years. The d thing is that people are not discuss-g human sexuality. As a result, I am ffering a perspective that has not been eard, from a young adult who is active the church.

As I learn more about my own exuality, I find that sexuality includes ne's gender and how one relates to eople, which involves issues of timacy and love, and not just one's exual orientation. Sexuality covers ore areas than I first realized.

Here are some truths about who I am relation to my own sexuality and eligion/spirituality/faith. I am a single, ale young adult, who has grown up in e church. I feel lost, alone, searching, roken, and confused. The church has ught me a lot about pacifism, simplic-y, what a church family can be, loving our neighbor as yourself, and much ore.

What has the church taught me about exuality in relation to the church and ith during my formative years and ntil now? The church mostly has made atements against premarital sex, lust, d basic sexual desires. There have been a lot of statements, but hardly any dialog with youth on sexuality.

In the past, the church has tried to keep sexuality and religion separate. I now understand that they are not separate. Sexuality and religon are like

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two circles, overlapping each other. They have distinctive characteristics while, at the same time, sharing common characteristics. In trying to keep these two circles separate, we do not deal with the common characteristics—the overlap.

In general, the church has not been a place for discussing sexuality issues and the church, let alone helping youth (or even young adults such as I), adults, or older adults feel that they are not alone in their journey. We need to bring people together and deal with our sexuality and faith. The church quiets any discussion on sexuality, perhaps because people are ashamed of or uncomfortable with their own sexualit

So, where do I go to ask questions a find answers on sexuality? I learned about sexuality mainly from television books, magazines, and friends. I have suppressed my questions, desires, need and feelings. It was not because I wanted to go outside the church to lea about sexuality, or to suppress it, but because the church was not there for m when I needed it. I did not know that my faith could be connected with my sexuality. Until this past year, I had n connected my sexuality and faith, which, for me, includes my religion an spirituality together.

This past year I have been able to a part of a church group in which we were connecting our faith to our own sexuality. I found out that sexuality i a lot more than one's sexual orientation. It includes one's gender, searching for what intimacy is and can be, love and friendship, what to do with sexual desires and feelings, and what it means to be a sexual Christian person. This is something new to me This has helped me to begin to feel like a whole person, to find what my questions and needs truly are, and to base my answers in my faith. All is connected, not separate.

Has the Church of the Brethren done anything to be helpful and constructiv in relation to the topic of human sexuality? Yes. There are some Churc of the Brethren congregations bringing together men's and women's spirituali groups, looking at curriculum, and providing that safe place for open and honest discussions in relationship to sexuality and faith.

I hope that the Church of the Brethren, as a whole, begins to truly look a human sexuality, to find and establish curriculums, forums, groups, and to provide safe places for people of all ages to talk about sexuality and the church . . . in a holistic sense. This is topic and a journey that never ends. I also hope that we as the church can begin to connect sexuality and faith. This will not be easy. But it can bring

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e church together instead of leaving it here it is now—separated and broken.

The question is, will we as the iurch do this?

Chris Power, a member of Prairie City (Iowa) iurch of the Brethren, recently completed a term Brethren Volunteer Service with Volunteers in rison, Bellefonte, Pa.

aul S. Hersch

..et's reaffirm 3rethren values

ınce Annual Conference in Wichita, I ive been thinking it's time to reaffirm rethren values. Brethren traditionally ocused on behavior. Acts speak louder ian words.

Behavior reveals belief. Belief may over some behavior.

With the current emphasis on belief, we seem to be in a time when you are supposed to "get your mind right." It has become important to be "politically correct." For example, conservatives call women "killers" when they affirm "choice," and liberals tend to regard all minorities as "victims."

The fundamental commitment of Brethren has been "to the glory of God and my neighbor's good." Jesus is our example.

What, then, are Brethren values?

The New Testament is our creed. The 1991 Annual Conference rightly resisted being drawn into a creedal debate. Nevertheless, when that same Conference affirmed "that Jesus Christ is the Son of God, the Savior of the world and the Head of the Church, according to the Scriptures," some Brethren began to use this statement as a litmus test. In that sense, the statement

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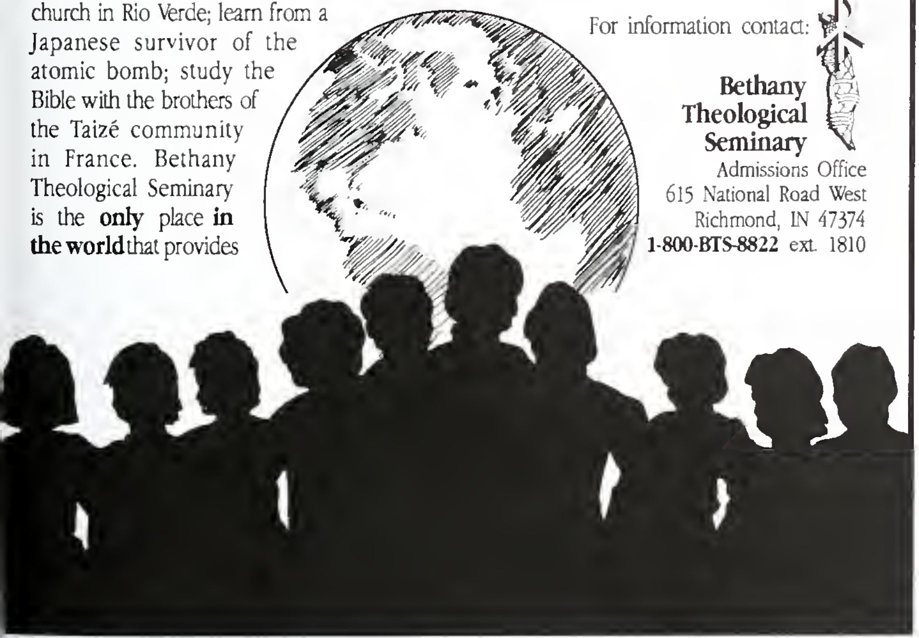

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WHAT	First president of McPherson College—a great believer in the value of education, S.Z. Sharp served as president or principal of four schools, of which two survived as Brethren-related colleges. He also wrote the first Brethren Sunday school literature ("Our Sunday School" and the "Brethren Sunday School Quarterly").
WHERE	McPherson, Kansas (After evaluating 18 towns in Kansas, the Church of the Brethren had selected McPherson as the home for a new college.)
WHEN	President Sharp served from 1888 to 1896
WHY	"Education draws out the latent forces of the human mind, moulds it into form, and in the hands of great teachers gives it a dynamic power that is felt down the ages." —S.Z. Sharp "An Educational History of the Church of the Brethren"

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overseas mission program has had the
same tradition. We have not required
membership. More than that, we have
given independence to mission church
in India, Nigeria, and elsewhere. Our
style is not to proselytize. At best we
teach a way of life.

We are responsible for our own
behavior. There is a reason we do not
believe in going to court. Much of the
legal system thrives on blaming the
other person for one's problems.

Be reconciled: If you have some-
thing against another, go to that
person. We could eliminate most of o
elaborate personnel policies and
procedures if the principles of Matthe
18 were applied.

We lead the simple life. If the abov
Brethren values guide one's life, then
life does become much simpler and le
complicated.

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Our rural heritage reminds us of our
close kinship with nature and the
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Paul S. Hersch is a member of La Verne (Cal
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FOR SALE—Mobile Home in Sebring, Fla. 64' long, 12' wide. 2 Bedroom. 2 bath. Screened-in porch. Fully furnished. Open to a offer. Contact Phyllis Hunn, 302 W. Webster St., Polo, IL 61064. Tel. (815) 946-3424

MUSIC—"A Thousand Cranes of Peace," cantata for choir, words by Chuck Myer, music by Paul W. Allen. 50th anniversary of Hiroshima/Nagasaki bombing in August, 1995; occasion for peace testimony. This SATB cantata of medium difficulty traces life of Sadako Sasaki; may be performed as concert piece or staged. Recommend SATB recorder choir, piano, and guitar for accompaniment; woodwind quartet and harpsichord also work well. For more info. and rental terms: Allen/Myers Musicals, 4015 Evalita Way, Sacramento, CA 95823-6360. Tel. (916) 428-9719 or 346-6234.

NOTICE—Atlanta Faithful Servant Church of the Brethren officially closed doors on May 1, 1994. We thank everyone who lovingly supported us over the years. Brethren in Atlanta area will still meet twice a year. On first Sundays in May and November we will have a "Brethren Homecoming" with a potluck love feast, communion, feetwashing service, & fellowship. For info. on meeting places or general info. on Brethren in Atlanta area contact Bob and Rose Garrison at (404) 979-7343.

RETIREMENT—Looking for that place in the sun away from cold, unpleasant wintry days? Come to the Palms Estates of Highland County, Lorida, Fla., s.e. of historic Sebring, Fla. Choice of many attractive lots to build, RV camping space, and several homes for resale. Not necessarily lifestyle for the rich & famous, but a community of active, independent, happy residents in a warm Christian atmosphere. Anyone age 62 & over. Write: The Palms Estates of Highlands County, P.O. Box 364, Lorida, FL 33857, Tel. (813) 655-1909.

TRAVEL—Heritage tour, Oct. 9-20, 1995. Visit scenic sites of Anabaptist, Pietist, & Brethren significance in Switzerland, France, Germany, & Netherlands. Sponsored by Brethren Encyclopedia, Inc. $1,950 from New York (JFK). For brochure contact Don Durnbaugh, POB 484, James Creek, PA 16657. Tel. (814) 658-3222.

TRAVEL—Grand tour of Europe—Paris, Swiss Alps, Venice, Vienna, Prague, united Berlin, & Schwarzenau. July 10-31, 1995. For info. write to J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—"Highlights of Scandinavia" tour. Visit Denmark, Norway, Sweden; mini-cruise across North Sea. See "Little Mermaid" in Copenhagen's harbor. Visit Edward Grieg's home in Bergen, Norway. July 19-Aug. 6, 1995 (19 days). $2,379 from New York (JFK). For i
write Wendell and Joan Bohrer, 8520 Royal Meadow
Indianapolis, IN 46217. Tel. (317) 882-5067.

WANTED—House exchange. Middle-aged professio
Christian family from the east seeking house excha
during a sabbatical to the west coast or western sta
Begining mid-February, 1996 'til mid-May, 1996. Con
Bob and Debe Baldwin, 59 Big Spring Ave., Newville,
17241. Tel. (717) 776-3042

WANTED—Volunteer camp managers. Camp Ithiel,
lando (Fla.) seeks volunteer couple to assist c
director with management of year-round outdoor mi
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tact Mike Neff, Camp Ithiel, P.O. Box 165, Gotha
34734. Tel. (407) 293-3481.

WANTED—Church planters. Creation of a new Chur
the Brethren Fellowship in Research Triangle of
Carolina (near Raleigh) is being explored by the Vi
District Extension Committee. Committee is soliciting
names of Brethren & interested persons in that area. I
or someone you know would be interested, please co
Darla Kay & Duane Deardorff at (919) 851-2626, or
& Lynette Minnich at (919) 682-9253.

urning Points

›w embers

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› members of the denomina-
ı. Do not include names of
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ısferred their membership
n another Church of the
thren congregation.

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ıde Valley, Mid. Atl.: Madeline Brooks, Lee & Carolyn Dove, Larry & Sandy Esworthy, Terry & Janice Morgan, Jean Van Meter, Bill & Carolyn Walker
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Wedding Anniversaries

Angell, Harless and Mabel, Boones Mill, Va., 50
Carnag, James and Martha, Boones Mill, Va., 50
Dimming, Burton and Esther, Quakertown, Pa., 55
Elrod, John and Roberta, Prairie City, Iowa, 50
Firebaugh, Morris and Florence, Mount Morris, Ill., 60
Fleming, Marshall and Janet, New Creek, W.V., 50
Gibble, John and Ella, Elizabethtown, Pa., 65
Hawk, J.C. and Violet, Churubusco, Ind., 55
Heiny, Grace and Maurice, Modesto, Calif., 65
Hubers, William and Elizabeth, Glen Burnie, Md., 50
Keim, Maurice and Naomi, Sebring, Fla., 60
Loose, George and Betty, Lebanon, Pa., 50
Miller, Galen and Grace, Bridgewater, Va., 71
Miller, Homer and Tiny, Harrisonburg, Va., 50
Myers, Burdette and Viola, North Canton, Ohio, 50
Rogers, Charles and Grace, New Paris, Ind., 50
Studebaker, Jay and Donna, New Carlisle, Ohio, 50
Wampler, Isaac and Charlotte, Lebanon, Pa., 50
Wiedeman, Lee and Ruth, Kansas City, Kan., 50
Zimmerman, Paul and Dorrie, Tipp City, Ohio, 50

Pastoral Placements

Bell, David, from Zion Hill, N. Ohio, to Locust Grove, W. Pa.
Broyles, Dewey, from Spruce Run, Virlina, assoc., to Oakdale, Virlina
Emmons, Anthony, from Oak Grove, Virlina, to Bethany, Virlina
Hollenberg, Keith, from Free Springs, S. Pa., to Hempfield, Atl. N.E.
Huffman, Bruce, from Baltimore Friendship, Mid.Atl., to Germantown Brick, Virlina
Layman, Lowell, from Bethany Seminary to Poplar Grove, S.Ohio
Mahon, Charles Jr., from secular to Hooversville, W. Pa.
Meeks, Gary, from other denomination to Deshler, N. Ohio
Surin, Joe, from Bethany Seminary to Prices Creek, S. Ohio
Taylor, Cynthia, from seminary to Ottumwa, N. Plains
Omman, Abraham, from Lenexa, W.Plains, to Messiah, Mo./Ark.
Young, Jarry, from Blue Ridge, Shen., to Little River, Shen.

Deaths

Adams, Vesta L., 83, Mount Crawford, Va., Dec. 5, 1994
Beard, Beulah, 74, Lansing, Mich., Dec. 5, 1994
Biller, Edith E., 76, Stanley, Va,. Nov. 19, 1994
Black, Gertrude, 74, Baltimore, Md., Oct. 28, 1994
Boord, Evaline, 78, Uniontown, Pa., Nov. 12, 1994
Bowman, Lula Nolen, 90, Martinsville, Va., Dec. 26, 1994
Collins, Josephine L., 85, Edinburg, Va., Oct. 31, 1994
Crider, Norma F.S., 56, Broadway, Va., Oct. 29, 1994
Crist, Ralph E., 88, Bridgewater, Va., Oct. 21, 1994
Culp, Elsie, 84, Goshen, Ind., Sept. 17, 1994
Deener, Ruth, 97, Greenbelt, Md., Dec. 5, 1994
Diehl, Alice B., 77, Cross Keys, Va., Nov. 6, 1994
Dunn, Gene E., 62, Grottoes, Va., Nov. 15, 1994
Eppard, Beatrice N., 82, Dayton, Va., Oct. 18, 1994
Feasal, Wayne, 90, Sturgis, Mich., Dec. 11, 1994
Fridley, Alma May, 79, McPherson, Kan., Dec. 11, 1994
Gahm, Margaret, 76, Council Bluffs, Iowa, Nov. 29, 1994
Garber, Harry S., 86, Waynesboro, Va., Nov. 4, 1994
Garst, Lawrence, 85, Trotwood, Ohio, Nov. 30, 1994
Good, Alfred F., 76, Broadway, Va., Oct 30, 1994
Gordon, Aubrey, 68, Dayton, Va., Oct. 22, 1994
Hammond, Wrey Douglas, 90, Ames, Iowa, March 20, 1994
Harman, Bryan, 86, Cushing, Okla., Dec. 8, 1994
Hartman, Mary C.L., 87, Harrisonburg, Va., Nov. 18, 1994
Hayes, Bruce, 67, Kinross, Iowa, Nov. 3, 1994
Hinkle, Melvin C., 82, Harrisonburg, Va., Nov. 26, 1994
Hodnett, Lucille C., 69, Shenandoah, Va., Oct. 4, 1994
Hoover, Beulah S., 89, Bridgewater, Va., Nov. 20, 1994
Horst, Myron C., 70, York, Pa., Dec. 19, 1994
Hunsberger, Charles A., 91, Bradenton, Mich., Dec. 31, 1994
Hush, Connie, 56, Baltimore, Md., Dec. 4, 1994
Jarrels, Kemper R. Sr., 101, Mount Crawford, Va., Oct. 31, 1994
Keister, Carl S., 79, Timberville, Va., Oct. 5, 1994
King, Rufus B., 82, North Manchester, Ind., Nov. 21, 1994
Kiracofe, Homer, 78, Fort Wayne, Ind., Dec. 7, 1994
Kock, Dorothy, 87, Goshen, Ind., Nov. 19, 1994
Lockard, Theodore, 65, Des Moines, Iowa, Oct. 26, 1994
Loki, Andy, 76, Windber, Pa., Aug. 6, 1994
Miller, Edwin, 79, Goshen, Ind., Nov. 7, 1994
Miller, Edwin, 91, Bradenton, Mich., March 27, 1994
Miller, John A., 84, Bridgewater, Va., Nov. 17, 1994
Moore, Albert D., 78, Harrisonburg, Va., Oct. 16, 1994
Moore, Blanche H., 86, Cincinnati, Ohio, Nov. 5, 1994
Morgan, William H., 75, Luray, Va., Oct. 22, 1994
Mouland, Wava B., 93, Bradenton, Mich., March 28, 1994
Myer, June, 74, Lancaster, Pa., Dec. 7, 1994
Oliver, Florence, 89, Libertyville, Iowa, Nov. 3, 1994
Perrin, Owen, 77, Lansing, Mich., Nov. 21, 1994
Puckey, Olive, 84, Windber, Pa., Oct. 21, 1994
Puffenharger, Anna Hess, 87, Bridgewater, Va., Nov. 25, 1994
Robinson, Opal, 86, Cushing, Okla., Dec. 19, 1994
Roop, Ethel, 99, Westminster, Md., Nov. 27, 1994
Shaver, Mamie H., 90, Timberville, Va., Nov. 22, 1994
Shepherd, Hazel, 78, Nappanee, Ind., Nov. 22, 1994
Sherfy, Robert L., 81, Mount Solon, Va., Oct. 20, 1994
Shue, Earl, 80, York, Pa., Nov. 25, 1994
Smith, Geneva A., 60, Fulks Run, Va., Nov. 4, 1994
Smith, Russell E., 77, York, Pa., Dec. 9, 1994
Snead, William H., 73, Waynesboro, Va., Nov. 13, 1994
Snyder, Jeannette G., 79, Bradenton, Mich., April 9, 1994
Stearn, Ruth, 92, Dayton, Va., Dec. 21, 1994
Sumey, Frances, 84, Uniontown, Pa., Nov. 1, 1994
Tanner, Janet H., 91, Bridgewater, Va., Oct. 17, 1994
Thompson, Margaret B., 87, Timberville, Va., Nov. 21, 1994
Varner, Charlotte L., 57, Staunton, Va., Nov. 13, 1994
Walker, Bertha, 104, Bridgewater, Va., Feb. 27, 1994
Waltemyer, Vernia, 100, Manchester, Pa., Nov. 12, 1994
Weaver, Floyd, 100, Goshen, Ind., Oct. 6, 1994
Wichael, Leon Preston, 76, Bridgewater, Va., Nov. 20, 1994
Wise, Glen G.M., 83, Bridgewater, Va., Nov. 21, 1994
Wright, Vernie V., 97, Bridgewater, Va., Nov. 18, 1994

Carry us back to ol' Pennsylvania?

I stood atop a mountain on a crisp morning in late December. In company with two of my sisters and a neighbor serving as guide, I had mounted an expedition to find the house site of a distant kinsman who had flourished in the late 1800s. I regularly spend time on visits down home in Virginia that way—indulging a yen to recreate the past, to put flesh anew on ancestral bones, to learn what life was like in earlier times. That makes it important to learn where people lived and with whom they neighbored.

This morning we had been successful in finding the chimneys and burying ground that marked the target site. Now we stood talking, shivering in the chill air, but disinclined to pull away from the setting as we speculated about the people who had lived there, the relationships we knew or supposed them to have had with neighbors, and the reasons for one family being buried here and another family there.

As we shivered and talked, there occurred to me an insight into my passion for getting back home to the Virginia county where family roots were set down by Thomassons over 200 years ago. Our guide referred to a family farther down the mountain as "mighty fine people." It was as I mused over this familiar expression that insight came. Down home there, we speak of families as "mighty fine people" when we wish to convey high respect for them as pillars of the community—upholders of the highest standards of neighborliness. "Mighty fine people" are distinguished from those people who break the law, who disturb the tranquillity of the neighborhood, who flout convention and mores. In short, we have at one end of the social spectrum "mighty fine people" and at the other end the "ragtag and bobtail of creation"—the "rakings of the woods."

I realized that our remarks and compared speculations there on the mountain were an exercise by which we identified our own place in the historical and present social milieu of our community. No established family there exists without networking with every other family. Together we establish the character of the community. Together we uphold its standards. Separately, some individuals betray the standards and established practices. But in so doing, they put in jeopardy their family's rank as "mighty fine people." We are all beholden to one another for the community's good name. If we are going to be "mighty fine people," we cannot live as islands unto ourselves.

I have known throughout my 21-year residence in Elgin, Ill., that I have not been a real citizen of that community. Rightly or wrongly, I have chosen the role of exile rather than transplant myself and transfer my loyalty. Aside from my involvement as a member of Elgin's Highland Avenue Church of the Brethren and as a voter, I intentionally have remained detached from the social obligations and concerns of Elgin citizenship. I always have intended on returning *home* to Virginia . . . someday.

The question of whether my self-imposed Virginian mountaineer's exile on the Illinois prairie was a wise decision is not offered here for debate, but put forward only for illustration.

And I am getting the cart before the horse, being privy to the report from the Annual Conference Committee on Ministerial Leadership before Messenger readers see it in the 1995 Conference booklet. That report alludes to a big problem that the Church of the Brethren has today, not only in nurturing leaders but in holding itself together as a denomination.

Time was when we Brethren were much more provincial, apart from the world, closer to each other geographically, and of one mind-set. Diversity and mobility are now the order of the day. The Church of the Brethren, like other denominations, has been and is being shaped by secular culture. Particularly, the study committee would have it, our Brethren expectations for leadership parallel public expectations for secular leadership. Witness the present expectation that the Republican takeover of Congress has brought heaven on earth (after the failure of the Clinton victory of 1992 to do so).

The community we Brethren once were is rather like the community down home in Virginia that I described. But there is a difference: The question of whether I can return to Virginia and find still viable the community of my youth (to say nothing of finding my place in it again) is one I eventually will answer. But the question of whether the Church of the Brethren has a home to return to is one for which I already have the answer: We can't go home again.

Whether we Brethren can meet, in today's world, the need we have for more uniformity of thought, belief, and practice depends on clear discernment of our situation and on lots of intentionality and resolve. But no amount of heritage study and nostalgia indulgence is going to take us back to the structure that was so manageable when eastern Pennsylvania was our home and the Alleghenies were our frontier.—K.T.

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- ________ Children's activities (grades K-5)
- ________ Junior High activities
- ________ Senior High activities
- ________ Information/Mail desk
- ________ Ticket sales
- ________ SERRV Exhibit

Please circle approximate age	16-22	22-30	30-40
	40-50	50-60	60+

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Additional volunteers may indicate on a separate sheet their interest in serving.

PROGRAM BOOKLET

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Please send the following:

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(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

Information about Conference programs and reservation forms may be obtained by contacting your pastor or writing:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

Church of the Brethren March [illegible]

Messenger

The time is up!

From the Editor

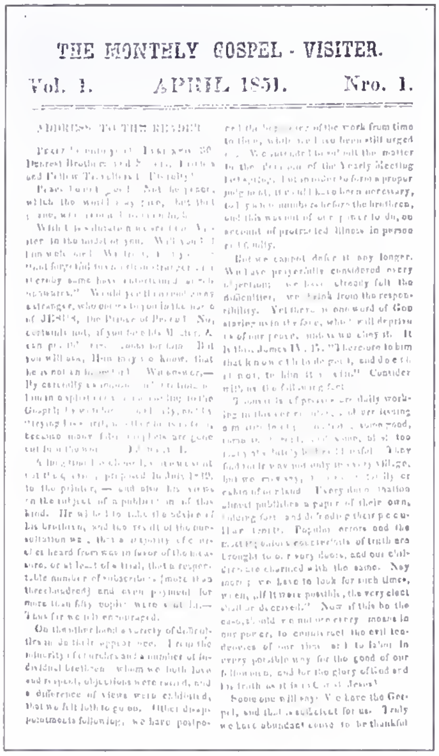
Math has never been my strongest suit. But still one would think that simple adding and subtracting were not beyond the grasp of a magazine editor. But for two years I've been getting the volume number of MESSENGER wrong. We are into Volume 144, not Volume 145, as stated on this page in January and February.

The problem went back further. The March 1993 issue jumped from Volume 142 to 143 and all the issues since then had perpetuated that error.

Editors hate to be caught in error, and this one is no exception. And, like everyone else, when caught in error I cast about for ways to lessen my distress. Small comfort though it may be, some of my predecessors seem to have had their own moments of confusion in designating volume numbers.

On July 3, 1883, after several mergers and name changes, our magazine became *The Gospel Messenger*. The confusion in volume numbering began with that first issue. At the top of page one it says "Vol. 21, Old Series." Nowadays, no one knows what was meant by "Old Series." Calculating from the founding of the magazine in 1851, the 1883 issues should have been Volume 32. So what's with that "Vol. 21"?

In 1911, the volume number was 50, with a parenthetical "Old Series 60" following. How had the "Old Series" gotten into sync (1911 minus 1851 equals 60)? And where did they come up with "Vol. 50," which suggests the magazine began in 1861? I turned to Ken Shaffer, in the Brethren Historical Library and Archives. He refers to the confusion as the "Lost Decade Mystery" and lets it go at that.



THE MONTHLY GOSPEL - VISITER.

Vol. 1. APRIL 1851. Nro. 1.

Our magazine traces its roots to The Monthly Gospel-Visiter, *which began in April 1851. That puts us in Volume 144 in 1995, and only six years from a significant anniversary.*

Lo and behold, beginning with January 6, 1912, suddenly it's Volume 61 and, in parenthesis, "New Series 51." What "*New* Series 51"? Oh, well, at least "Volume 61" was correct, and the numbering remained correct thereafter . . . until March 1993.

This is more important for scholars and librarians than for the average MESSENGER reader. But wait! MESSENGER's sesquicentennial is coming up in 2001. It would have been a fine howdy-do indeed if our error in volume numbering had not been caught, and we started celebrating a year early!

So now we are back on track, the anniversary is on the calendar (although our quasquicentennial is still fresh in my memory), and I remain in the good company of those past MESSENGER editors for whom math was not a strong suit.

Kermon Thomasson

Printed on 100-percent recycled paper.

COMING NEXT MONTH: What's a "Limping Lucille"? Find out in another of Judy Mills Reimer's moderator messages.

Messenger Vol. 144, No. 3 March 1995

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Frank Ramirez doesn't walk the streets with a sandwich board proclaiming it, but he does insist: The time is up.

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Cover story: *A crocus poking through the ground is a sure sign of spring . . . and a symbol of Easter resurrection. To find what that has to do with Frank Ramirez' article "The Time is up," turn to page 19.*

In Touch

Dedicated to music

Snuggled in the basement of the University of La Verne's Founders Hall is a small room where senior **Joel Gingrich** spends a lot of time. In this room are an electronic keyboard and a computer that he uses in composing his music.

Composing amazes Joel. "I feel as if something is there guiding me, and I have control, and I know it's coming from me, but still I don't know where it's coming from."

Joel got into music early, taking piano lessons as a child, and later participating in the handbell chorus and the choir at La Verne Church of the Brethren.

"My beginning in music was in La Verne church," Joel says. "The church has been a continuous support in my life." He returns the favor, serving recently as choir director for La Verne.

Joel recently performed in Mendelssohn's oratorio "Elijah" with his father, John, a ULV professor. "That was a kick for me," Joel says. "How many people can say that they're singing next to their dad? Other sons and dads play catch or do other things together. But for me and my dad, it's singing."

Joel has his senior recital next month, then it's graduation, and on to graduate school. If he gets his first choice, it will be Westminster Choir College in Princeton, N.J.

Adapted from a profile by Cherryl F. Cercado in the University of La Verne's newspaper, Campus Times.

Joel Gingrich directs the La Verne church choir while finishing up his senior year at the University of La Verne.

A can-do congressman

It isn't enough that Newt Gingrich's residential apartment is on the same hallway as (and cozily next-door to) the Church of the Brethren Washington Office. The Brethren have even closer ties to Republican leadership in Washington: House Majority Leader **Dick Armey**, of Dallas, Texas, grew up in Cando (N.D.) Church of the Brethren.

He claims now to be a Presbyterian . . . with Baptist leanings, but Cando pastor Bud Sechler says Dick's membership has never been moved from Cando Church of the Brethren. "And he still has a sister here in Cando, who's very well thought of," Bud adds.

Time magazine explains how Dick got started: "As the story goes," says *Time*, "the 54-year-old former economics professor entered politics after watching C-Span one night and remarking to his wife, 'Honey, these people sound like a bunch of fools.' 'Yeah,' she replied. 'You could do that' (*Time*, November 28, 1994)."

This congressional leader expresses political views that likely make the Washington Office staff toss and turn at night, but clearly he still holds to some of his Brethren upbringing: In his first months in Washington, Dick dramatized Dunker frugality by camping on a cot in the House gymnasium. Evicted by then Speaker Tip O'Neill, he moved to a sofa in his office.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

ONGREGATIONAL
HEALTH
MINISTER
wholeness
THE LARGER CHURCH
DISTRICT

'onnie Hammonds serves as health minister at Crest Ianor, through ABC's Lafiya Whole-Health Program.

linistry of health

I don't like for people to be ick," says **Bonnie lammonds**. "And I don't ke for them to stay sick. 'he goal is to get them well, o they are more of what iod intends them to be."

Bonnie is talking about er mission as health ninister at Crest Manor 'hurch of the Brethren in outh Bend, Ind. Since eptember 1994, Bonnie has vorked in this new part-time taff position to attend to ealth problems in the hurch and community. The ocus is concentrated on the hurch so far, but Bonnie opes to soon find ways to et out into the community.

Her work includes activity t the church, such as naking a bulletin board isplay about a health issue r writing a newsletter rticle, and activity afield—isiting a home-bound nember or leading a vorkshop on marriage nrichment, parenting, piritual renewal, or infant 'PR.

Memorial Hospital of South Bend, through its policy of helping the community, began a program called "Congregational Nursing." Bonnie, a pediatric nurse at the hospital, told her congregation about the program. Crest Manor decided to support it as part of its participation in Lafiya: Whole-Person Health, a program of the Association of Brethren Caregivers.

Memorial Hospital is providing Bonnie's salary and benefits for the first year of the program. Gradually Crest Manor will assume most of the costs.

Bonnie is adapting her position to the congregation. "We have many health-care professionals in this church, so the members are pretty savvy about their health. I see myself more in a counseling role. I sense a need for emotional and spiritual support.

"I also want the church members to know that I am available not just to them and their families. If their neighbor needs assistance, I am willing to go and help. That's what Christ calls us to do."—MICHAEL KLAHRE

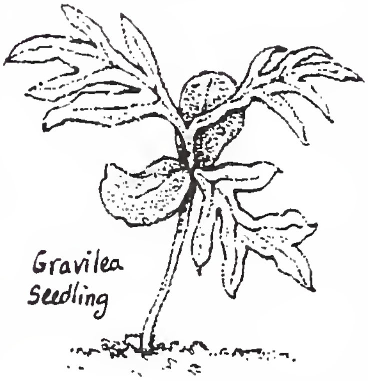
Michael Klahre, a member of Crest Manor Church of the Brethren, South Bend, Ind., is a former editorial assistant with MESSENGER.

Readers interested in learning more about Lafiya: Whole-Person Health may call (800) 323-8039 and ask for the Association of Brethren Caregivers (ABC).

Names in the news

Peggy and **Aaron Gross**, of Mexico (Ind.) Church of the Brethren, spent two weeks working in Yapacani, Bolivia, in February, through World Gospel Mission.

- **Tom Benevento**, MESSENGER's October 1993 cover subject, is back in Guatemala, after a year of graduate school. He continues to work through Brethren Volunteer Service and Trees for Life and to send home interesting reports illustrated with his own pen drawings. He works with village tree nurseries and with "appropriate technology" (technology that is efficient, homemade, cheap, and accessible to the poor).



- **Glenn Stevens** has become manager of Virlina District's Camp Bethel, Fincastle, Va. Most recently he was associate pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.
- **Lloyd J. Ogilvie**, pastor of First Presbyterian church of Hollywood, Calif., and a radio/TV preacher, has been chosen for the $115,700-a-year post of chaplain of the US Senate. He preached at the 1979 Annual Conference in Seattle.
- **Tony Campolo**, a professor at Eastern College in St. Davids, Pa., who preached at the 1988 Annual Conference in St. Louis., has asked for time on TV preacher Jerry Falwell's show to refute Falwell's charges of immorality against President Bill Clinton, charges for which the star of the "Old Time Gospel Hour" admits he has no evidence.
- **Estella Horning**, a member of the York Center congregation in Lombard, Ill., serves as the Church of the Brethren representative on the editorial council for the Believers Church Bible Commentary Series. The series' latest volume, *Daniel*, got an excellent review in the January 9 issue of *Publishers Weekly*. Brethren authors in the series have been **Chalmer Faw** (Acts), **Gene Roop** (Genesis), and **Rick Gardner** (Matthew). Estella Horning, who teaches at Northern Baptist Theological Seminary, Oak Brook, Ill., is a former Bethany Seminary faculty member and a former missionary to Ecuador and Nigeria.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Border crossing

Pacific Southwest District held its first youth workcamp in years when 33 youth and young adults, accompanied by 11 advisers spent three days this past December in Tecate, Mexico.

Jesse Hunter, from Modesto, and Stephanie Washburn, from San Diego, roll up old barbed wire, preparatory to stretching a new fence at Rancho Nazareth.

Rancho Nazareth orphanage was empty of children because of the holidays, so the visitors from California ate and slept there while doing repairs to the buildings and grounds.

Repairs were made to roofs and floors, and painting was done inside and out. Dorm curtains were sewn, a shower room was repaired, and linoleum was laid in a bathroom.

Workcampers visited artisans in Tecate who sell craft items in the Loving Hands SERRV Gift Shop operated in San Marcos, Calif., by North County Church of the Brethren. Another cultural experience was eating Mexican food typical of the area, prepared by orphanage cooks.

The event was rated great by the participants, who went home hoping that such workcamps could become a regular event for them. And Rancho Nazareth, which operates on a shoestring, was happy with its cleaner, safer buildings and grounds.—JEFF GLASS

Jeff Glass is pastor of San Diego (Calif.) First Church of the Brethren.

Campus comments

Manchester College has added three more countries to the list of those that its students can travel to for study. Starting with the 1995-1996 academic year, Manchester students will be able to take a semester in Brazil, Indonesia, or Turkey This is in addition to opportunities provided by programs such as Brethren Colleges Abroad.

More than 100 Mancheste students spent their 1995 January term outside the US

Building on faith

Western Pennsylvania District's **Camp Harmony**, setting out to become a year round facility, launched a fund drive in 1991 to raise up to $700,000 to have a contractor build the first phase of new facilities.

When a year of effort produced only $200,000, the question was whether to scale back the project or build the multipurpose facility with volunteer labor. The answer was volunteer labor.

By April, Camp Harmony hopes to have the building done. The outpouring of volunteers has been the mos impressive feature of the project. Youth groups carried and laid blocks; women nailed shingles; welders, block-layers, pipefitters, and construction workers of every stripe pitched in. "We had peaks of 150 people working at one time," says Camp Harmony executive director Neal Harvey, "and an average of 10 people a day, six days a week, for almost four months nonstop."

The incidents of unexpected help were numerous. "We were trying to decide how to raise 300-pound trusses 26 feet into the air, when someone called up

Camp Harmony's new year-round, multipurpose building was built at a minimum cost, using all volunteer labor.

offering a crane," says Neal. "And they not only set the trusses, but lifted all the roofing material as well." Several suppliers sent workers from their firms on a volunteer basis.

A name for the new facility has not been chosen. One suggestion is "Faith Hall." All along the way, faith was demonstrated, and the faithful were not disappointed. Says Neal, "I know we say 'All things are possible in Christ,' but sometimes it's hard to put that into action. This time we did, and we're at the threshold of a new era in outdoor ministry in Western Pennsylvania."

This and that

The horizons of **Pine Glen** Church of the Brethren, near McVeytown, Pa., were broadened when it welcomed Russian immigrants Llydia and Vassiley Pinchuk and their children to its fellowship. Recently a church shower enabled the Pinchuks to settle into an apartment in McVeytown.

The Pinchuk family.

Pine Glen also has entered into a shared ministry with **Pittsburgh** (Pa.) Church of the Brethren through a "New Heart and New Spirit" emphasis. It calls for the rural church and urban church to learn from each other through working together.

- **West Shore** Fellowship, a new Church of the Brethren planting, has moved from its temporary location in Mechanicsburg, Pa., to its own church facility in nearby Enola. A new roof is being put on, and other improvements will be added as well.
- **Middle Pennsylvania** District and **Western Plains** District are currently involved in Youth-to-Youth program sponsored by the denomination's Youth Ministry office. Interpreters visit youth groups in their district to tell other youth about the national youth program and their own district youth activities. Ten of the 23 districts have participated so far in the program. Youth-to-Youth will be open this fall for more districts to join.

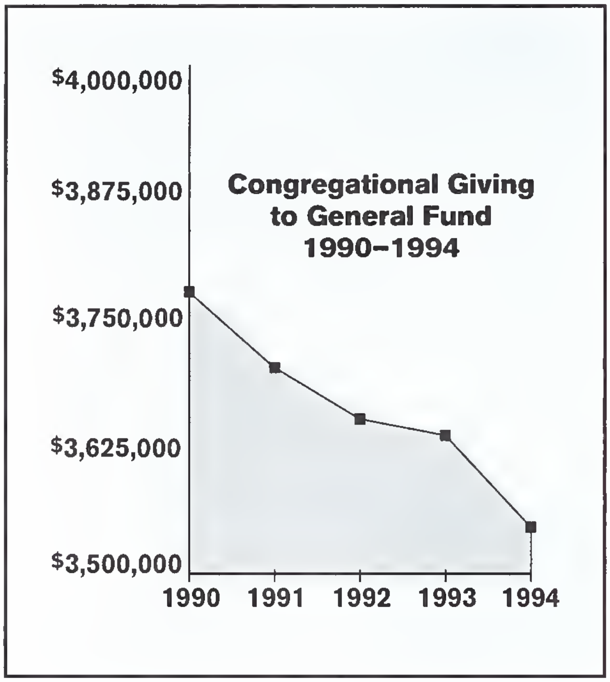
Let's celebrate

Manassas (Va.) Church of the Brethren is celebrating its centennial all this year, with a series of events and productions that include an anniversary hymn, a video introducing the church, and an updated history. The celebration concludes with an October 10 homecoming.

- **Brummetts Creek** Church of the Brethren, near Relief, N.C., is celebrating its sesquicentennial June 4.
- **Jackson Park** Church of the Brethren, Jonesborough, Tenn., marked its 70th anniversary November 6, 1994, with three former pastors—Jacob Wine, Beverly Smith, and Weldon Myers—back for the occasion.

Goals and Budget proposes restructuring General Board

Faced with a downward trend in congregational giving, a yearly increase in expenses, and a $234,000 budget deficit for 1994, the Goals and Budget Committee of the Church of the Brethren General Board is recommending that the General Board consider two plans to cut costs.



Congregational giving figures for 1990-1994 provide handwriting on the wall for the Goals and Budget Committee. "It's going to be pretty difficult to stop that slide," observed associate general secretary Dale Minnich.

"Sensing God's call to strengthen the . . . witness" of the denomination, the committee voted February 11 to "affirm a process of redesigning the structure of the General Board as the church moves into a new century." The committee also approved a motion advising the General Board to conduct an in-depth study comprising two parts, "Future One" and "Future Two."

Future One consists of considering the restructuring of the General Board and its two main facilities—the General Offices in Elgin, Ill., and the Brethren Service Center in New Windsor, Md. Future Two includes considering the restructuring of the General Board and the relocation of the General Offices to New Windsor.

The General Board is expected to address both recommendations at its March 2-7 meetings.

In addition, the General Board's Administrative Council—the general secretary, the three associate general secretaries, and the treasurer—has recommended that the Goals and Budget Committee approve several temporary cost-cutting measures, which if approved, will also be considered by the General Board at its March meetings.

The Administrative Council is recommending that wages for General Board employees be frozen through 1996. Plans tentatively call for a 2.25-percent increase in 1997, and the usual 4.5-percent increase in 1998. This recommendation is based on current financial projections and the assumption that the General Board will be restructured.

The Administrative Council also recommends that the General Board instruct the administration to reduce its ongoing budget by $50,000 and to underspend that budget by $50,000 in 1995; acquire $100,000 through short-term fund-raising; and "structure the proposed financial campaign to genera $500,000 for operating expenses beyon other program commitments, and using these funds in 1996 and 1997."

According to Administrative Counci members, who addressed General Boar employees February 13 at the General Offices, the Goals and Budget and Administrative Council recommendations are being made to counteract several trends that also are affecting th mainline Protestant denominations.

Congregational giving has been declining over the past four years and i expected to continue dropping at about $100,000 per year. Meanwhile, cost-of living increases in wages and increases in health insurance total $200,000 each year. Thus, without taking further action, the General Board each year would lose up to $300,000 more than the previous year. "It's going to be pretty difficult to stop that slide," said Dale Minnich, General Services Commission executive.

Ernest Barr, General Board chairman said an assessment of the General Boar structure is in order, so that it can be responsive to the needs of congregations, and do it in a cost-effective way

Calendar

Clergy women's retreat: "Holy Hilarity." April 17-20, Bergamo Retreat Center, Dayton, Ohio [Contact Susan Coles, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

1995 National Youth Christian Citizenship Seminar: "Living our Faith in the Global Community." April 22-27, New York and Washington, D.C. [Contact Youth Ministry Office, 1451 Dundee Ave., Elgin, IL 60120 (800) 323-8039].

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

razil church in turmoil; rethren reps to visit

naldo Pereira, pastor of *Comunidade acifista Cristã*, the Church of the rethren's partner congregation in Rio erde, Brazil, reportedly is ill with a genetically based autoimmune disease."

Furthermore, reports received at the hurch of the Brethren General Offices of early February indicated the Rio erde congregation is divided over an tempt to sell the church and surroundg property to help pay for Pereira's edical expenses. To clarify the tuation firsthand, two Church of the rethren representatives were scheduled visit Brazil in mid-February on a ct-finding mission.

According to a letter and a release sued from general secretary Donald E. iller's office, Fred Morris, a United ethodist pastor from Illinois who is uent in Portuguese, will "represent the eneral Board in a visit to the congreation to ascertain facts and feelings of members."

Morris is familiar with the Rio Verde ngregation, having traveled there last mmer as translator with a Church of e Brethren delegation. Morris was to joined by Clyde Carter, of Daleville, a., on behalf of Virlina District, Rio erde's liaison district to the Church of e Brethren.

nitial Standing Committee allot slated for Charlotte

he Standing Committee ballot for nnual Conference in Charlotte, N.C., une 27-July 2, has been selected by the ominating Committee.

In pre-Conference meetings, Standing ommittee will select half of the ominees on the ballot for election by nnual Conference delegates.

Candidates for moderator-elect are ené A. Calderón, Grand Junction, olo.; Ruthann K. Johansen, Granger, d.; Owen G. Stultz, Roanoke, Va.; nd David Wine, Abilene, Kan.

Nominees for Annual Conference Program and Arrangements Committee are Kimberly McDowell, Hyattsville, Md.; Harold S. Moyer, Roanoke, Va.; Jane Copsey Shepard, Portland, Ore.; and Marianne Miller Speicher, North Lima, Ohio.

Candidates for an at-large General Board position, five-year term, are Jimmy Baker, Indiana, Pa.; Krista Carter, Westminster, Md.; Stafford C. Frederick, Olathe, Kan.; J. Gerald Greiner, Mechanicsburg, Pa.; Joan Patterson Holloway, Eiler, Idaho; Cynthia G. Mason, Boalsburg, Pa.; Sue Sappenfield Overman, Morgantown, W. Va.; and Gayle Hunter Sheller, Springfield, Ore.

Candidates for South Central Indiana District representative to the Board are John F. Bunch, Anderson, Ind.; William R. Eberly, North Manchester, Ind.; Janet Hildreth, Lafayette, Ind.; and David McFadden, North Manchester, Ind. For Southern Plains: Edith Mae Merkey Kiester, Thomas, Okla.; Gerald E. Klaus, Billings, Okla.; Elsie Gaeddert Koehn, Aline, Okla.; and John E. Thomas, Sr., Guthrie, Okla. For Pacific Southwest: Donald Flora, La Verne, Calif.; Esther Mohler Ho, Hayward, Calif.; Gilbert Romero, Montebello, Calif.; and Irven F. Stern, Biggs, Calif.

Nominees for Pastoral Compensation and Benefits Advisory Committee, representing the laity for a five-year term, are Clifford B. Huffman, Lancaster, Pa.; Ronald McInnis, Cape Coral, Fla.; Anne Murray Reid, Roanoke, Va.; and Jonathan Steiner, Union Bridge, Md.

Candidates representing the pastors for a two-year term are Donald Booz, McPherson, Kan.; Donald E. Fancher, Long Beach, Calif.; Norman Harsh, Lorida, Fla.; and Richard Shreckhise, Annville, Pa.

Nominees for Committee on Interchurch Relations are James M. Beckwith, Dayton, Va.; J. Michael Fike, Morgantown, W. Va.; LuAnne Harley, Fort Wayne, Ind.; and Carol Ginder Yeazell, Valrico, Fla.

Candidates for Brethren Benefit Trust are Keith R. Brandt, Claremont, Calif.; Raymond M. Donadio, Jr., Greenville, Ohio; Gail Morgan Habecker, Dowingtown, Pa.; and Jack L. Johnson, Perrysburg, Ohio.

For Bethany Seminary elector, representing the laity for a five-year term, nominees are Jim Bowman, Manassas, Va.; Betty Jo Buckingham, Prairie City, Iowa; John Forbes, Rio Piedras, P.R.; and Robert M. Kintner, Wenatchee, Wash. Nominees to represent the ministry for a two-year term are R. Kurt Borgmann, Vienna, Va.; Edward Poling, Carlisle, Pa.; Donna Ritchey Martin, Mount Morris, Ill.; and Olga Serrano, Santa Ana, Calif.

Candidates for the Review and Evaluation Committee, which evaluates the work of the General Board twice a decade, in category one are Anita Smith Buckwalter, Lansing, Mich.; Joan Daggett, Tryon, N.C.; Doris Cline Egge, Roanoke, Va.; Julie Mader Hostetter, Richmond, Va.; Edith Smith Ludwick, Keyser, W.Va.; Emily Metzger Mumma, Hollidaysburg, Pa.; LaVon W. Rupel, Stockton, Calif.; and Mary Blocher Smeltzer, La Verne, Calif. Candidates in category two are Curtis Dubble, Lancaster, Pa.; Juan Figueroa, Rio Piedras, P.R.; L. Wayne Fralin, Fremont, Calif.; Joseph Mason, Greenville, Ohio; Fumitaka Matsuoka, Berkeley, Calif.; Wayne L. Miller, Santa Cruz, Calif.; Andy Murray, Huntingdon, Pa.; Steve Reid, Austin, Texas; Vernon Showalter, Oregon, Ill.; Murray L. Wagner, Richmond, Ind.; Dale L. Wampler, Huntingdon, Pa.; and H. Dale Zimmerman, Shoemakersville, Pa.

Representatives to the National and World Council of Churches are elected by Standing Committee in pre-Conference meetings.

Nominees for representatives to the National Council of Churches are Connie R. Burkholder, Kansas City, Kan.; Cheryl Cayford, Richmond, Ind.; Mary Jo Flory-Steury, Kettering, Ohio; Karin Heckman, North Manchester, Ind.; Michael L. Hostetter, Richmond, Va.; and Richard D. Speicher, North Lima, Ohio. For World Council of Churches: Julie Liggett, Denver, Colo., and Ken Rieman, Richmond, Ind.

'Fill the Ark' raises more than $100,000 in 382 churches

Visits from Noah. Arks docked in Church of the Brethren sanctuaries. Trips to the Washington, D.C. zoo, and to Heifer Project International (HPI) Headquarters in Little Rock, Ark.

The Fill the Ark project sparked the creativity of 382 Church of the Brethren congregations last fall. To excite members, congregations designed unique ways to bring the project to life.

"We had Noah visit our Sunday school and present a monolog in the worship service," said Donnis Klein of Locust Grove Church of the Brethren, Mount Airy, Md. "Sunday school children dressed as animals followed Noah into the sanctuary and helped him pass out arks."

At North Bend Church of the Brethren, Danville, Ohio, pastor Jerry Keegan portrayed Noah in an interview given by a junior high youth, while a member of Ivester Church of the Brethren, Grundy Center, Iowa, told of his experience as a sea-going cowboy.

FILL THE
ARK

And not only did Blissville Church of the Brethren, Plymouth, Ind., participate in Fill the Ark, but a couple also donated a heifer.

As for trips, Gettysburg (Pa.) Churc of the Brethren visited the Washington, D.C., zoo after the project was completed, while New Hope Church the Brethren, Wynne, Ark., has planned a trip to HPI Headquarters fo this spring.

Although not all congregations hav sent their money in, as of February 1, Fill the Ark has earned over $100,00 from the 23,065 arks that were distributed.

In addition, 268 copies of the accompanying video, "Legacy for Efrain," have been distributed.

The Fill the Ark project is jointly sponsored by the Church of the Brethren and HPI. Money collected i divided between the two organizations.—Paula Wilding

Kids to express through art what it means to follow Jesus

What do kids believe it means for the church to follow in the footsteps of Jesus? This summer, people attending Annual Conference will have an entire wall to find out.

Children ages 7-13 are being invited to draw original pictures based on the Church of the Brethren's new identity lines, "Continuing the work of Jesus. Peacefully. Simply. Together" (December 1994, pages 6-7). The intent of the project is to have children focus on one of the words that describe the work of the denomination—peacefully, simply, or together. Submitted original drawings will be displayed on "KidsWall," an exhibit spanning a wall of the Charlotte Convention Center.

"Part of the goal for the identity lines is that they be claimed by the church at large, and a good place to begin is with kids," said Howard Royer, director of Interpretation. "Besides, kids have a lot of talent to share. It seems like a natural to ask kids what the identity lines mean for today."

Children are encouraged to produce their pictures during Sunday school, church-related activity groups, or at home. However, entrants are to be affiliated with a Church of the Brethren congregation.

For information and entry forms, contact the office of Interpretation at the Church of the Brethren General Offices in Elgin, (800) 323-8039.

EDF allocates over $596,000 in 1994 for emergency relief

During 1994, the Emergency Disaster Fund (EDF) allocated $596,629 to 31 projects around the world. Haiti received the largest allocation, $93,378, which was sent in six grants. The funds were used for food, medicine, and legal assistance with human rights groups. Rwanda was allocated $80,000 in four grants. With the country in the aftermath of war, the funds were used for relief supplies, clinics, tools, seeds, and crisis intervention and peace/reconciliation programs.

Two projects in the US each received $45,000 in four grants: the Los Angeles earthquake and Midwest flooding. Th funds allocated to the earthquake project were used for Gifts of the He kits and Christian Disaster Child Car services. The funds also helped Kang Nam and New Hope Church of the Brethren congregations, which were affected by the earthquake.

Twenty-seven other projects receiv grants from EDF during 1994—Gifts the Heart: $39,000. Cambodia, Tanza nia, and Tropical Storm Alberto: $30,000 (each). Balkans and Eritrea: $25,000 (each). Kenya, Malawi, Tanzania, Zambia, and Zimbabwe; a Russian Agricultural Development Project: $20,000 (each). Cuba: $15,0 Victims of Hurricane Andrew (Louis ana and Florida): $13,000. Georgia (former USSR), National Youth Cab (Habitat for Humanity), and Southea US: $10,000.

The Philippines received $9,044. V tims of Tropical Storm Gordon: $8,0 Russia: 7,000. Armenia, China, Colu bia, Guatemala, and India: $5,000. C Strip and West Bank: and Puerto Ric $2,000. New Jersey: $1,500. Nicarag $707. Cheektowaga, N.Y., and West Virginia and Kentucky: $500.

aydon Snyder, a member of Chicago (Ill.) First Church of the thren and professor at Chicago Theological Seminary, will submit libel suit against CTS for the third time. In his suit, Snyder cites amation of character after the seminary sent a memo to its faculty l students concerning a sexual harassment suit filed by a female dent against Snyder. The student claimed that Snyder's classroom cussion of a Talmudic tale was offensive. Judge Kathy M. Flanagan,) dismissed the case for the second time on January 26, has asked der to resubmit the suit by March 8. According to Snyder, Judge nagan released a document stating she had misunderstood the e in relation to "academic freedom issues."

Judge Flanagan was unavailable for comment. Snyder continues each at Chicago Theological Seminary.

e Emergency Disaster Fund in February allocated $20,000 emergency relief and rehabilitation in Cambodia, which is part of a e-year recovery effort in war-affected areas of Kompong Thom vince. The funds will be used for food, shelter, household goods, tegrating refugees into society, removing land mines, and develop- agricultural and small enterprises.

Other EDF grants included $15,000 to assist people affected by ds in California; $15,000 in response to the needs of people ering as a result of the January earthquake in Kobe, Japan; and)00 in response to fighting in Liberia.

lfare reform was the topic of an advertisement that ran ruary 13 in the *Washington Post*. Organized by Interfaith Impact, ad was intended to petition Congress to "develop a welfare reform kage that adheres to the welfare reform principles developed by the gious community," since Congress began addressing welfare reform ebruary. To fund the ad, Interfaith Impact sought 700 people to on to the campaign and contribute $25. Donald Miller, general retary, sent in a signed petition on behalf of the Church of the thren on January 31.

lesire to help develop pastoral leadership within the irch of the Brethren is why Evelyn Keeling Plought bequeathed a e portion of her estate to Bethany Theological Seminary before she d on October 27, 1993. Using the $328,000 it has received from ught's estate, Bethany has created the Plought George Keeling lowment, in honor of Plought; Kenneth George, a friend who had uested Plought his home and savings; and Plought's parents. The owment will give financial aid to those in ministry training and will orgiven for those who remain in the ministry for five years after duation. "She was a very dedicated Christian and was dedicated to Church of the Brethren and its projects," said Beulah Norton, ught's sister.

e four young adults who will serve as the 1995 Youth Peace vel Team have been selected. Sarah Stafford, Matthew Miller, issa Bennett, and Steve Brady will travel together from June 13 ugh August 13, attending Annual Conference and then junior and ior high camps located east of Indiana and south to Florida. o-sponsored by Youth Ministry, Outdoor Ministry, On Earth Peace embly, and Denominational Peace Witness, the team will provide leadership and resources on a variety of topics.

Comprising the fifth annual team are Stafford, of Bradford, Ohio, and a member of Oakland Church of the Brethren, Gettysburg, Ohio; Miller, a college student in France and a Hempfield Church of the Brethren member, East Petersburg, Pa.; Bennett, a Manchester College student and a Prairie City (Iowa) Church of the Brethren member; and Brady, a BVSer in Elgin, Ill., and a member of Mount Carmel Church of the Brethren, Scottsville, N.C.

Jim Myer, free minister of White Oak Church of the Brethren, near Penryn, Pa., visited South Korea from February 3-13, preaching to and meeting with Christians interested in joining the Church of the Brethren. Leaders of two of the three districts of the Reformation Presbyterian Church, representing over 30 churches, voted last year to seek union with the Church of the Brethren. The three-year-old denomination was established with the goal of leading a "reformation" of Christianity in Korea, and has found many similarities with the Church of the Brethren, said David Radcliff, director of Korean Ministry. Thus, Myer's visit was aimed at "further introducing the Church of the Brethren in the Korean context," Radcliff said. Though a definite date has not yet been set for the South Korean churches to join the Church of the Brethren, South Korean representatives are scheduled to attend the March Church of the Brethren General Board meetings in Elgin, Ill., and will attend this year's Annual Conference.

"The Fabric of our Faith," this year's One Great Hour of Sharing emphasis, will weave through congregations on Sunday, March 26. New this year is a map of various missions located around the world and trading stamps that children can place on the map. Other resources include sharing calendars, money banks, "The Fabric of Faith" video, and posters.

OGHS helps fund National Council of Churches' Church World Service and various Church of the Brethren programs, including emergency relief, refugee assistance, and developmental aid for more than 70 countries around the world. It is sponsored jointly by the Church of the Brethren, the NCC, and seven other denominations.

The Andrew Center will enter into new partnerships with three denominations—The Brethren Church, the General Conference Mennonite Church, and the Mennonite Church—and will become co-publisher of *Together*, a quarterly publication produced by Shalom Foundation, Grottoes, Va., beginning March 1. As co-publisher of *Together*, the Andrew Center will be involved in marketing and editorial evaluation. Bob Kettering, Andrew Center consultant, also will serve on Shalom Foundation's board of directors.

The Andrew Center was initiated by the Church of the Brethren in March 1994, to address churches' needs in four ways: resourcing, consulting, training, and networking.

Churches from opposite ends join as sister congregations

by Paula Wilding

It seems unlikely that a church in Virginia and one in Los Angeles would have much in common. But Buena Vista (Va.) Church of the Brethren and Bella Vista Church of the Brethren, Los Angeles, Calif., are looking to those commonalities to bridge the gap that otherwise would seem too large.

Terry Shumaker, pastor of Buena Vista, and Gilbert Romero, pastor of Bella Vista, asked their congregations to enter into a sister relationship, which will begin this month when a contingent of Bella Vista members travel to Buena Vista.

Two members of Bittersweet band, Gilbert Romero (third from left) and Francisco Espinoza (far right), stand with participants at last summer's National Youth Conference.

The relationship, called "Campaneros en Ministerio," (Partners in Ministry), enlists both congregations in prayer, praise, and ministry.

Bella Vista is located in downtown Los Angeles and is primarily a Hispanic congregation. Buena Vista is located in rural Virginia and comprises members of mostly Anglo-Saxon descent.

"Although we are two distinctly different congregations, we have much to offer each other and mutual strengths to share," said Buena Vista pastor Terry Shumaker, who initiated the project last summer by approaching Romero.

"I said to Terry at Annual Conference that it is time we broke down some walls and built some bridges," said Romero, agreeing to the church exchange.

"The similarity of church names is what first caught my attention. But after talking with Gilbert, I realized we have other commonalities," Shumaker said. Besides similar names, the churches also share a commitment to prison ministry.

Bella Vista works closely with released prisoners in getting back into society and helping them cope with new challenges. Many of the released prisoners have drug and alcohol addictions.

Romero opened his home to released prisoners eight years ago. When the ministry outgrew Romero's two-bedroom house, he was granted permission by the church to rent out the parsonage for the "Bella Vista Church, Bittersweet Men's Home" ministry.

Romero and the church are heavily involved with the ministry, and residents of the home, past and present, have become involved in the church. Ralph and Lucille Robinson, Romero's in-laws, open their home every Tuesday evening for a Bible study with those living in the home. Past residents of the home have become worship leaders, teachers, and missionaries in Bella Vista's congregation.

Through this exchange, the Bittersweet Band from Bella Vista visiting the Buena Vista chur for the March 19-22 "Praise and Preaching Mission." During the week, the band w perform at Westminster (Md. Church of the Brethren, Virginia Hispanic Fellowshi and the Buena Vista church.

Bittersweet will also perfor and preach at Alderson Priso Farm for Women, a prison in West Virginia that members Buena Vista frequently visit.

In August, Buena Vista members will put their mentoring skills into action listening to and talking with released prisoners in the Bel Vista program. Shirley Bruffey, an ordained Church of the Brethren pastor and Buena Vista member, will train members of Bella Vista in witnessing to those living in the home. She has been involved in prison ministry for almost 20 years a has helped her own church get invol with Alderson prison.

Buena Vista members with carpentr skills also will help refurbish the parsonage so it will attract businessme who need to enter a rehabilitation cent

Initially, members from both churc thought the other church would be reluctant to join with a church so unli their own.

"I wanted Buena Vista to be involv with the wider denomination. This wa it can have a connection to the larger church through persons," said Shumaker. "This is not a project between two pastors. It belongs to th congregations. The Spirit will lead us as we get to know one another."

JOYA: Spreading peace across the nation

NEBRASKA
IOWA
KANSAS
MISSOURI
Omaha
Des Moines
Topeka
Kansas City
Colorado Sprs
Pueblo
Hutchinson

rom the apple orchards of Washington state to the orange oves of Florida, and countless places in between, traveled four-person JOYA team last fall, spreading the message of ace and reconciliation through words and music.

When they concluded their four-month journey in Decem- r, LuAnne Harley, Shawn Kirchner, Brian Kruschwitz, and rb Saylor had traveled thousands of miles, performing in er 40 Church of the Brethren congregations, camps, and leges, and at many other formal and informal venues.

The idea of JOYA (pronounced Hoy-ya), Journey of Young ults, was developed by LuAnne, Brian, and Barb during ethren Volunteer Service Unit 205, in January 1993. One ght, Brian asked LuAnne and Barb if they would consider king music and drama on the road doing workshops." Anne and Barb, who at that time were BVSers on the BVS ff in Elgin, Ill., said yes, and drafted a proposal. Their oposal eventually was accepted by Tom Hurst, director of Earth Peace Assembly.

With OEPA as their primary sponsor, along with the ethren Historical Committee, BVS, Office of Denomina- nal Peace Witness, SERRV Handcrafts, and Youth/Young ult Ministries, the JOYA team formed, developing its mat just in time to host the General Board Live Report last ne at Annual Conference. Two months later, the four embarked on their mission across America.

JOYA members Shawn Kirchner, LuAnne Harley, Barb Saylor, and Brian Kruschwitz stayed with Macy and Harold Moutries, during their travel through North Carolina.

Their experiences were many: giving a concert at a former funeral home and another in a former hotel; being treated to pizza in Ohio and tacos in Los Angeles, harvesting peppers in Ohio and Peruvian potatoes in New Mexico, and spending Halloween in Tecate, Mexico, and Thanksgiving at the Young Adult Conference at Camp Eder, in Pennsylvania.

Their mission was to spread peace and unity throughout the Church of the Brethren. The following are their stories.

I was moved by the hundreds of people whom we came across and the love and acceptance received everywhere we went. This s an incredible way to learn more about Church of the Brethren and to see the ersity that I've heard so much about.

t didn't matter if it was rural or an, large or small, conservative or eral, or even if the church was eriencing internal turmoil. People l came out to listen and learn. Some, their surprise, were able to discuss ues that hadn't been talked about in church for a long time.

Music is what attracted many, since it always been an important part of the Church of the Brethren.

I recently heard a pastor give an illustration comparing music to the church. In the past, everyone learned to read music and sing four-part harmony, providing a complete sound. The church worked much in the same way, with most members participating in activities and in making decisions for the congregation and the denomination. But now, most members are happy singing the melody, letting the organ, piano, and the choir provide the harmony. These members don't feel a need to learn harmony as the notes are being played by instruments.

The same goes for the activities and decisions of the church, with a few singing harmony and most singing melody. However, with the church, there are no instruments to complete the sound. There is a need for more people to get involved, letting their views be known, even if they are a part of the minority. Churches can't survive only singing the melody and doing what everyone else is doing.

We met many people throughout our journey, and hope we were able to give as much to them as they gave to us, joining us to celebrate God's love through music, drama, peacemaking, and the heritage of the Church of the Brethren.

We also encouraged people in the

churches to talk again. Many issues are kept silent because we don't want to offend anyone or lose membership—peace being one of those issues. I find it hard to understand how anyone could be offended by talking about peace.

Surely almost everyone wants to live in a peaceful world. In the Church of the Brethren peace statement, peace with ourselves and peace with God are both described before peace with others is even mentioned. The churches that have discussed these issues are a minority in the Church of the Brethren.

In planning JOYA, our sponsors had many questions, but the hardest to answer was "How will you know if you've been successful?" I learned in college that if you only reach one person you've been successful. Thus, if one person was moved to try to live a more peaceful lifestyle, or decided to become more involved in the music/drama ministry of the church, or became excited and proud of being a part of one of the historic peace churches, then I would say, "Yes, we were successful." —BARB SAYLOR

Barb Saylor is a member of Eden Valley Church of the Brethren, St. John, Kan.

JOYA traveled to over 40 local congregations (the map shows the location of these visits). Congregations created special offering receptacles for the group. Denny Dobson, of Berkey Church of the Brethren, Windber, Pa., created one modeling the church's new education wing.

These days it is easy to be aware of all that divides us—wars in the world, violence and contention in our country, and tension in our denomination—but there also is much that unites us. The whole experience of the JOYA tour continually affirmed a basic unity, which was especially evident at our visit with *L'Eglise des Freres Haitiens*, the Haitian Church of the Brethren congregation in Miami.

During the days preceding our visit to Miami, I felt fear and resistance instead of looking ahead with a pleasant sense of trust and impending friendship. My mind kept dwelling on obstacles—Miami's traffic, Miami's dangers—and the unknowns of the Haitian congregation. How would they respond to us?

In high school I adopted this rule: At least 80 percent of the things you're afraid of either won't come to pass or will turn out to be unexpectedly good, and the other 20 percent will be manageable. I forgot this rule on the way to Miami, but once we arrived it was confirmed again and again.

We had such an easy time with traffic and directions that we arrived more than an hour early, with ample time to be entertained by two lit boys from the congre tion. We were welcomed by the smiling face and open arms o pastor Ludovic St. Fleur. And we went o to have an exciting evening as we presen our songs and stories Brethren history, and the young people of t Haitian congregation sang their joyful songs (in Creole) with us.

We were amazed at how eager the congregation was to reach out in friendship to us. It was a great evenin Christianity was at its best, with love transcending barriers, breaking down the imaginary dividing line that existe upon our arrival. Really, this was our experience throughout the tour, as congregation after congregation open their homes and hearts to us.

There is reason for concern for the world, our country, and our denomina tion if we go headfirst—stuck like me on the way to Miami, dwelling on obstacles and all that divides, clouded by fears and doubts. But there is anot way to go headfirst—with faith in our fundamental unity, permitting us to move beyond the walls of our notions each other so that we can actually experience each other.—SHAWN KIRCHNER

Shawn Kirchner is a member of South Water Church of the Brethren, Waterloo, Iowa.

Diversity among the Church of the Brethren—I've heard about that for years, but JOY allowed me to live it.

We are told by leadership and by T-Shirts sold in the On Earth Peace Book store to "Celebrate Diversity." It seems that diversity breeds conflict, so what d we have to celebrate? We certainly can learn to look at conflict with more celebration, and as an opportunity for growth. This is not just a matter of a lit "positive thinking," it's a lot of work!

Throughout our JOYA experience w

ouraged people to listen to each other rond the point of realizing they had y different views. "Love one another." ounds so simple, doesn't it?

)uring one of our workshops at a North rolina church, one youth asked why yer coverings were worn by some of women. We didn't need to answer, ause there sat a woman who was py to talk about her decision to wear a yer covering. That exchange was a ughtful, "wholesome" moment, as both woman and the youth responded with esty and acceptance. Learning from h other. It, too, sounds simple.

was apprehensive about JOYA starting the first of five nights of revival for la Vista Church of the Brethren in East ; Angeles. Pastor Gilbert Romero told "This is it! You're kicking off this ival—the whole congregation has lost membership—in fact, I'm not even tor anymore. The church is empty. ey're not to turn in their commitment ds until the last night of the revival. ey are to prayerfully consider their ision."

then wondered, "Will they be eptive to what we do? Do they want hear something different?" The best ng I could do at that point was to let of my fears and expectations, ognizing the Bella Vista Brethren as ing people. That night, the revival s brought to a close with the congre-ion praying over us. I felt accep-ce, compassion, and love from them, my learning did not stop there.

)ne day on the tour, I played a game of r-square at a Peace Academy. The ball ded on the line, and nobody saw which e it had favored and a "do over" med out of the question. I was sent to back of the line. That was fine, as I n't have much invested in the game. then I wondered if people new to the rch (square) feel themselves to be a t of things. They don't necessarily w doctrines (rules) of the church me) and where they came from. And, or the people that are long-time mbers, they have been attending rch (playing) for years, but the rules n to change. I hope we can take the e to be with people and talk about the concerns in our hearts. To respect people is to welcome them. I hope that those who have gone to the back of the line will enter the square again.

I asked one of our hosts how he learned about the church. "What brought me into the Church of the Brethren four years ago was the peace witness, but we haven't had a 'peace' sermon since I've been here."

He had talked to his pastor about his concern and was told there was a fear of losing membership.

The JOYA team focused on peace that next Sunday. We started out with a brief overview of the history of the church, and then asked them to tell their "Peace story." In that particular case, our job was over. They were off and describing their own experiences and reflecting on where they learned about peace, telling how they handle conflict at home and at work, and pointing out situations in which they believe the church ought to be involved. Though they were not in complete agreement, it seemed they were getting to know each other better.

After 3 1/2 years of Brethren Volunteer Service, including the JOYA tour, it has become clear to me that I want to work at being more welcoming and loving to everyone. I'm learning, therefore changing. I'm excited about my life journey and the constant search. I've come to learn about and experience some of the beautiful diversity that exists in the Church of the Brethren. Now I'm feeling ready to celebrate!—LuAnne Harley

LuAnne Harley is a member of Lincolnshire Church of the Brethren, Fort Wayne, Ind.

M**any questions about my search for spirituality** in the Church of the Brethren come to me. How can I, as a young adult, fit into the church? Can I be accepted in my search even though I may view life in a way different from others? Is the message that Jesus gave us still ringing true, or is it being pounded out amidst all the debate and commotion? Can we even agree what Jesus' message is?

I learned many things about the Church of the Brethren during my JOYA experience, such as Brethren don't know how youth and young adults will ever turn out to be good in this world of chaos. Sometimes it seems that because of this, youth often are put into a religious and social cage, letting them see and experience only certain things. It is my belief that we are here to be exposed to the world, to make our own choices and mistakes, so we can learn from them.

Brethren also are very active. They are not just sitting watching the world go by. They are actively taking part in helping out in their own communities and the world, fighting the wars of hunger and hatred.

One example of active Brethren turned out to be a highlight of the journey. Over the past few years North County Church of the Brethren near San Diego, Calif., has been helping out a family in Tecate, Mexico. Pastor Glenn Frazier often spends his off days working there. On the day we joined Glenn in Tecate, we spent the morning at an orphanage, helping prioritize chores to be completed during an upcoming workcamp. In the afternoon, we helped paint and roof the house. As the sun went down over the mountains, I looked around and saw the dust rising from a vibrant community conducting its own version of trick or treat. The family we were helping was too poor to give out candy, so they gave out hugs. We, indeed, were in a different world, just a few miles south of San Diego.

Brethren are very diverse. Yes, diversity is good, if we don't let it get in the way, spending our time debating what's right or wrong. Debate isn't bad, but often it brings about unloving comments and reactions.

I am not sure our diversity will let us agree on everything, but I know we can agree on one thing—the Prince of Peace came here to teach us to love one another. Let's not lose that focus of love. Let's talk about our diversity in God's love so everyone will feel welcome under the blanket of the Church of the Brethren.—Brian Kruschwitz

Brian Kruschwitz is a member of Ivester Church of the Brethren, Grundy Center, Iowa.

Taking to the streets

by Tammy Krause

Talking with residents of a Washington, D.C., neighborhood, I heard again and again the sentiment "I miss having my children do the things I used to do." Whether it is going out in the evenings or walking down to the Boys' and Girls' Club alone, the urban reality does not allow for much of what most people take for granted. Yet, when asked about participating in neighborhood activities, those who miss the old days often answer, "It's too dangerous to trust people." And I wondered: If people want to trust others and to see things differently, how do we work through the fear?

So began my assignment with the Christian Peacemaker Teams (CPT) project in urban peacemaking, involving members of the Church of the Brethren, Mennonite, and General Conference Mennonite churches. Cole Arendt, Jeff Heie, John Reuwer, and I were in Washington for four months, starting last September, working with groups including Sojourners Neighborhood Center in Columbia Heights to find solutions to the problems of violence and insecurity that are daily reality for many communities.

Columbia Heights is a predominately low-income neighborhood in the heart of DC. It is a neighborhood of big houses and big problems. In spite of five schools and several GED/educational enrichment programs in an 8-block radius, over 48 percent of its adult residents do not have a high school diploma. In an 18-month period, according to police statistics, there were 12 homicides, 257 assaults, and 75 other drug-related crimes in a 12-square-block area.

Invited to work in this context, CPT developed Listening Project to discover what residents actually thought of their neighborhood. Based on a model from the Rural Southern Voice for Peace in North Carolina, Listening Project essentially is a detailed survey that uses trained volunteers to conduct one-on-one interviews on issues of community safety and violence. It was through this experience that I began to meet Columbia Heights neighbors and learn of their hopes and sadness, as well as their disturbing belief that no one could make a difference—least of all themselves.

To create an environment that would bring neighbors out of their homes to greet those they recognize but have never talked with seemed like a good focal point for CPT. Halloween trick-or-treating was one thing that almost has been assigned to history. While many organizations throughout the city held Halloween parties in churches, recreation centers, and schools, motivated in part by concern for children's safety, CPT encouraged residents themselves to dictate what would and would not happen in their neighborhoods on Halloween night.

"If you knew a household would welcome your childen on Halloween night, would you be more willing to let them go to that door?" I inquired. With some hesitation, the answer came back, "Yes," but with the qualification, ". . . although you still don't know what's going on in the streets." And so it went.

Throughout a three-square-block are parents were encouraged to walk with their children on Halloween. Signs announcing "Trick-or-treaters welcom were distributed. CPT enlisted the hel of adults from the neighborhood and o Brethren Volunteer Service workers in the DC area to patrol with the fledglin Orange Hat Patrol, a community-policing program.

The police say Halloween is the second most dangerous night of the ye in DC, trailing only the Fourth of July. But not so in our neighborhood. At 5 p.m., as patrollers began walking the streets, signs were going up in window and on doors throughout the neighborhood. Families began to appear on the sidewalks and on their porches. Before long, 40 families and 200 children we out in the streets enjoying the evening together. One of the two police officer assigned to support the effort remarke "I've never seen so many people out i this neighborhood. It's such a festive atmosphere."

Halloween was just one venture that

CPT members and local residents served in an "Orange Hat" unit, patrolling the neighborhood streets on Halloween night to ensure safety for Columbia Heights trick-or-treaters: (Front) Catherine Hammonds, Mary Ann Hoffman. (Back) Jeff Heie, Claire Cherouvrier, Bill Golding, John Reuwer, Belai Habte-Jesus.

WESTERN
ATHLETIC DEPT.

PT focused on during its preliminary
ur-month stay in Columbia Heights.
nother goal was to convince people
at while there is risk in trusting, there
greater risk in *not* trusting. A commu-
ty becomes fragmented when people
low others to govern the environment
which they live. By connecting
ighbors through meetings and
tivities, residents establish relation-
ips that strengthen them in the long
n. It is in small successes that people
gin to build their will to have a safer
ighborhood.

Urban Ministry recently has received
w emphasis in Church of the Brethren
ogram. Although the city has been
entified as one of the fastest growing
ission and congregational growth
eas, many Brethren are still working
overcome their distrust of it. Orlando
edekopp, director of Urban Ministry
the Parish Ministries Commission
aff, has expressed a desire for Church
the Brethren congregations to
come more integrally involved in
ban issues. He says that projects such
the one CPT has been involved in
ould translate into creating a greater
gency in the Church of the Brethren about the critical nature of this kind of ministry." Three of the four members of the CPT effort in Washington are former Brethren Volunteer Service workers or have worked for the BVS program in staff positions.

The Brethren team members are discovering that creative peacemaking is a long-term investment. We need openness to learning new things in our work of being a witness to God's reign breaking into the world. Our experience in Washington emphasizes the necessity for the peace churches to take more seriously their commitment to peacemaking, and to be creatively active in the cities scattered and surging around us. Using an array of approaches, from listening projects to community patrolling, from teaching nonviolence courses to building neighborhood participation in special events, we hope to rejoin the struggle of many dreamers and plain folk before us.

Tammy Krause formerly was coordinator of Brethren Volunteer Service Orientation.

***alling for the closing of a local crack house and prostitution operation, CPT
embers John Reuwer and Jeff Heie (with poster) hit the streets with neighbors of
e infamous house. Demonstrations and petitions helped get the house emptied
nd sealed by the District of Columbus Department of Public Works. (See sidebar.)***

UP WITH
NEIGHBORS
DOWN WI
CRIM
OT
NG

Closing a DC crack house

Christian Peacemaker Teams followed up its Halloween project with a campaign in early December that closed a Columbia Heights house notorious for drugs and prostitution. The house attracted traffic day and night, and spillover violence frequently broke out.

CPT helped organize and lead a demonstration. It also distributed a list of 40 calls to police about the Girard Street house over 3½ months, including many for disorderly conduct, stolen property, and assault.

The department of Public Works sealed the house's doors December 8. CPT members and about 60 neighbors celebrated the closing the next night with a candlelight march outside the sealed building. The jubilant Girard Street neighbors prayed, gave thanks for the community effort, and vowed to close other problem houses.

Tammy Krause (left) and John Reuwer (foreground), both former BVSers, helped residents inventory and remove their belongings.

stepping STONES

by Robin Wentworth Mayer

For my first love feast, I dressed as carefully as if I were getting ready for a date. Although I have a strong preference for skirts, I sensibly selected a pair of slacks. The mere thought of trying to discreetly manage either garters or pantyhose was quite daunting.

So when I walked into the room and noticed that the majority of the women there were wearing dresses, I was baffled. Until the basin came around. "Don't worry about the nylons," the sweet, spirit-filled sister whispered to me. "Most of us just leave them on."

Not coming from a Church of the Brethren background, I acknowledge that this practice that strikes me as very odd could well seem very normal to others. All the same, my reaction was "Yuk!"

I have thought of that initiation many times over the years, never without smiling. And while I'll concede a practical reason for leaving stockings on during a feetwashing that is by definition *symbolic*, I can't resist an analysis of the implications:

We're not very comfortable with intimacy.

It's hard to let others get close.

When we let others get close to us, they see our faults. They see our imperfections. They see our bumps and warts and callouses and ingrown places.

And who knows what they might say or do or think if they saw us without any cover-up?

I think that very fear is the bottom-line reason so many members of the Church of the Brethren decline to participate in feetwashing.

Just last year, a dear, God-fearing sister said to me: "I'd be willing to *wash* someone else's feet. I'm just not comfortable letting someone else wash *mine*." Do you hear an echo? "No," said Peter. "You will never wash *my* feet" (John 13:8).

It is so hard in an age that venerates self-sufficiency to surrender that control. It's hard to let others touch us.

And when we make the gesture, we want to keep our stockings on . . . our masks in place . . . and our barriers up.

"Remove the sandals from your feet," God told Moses, "for the place on which you are standing is holy ground" (Exod. 3:5). Was God worried about Moses "tracking in dirt," like parents telling kids to take their shoes off before walking on the new carpet? Possibly.

But I really think God was saying to Moses: "Get next to me. Let me touch you. Take away the barriers between me and you."

In recent years, pop culture has "discovered" intimacy. *Why Am I Afraid to Tell You Who I am?* queried John Powell's ground breaking book of 20 years ago. Best-selling author Anne Wilson Schaeff lectures throughout the world on the *Escape from Intimacy*.

During the 1960s and 1970s, the quest for intimacy became perverted by "touchy-feely" encounter groups that advocated inappropriate (to say the least) physical interactions.

But if we let such aberration of intimacy prevent us from taking the risk of practicing healthy intimacy, we are making excuses.

But how do we practice *healthy* intimacy?

Try washing feet. Better yet, try letting someone else wash *your* feet . . . without stockings. Set aside your pretenses, charades, and barriers. Experience intimacy, New Testament style.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Your God is too large

by Tom Bryant

During vacations on the coast, I enjoy nothing so much as going out into the ocean, beyond the breaking waves, and just floating. No effort. No forethought. No dwelling on duties ashore. A vaulting sky above. A vast ocean beneath. And I between them . . . mindlessly floating.

As I floated there one afternoon, I began cupping small amounts of water. And it occurred to me that while I was cupping real, true, genuine *ocean* water, most of that water was outside the feeble ability of my hands to hold.

It's like that, too, with the beliefs and truths we hold as individuals and as a church. While we do possess certain real, true, genuine, and very meaningful concepts, we must humbly confess that the God we talk about and the faith we live within are both infinitely larger and more intellectually complex than our ability to comprehend and understand.

The thought of the limited nature of our understanding and practice humbles us as we seek to relate to the many other people who see things differently, who cup a different portion of the ocean.

But, beyond humbling us, it should encourage us as well. Who wants a scientific and reasonable explanation of the love that exists in relationships? We must fight against the Western desire to encapsulate God in 12 principles or 4 spiritual laws. The words of J.B. Phillips must thunder through: "Your God is too small."

Is our God larger than our theology? Is our God larger than our understanding of what is considered to be the Christian church? Could it be that by sharing our handfuls of water we all could profit from a better understanding of the Sea of Faith?

Let our prayer always be:

> From the cowardice that shrinks from new truth,
> From the laziness that is content with half-truths,
> From the arrogance that thinks it knows all truth,
> O God of Truth, deliver us.

Tom Bryant is pastor of Empire, Calif., Church of the Brethren.

Water shortage

by Ernestine Hoff Emric

Lord, we have this water shortage,
this lack of living water from your well,
fed with eternal springs.

Our souls grow low on Spirit,
running on empty.
Each week we come to your house
to refill, drink, replenish.
We thirst, oh how we thirst
for more of that miracle elixir.

We reach up, God, with cupped hands
waiting for brimming.
Fill us to spilling with
the water that is enough.
Then pour us
    on the world—
        every
            drained
                drop.

Poet Ernestine Hoff Emrick is a member of La Ver (Calif.) Church of the Brethren.

This poem appeared first in "Prize Poems of the National Federation of State Poetry Societies-1992.

The time is up

y Frank Ramirez

fter John was locked up. Jesus came
Galilee proclaiming God's good
ews. His message went: 'The time is
: God's imperial rule is closing in.
hange your ways and put your trust in
e good news'" (Mark 1:14-15,
cholars' Version)!

In 1861, Wilmer McLean left his
irginia farm when a Union cannon ball
re through his summer kitchen during
e Battle of Bull Run, the first major
nflict of the Civil War. In order to
cape the madness, he moved to
other small community, Appomattox
ourt House. It was there, in his living
om, that General Lee surrendered to
eneral Grant four years later. He could
uly say, "The war began in my front
rd and ended in my front parlor."

In just a few verses of Mark, the
ding as well as the beginning of the
spels are contained.

Seemingly out of the void comes
hn the Immerser, who with sideshow
chniques, gets the attention of the
eople. Here is a man who appears at
e edge of the wilderness, the place of
esolation and alienation, to call
eople to make their lives right. He
ears strange clothes, eats bugs, and
uotes from the songs sung by the
eople on their way back from the
ile to Babylon. The words are
terpreted to mean that the long-
waited one is on the way. John asks
r repentance as a means of prepara-
n. More about that later.

Into this circumstance, Jesus
pears. He too is presented as a
rson from nowhere. Galilee had
en Jewish only a relatively short
ne, and there was much ill will
tween that region and Judea. But
en the peasant carpenter rises from
waters he receives a private
epiphany (a word that means. "Look! There's God!"). His title as God's son is confirmed by the highest authority.

The descent of the Spirit to rest upon Jesus is a significant event, because it gives power. Some limit this Spirit's presence to ecstatic events. However, the real work of the Spirit lies in the work that it empowers. This same Spirit that gave Jesus strength, even unto the cross, also gives courage to those who change diapers in nursing homes, who cook in soup kitchens, and who minister to those with AIDS. This Spirit draws the empty soul to the book of Psalms, and even to the back pew of a church.

Implicit in Jesus' being is divine power. This is evident in the miracles of healing, feeding, and forgiving. But these are accessed only by rejecting power and choosing a lifestyle in which suffering is possible.

Jesus is now the boss's son. I worked at a plant where a number of managers' sons and daughters, including me, put in time over the summer. What followed depended on the parent's philosophy. Some worked little, or not at all, yet drew a paycheck. I was told by *my* father, however, that being a manager's son meant working even harder that the others.

God seems to be that kind of father. Before Jesus has the chance to bask in the glow of this personal recommendation, he is sent immediately into the wilderness.

What follows is a neat trick of reversal. Adam in Eden was tempted by Satan and sent out into the wilderness. Jesus, in the wilderness—a place of alienation and desolation, a place where the people of the Exodus spent a generation dying on their way to the promised land, is tempted by Satan, and restores Eden. "And he was with the wild beasts" implies by its language not danger but reconciliation. The harmony enjoyed by humanity and nature before the fall is restored.

It is helpful to remember that for a time Satan was part of the paid staff. In Zechariah 3 and in Job, he seems to have played the part of (pardon the expression) devil's advocate. Given internal difficulties of eternity, it is hard to pinpoint chronologically at what point Satan was given his pink slip. Revelation 12 suggests it was at all times and no times.

What matters is that the testing took place. Most of us resent times when we are pushed to the edge of our endurance. But these 40 days of deprivation, corresponding to the 40 years spent by God's children in the desert, define the ministry of Jesus. We are defined by our challenges as well.

Verses 14 and 15 set the stage for the rest of the story. John's arrest effectively ends his ministry, but his work had been completed with the recognition of Jesus. Our own portion of the gospel story also has a beginning and an end, and some of us are reluctant to admit when it is no longer possible for us to serve God in the same way.

In John's place comes Jesus. His good news, in the words of the Scholars' Version of Mark, is expressed this way: "The time is up: God's imperial rule is closing in. Change your ways and put your trust in the good news!"

That is what time looks like. With the arrival of Jesus, a new era has begun. It is one in which the real king is going to be revealed, and his kingdom is at least partially apparent. This era is one of *kairos* time, a Greek word that transcends the chronological way of looking at things. It recognizes that the experience of duration has nothing to do with the ticking of the second hand. Time spent on your back during a root canal or riding out an earthquake tends to seem longer that birthdays and anniversaries. In *kairos* time, we have entered a season that transcends every other way of marking minutes.

The New Revised Standard Version says, "The kingdom of God has come near." This word "near" allows both meanings: The kingdom of God is near physically, and it is also on the way. It is fully present, yet not fully realized. A.A. Milne got it right in a little poem:

Halfway down the stairs
Is a stair
Where I sit.
There isn't any
Other stair
Quite like
It.
I'm not at the bottom.
I'm not at the top;
So this is the stair
Where
I always
Stop.
Halfway up the stairs
Isn't up,
And isn't down.
It isn't in the nursery,
It isn't in the town.
And all sorts of funny thoughts
Run round my head:
"It isn't really
Anywhere!
It's somewhere else
Instead!"

The kingdom of God is somewhere else instead.

We might ask, with the Gerasene demoniac, "Jesus of Nazareth, what have you to do with us?"

Well, if the kingdom of God described in the gospel were tied to one place or time, the answer would have to be "Not much." But through the history of God's people, the conception of the kingdom had changed.

Originally, the concept was tied to one piece of ground, the "promised land," which saw its physical zenith in the kingdom ruled by David and Solomon. Even though, by our standards, the territory wouldn't have made much of a dent in our US eastern seaboard, the fact of its existence made it a golden age in the memory of the people who were first taken in exile to Babylon, then returned to the ruins of a land that seemed to have forgotten them.

The prophets Haggai and Zechariah, leaders in the rebuilding of the temple after the exile, spread God's revelation that reshaped the kingdom ideal. Under the Persians, God's people had freedom of religion and relative autonomy, but they did not have a real king. The kingdom of God came to be redefined, not as a special place, but as a happening. God's realm included both heaven and earth, and although God's presence might not always be felt, his authority would remain unquestioned. at least in the eyes of his people.

Documents written under persecution, such as the Book of Daniel, looked ahead to a day when God's kingdom would become apparent to the whole world. And in Mark's Gospel, the kingdom of God is not an either/or proposition. It's not a question of whether it exists now or in the future. The answer is both. We are citizens of that kingdom and live in it now. But it will become apparent to all, and the authority of its king, Jesus, will become unquestioned, in God's own time.

In the meantime, disciples are called to live in a special way. And we become disciples by knowing Jesus Christ.

And we come to know Jesus Christ fully through his death and resurrectio He cannot be known by his parts. Tha is, it is not enough to recognize Jesus teacher, as miracle worker, and as healer. We must know all of these aspects, and the crucified and risen Lo as well.

That is why there is what we know the "messianic secret." When Jesus heals, or performs a mighty work, he instructs those present to keep the secret, because partial knowledge abo Jesus is just as false as no knowledge.

Halfway through the gospel, things change. Despite the fact the disciples not understand what has occurred in t miraculous feeding of the 4,000, Jesus asks the crucial question, "Who do people say that I am" (Mark 8:27)? Th elicits Peter's confession: You are the Anointed! This is the only right answe and with this knowledge it is possible understand who Jesus is.

The word "messiah" literally means "the anointed one." Just as kings were anointed, so too, the one coming in th name of God would be set aside in a special way as well. Jesus is the one w was long expected—and yet unexpect for it is not immediately evident to his own people that he is the Messiah.

To compound the irony, in the Gosp of Mark, outsiders immediately recog nize his lordship, from the demons he battles to the centurion who assisted i the execution. The insiders are out of the outsiders recognize the kingdom.

What is really lacking in the disciples' understanding is the cross, an when Jesus tries to tell them about it they don't want to hear it. Without th cross, however, the kingdom makes n sense. The cross is the intersection between kingdom and reality. It is th central point at which they converge.

As an old Polish Jew who survived the massacre of a Warsaw ghetto sai "As I looked at that man upon the cr . . . I knew I must make up my mind once and for all, and either take my ind beside him and share in his defeated faith in God . . . or else fall ially into a bottomless pit of bitter-ss, hatred, and unutterable despair."

The trick is for the reader to identify th both camps. When we are down d out, we are the lost Jesus came to ve. When we are smug and secure, we the ones who miss his coming. We n be touched and healed by him nply by recognizing his lordship. And can reject his claims by refusing to ike him Lord of our lives.

Finally, the Gospel of Mark chal-iges us to be disciples. We are called emulate the life of Jesus. Implicit in being is divine power. This is ident in the miracles of healing, ding, and forgiving. But these are cessed only by rejecting power and oosing a lifestyle in which suffering is ssible. The road to the kingdom leads t of the gates of Jerusalem and to the l of the skull.

oupled with this proclamation is a ll to repentance. Jay Leno once said it s a good thing NASA was finally ing women astronauts. At least now if shuttle got lost someone would stop d ask for directions.

The concept of repentance implies we going the wrong way. In order to get ht, we have to turn around. This esn't mean that with repentance we wholly well, or that the process is ne. But it does mean we are finally inted the right way.

This particular section concludes with call of the first disciples. Here's ere we come into the story.

There comes a certain moment when opportunity is ripe. It may last only a ort time. The phrase from Revelation rks best: The time is near. *Kairos gus*. That special season is upon us, l is near to us in the same manner as kingdom, full, present, but not fully prehended.

"The time has come, the Walrus said, alk of many things'" (or so wrote Lewis Carroll). That may be, but we are not aware the time is upon us. That is the difference between the disciples of Jesus and the disciples of other teachers in the ancient world. In that era, if you were recognized as a great teacher, students would come to you and ask permission to sit at your feet. Jesus did not wait for his disciples to come to him. He knew there were things lacking in their lives even though they themselves thought they were self-sufficient, able businessmen who did not need anything else. But the time was ripe for Jesus to interrupt their lives with eternal concerns. And his touch called for a response.

Even though these individuals will prove during the course of the Gospel to be less than apt pupils, they responded, dropping everything to follow Jesus. We are called as well to respond, even though there are people much more qualified than us for the work of the kingdom.

Who did Jesus get on this first fishing expedition? Peter, James, and John, his inner circle (but *not* his closest friends), who would be with him at the transfiguration, but who would not be able to stay awake in Gethsemane. Also Andrew, odd man out in the three, who is little more than a name in the Gospels, and was lost in the glare of reflected glory.

One evening I stared at the sky, thinking how odd the clouds looked. A few moments later I realized I was seeing, for the first time, the northern lights. I called out the family, and with the mobile phone called others to go out and take a look. Despite the fact that the weather was chilly, there was no choice but to watch then, because we could not pick the time and place to view the *aurora borealis*. The call of the gospel is like that. We don't pick the moment. It picks us. We respond aye or nay. As God put it (not in scripture, but in the movie "Time Bandits") it all has " . . . something to do with free will."

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

MAC FACTS

WHO	Dr. Jonathan Frye
WHAT	•Assistant Professor of Biology at McPherson College •Member, Monitor Church of the Brethren
WHEN	Joined the McPherson College faculty in August 1993
HOW	An early interest in farming supported his choice of biology as a college major. Dr. Frye received his bachelor of science degree from Lebanon Valley College and his master's and doctoral degrees from the University of Virginia.
WHY	"McPherson College provides me with an ideal place to address the issues raised by science and religion. I believe that God sustains the creation, and for all I know may be creating still. As we use our reason and the approach of science to better understand the world, we can also make space in our world view for a sense of wonder, joy and delight in the beautiful mysteries of creation."

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Our neighbors the Jews

by William G. Willoughby

Teaching a course on world religions in a community college, I was surprised to discover that one of my students was the son of an Orthodox Jewish rabbi, who, upon his father's death, would become the rabbi of his congregation.

He told me that his father spoke to him only about the *Torah* (God's law), and nothing else, and that a number of his relatives had died in the gas chambers of Nazi Germany.

When we prepared to study the unit on Christianity he explained to me in private: "I am not allowed to mention the name of the founder of Christianity, or talk about him, or write about him." I assured him that I would not ask him to do that.

The more I learned about Judaism in America, the more I came to realize that the Jewish experience in America was similar in many ways to the Brethren experience. They both came to America in small groups hoping to build a new life in a new land—a land in which they sought freedom of religion and economic opportunity.

The first group of Jews, 23 in all, arrived at New Amsterdam (New York) in 1654. They dedicated their first synagogue in 1730. Later, synagogues were built in Philadelphia, Lancaster, and other cities. By 1776 there about 1,000 Jews in colonial America. When the war for independence began, the Jews, unlike the Brethren, gave wholehearted support to the side of the colonists.

George Washington appreciated their support. Shortly after his inauguration as president in 1789, a group of Jews from New England presented Washington with expressions of affection and devotion, for which he sent them a letter of thanks. In it he rejoiced that the citizens of the United States "all possess alike liberty of conscience and immunities of citizenship. . . . For happily the government of the United States, . . . gives to bigotry no sanction, to persecution no assistance. . . . May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

Although Jews in America have generally enjoyed freedom of religion, many Jews have not "sat under their own vine and fig tree" in safety. There has been an ugly stain of anti-Semitism running through American history, expressed primarily in discrimination against Jews in housing, education, and in barriers to public office. The ancient though unbiblical myth of blaming the Jewish people for the crucifixion of Jesus has been a basic cause of anti-Jewish prejudice in the United States.

The only one of the colonies that permitted Jews to hold public office was New York, although it had barriers against Catholics.

In 1779 Thomas Jefferson introduced a statute on religious liberty into the Virginia Assembly to end discrimination in that state against non-Christians. Many Virginians regarded his proposal as an attack on Christianity, and a citizens' petition was circulated requesting that no "Catholic, Jew, Turk, or infidel" be permitted to hold any civil or military position in Virginia. After great controversy, the Virginia Act for Religious Freedom was passed in 1786.

Thomas Jefferson wrote that this act included "within the mantle of its protection, the Jew and Gentile, the Christian and Mahometan, the Hindoo, and infidel of every denomination." The Virginia Act became the basis for Article 6, Section 3 of the United States Constitution, enacted in 1787: "No religious test shall ever be required as a qualification to any office or public trust under the United States."

These legal safeguards did not protect the Brethren in time of war against what we would call today "hate crimes." Nor did they insulate the "stock of Abraham" against such crimes or prevent widespread discrimination. Many of the states continued to prevent Jews (and other non-Christians) from holding stat office even into the 19th century.

During the 19th century, serious efforts were made to "Christianize" th federal government, and at the present time there is a movement in Arizona and several other states to declare our nation a "Christian nation." What effe this would have on Jews, and other no Christians, is unknown.

Who are these neighbors, the Jews?

There are many similarities between the Jewish community in the US and t Brethren:

Both groups have been a "peculiar people."

Both groups came to America primarily for religious freedom and economic opportunity.

Both have known discrimination, th Brethren because they would not support slavery and war, the Jews because they were not Christian.

Both groups have stressed the practical, ethical aspects of their respective faiths and have been suspicious of theoretical theologies and creedal requirements.

There also are major differences:

The Brethren are less than 300 years old. The Jews have had a continuity of religious commitment and ethnic identification for 4,000 years.

The Jewish community is predominantly urban; the Brethren have had, a still have, a kind of rural orientation.

The Jewish community has had a lo tradition of intellectual and artistic achievement. The Brethren, until the 20th century, generally were dubious about higher education and historicall have looked with suspicion upon artis There are approximately 6 million Jev in the United States; whereas there are less than 150,000 Brethren.

The major difference between Jews and Brethren is religious. Brethren accept Jesus as the Messiah; whereas very few Jews do, and those who do a not considered faithful Jews by the Jewish community.

daism is rich in traditions and symbols. The menorah burns during ınukkah—the "Festival of Lights"—to mark the day when Jews commemorate e Maccabean victory over the Syrians in 165 BC.

Although many Jews have an appre-
ıtion of Jesus as a Jewish prophet and
ıcher of the first century, most of
em find it difficult to understand
'hristian" oppression, as do I and
any other Christians.

My Orthodox student was aware that
e Christians in the Middle Ages called
s people "Christ killers," locked them
ghettos, deprived them of political
ghts, and did not let them own land.
s parents and grandparents told him
out the pogroms in Poland and
ıssia, in which whole villages of Jews
ere annihilated.

He knew that the Catholic govern-
ent of Spain at the time of Columbus
ve the Jews of Spain the choice of
ile or conversion. He knew that it was
formed, Lutheran, and Catholic
ristians who filled the ranks of the
Gestapo, who operated the trains that carried hundreds of thousands of Jews to the concentration camps, and who operated the gas ovens as part of the "final solution."

Perhaps, saddest of all, he was aware that the Christian pope in the Vatican and the Christian president in Washington did practically nothing to help Jews escape from the Nazi Holocaust.

Who are these neighbors of ours, the Jews?

They are not a *race,* as many people believe. Some are black, most are Caucasian, some are Chinese. They speak many different languages, and are citizens of many countries.

They are the "stock of Abraham," who share in the ancient covenants made with Abraham and Moses.

Almost all Jews help maintain their Jewish identity by observing certain religious practices, such as circumcision. Most Jews, also, have an emotional relationship to Jerusalem, to Israel, and to the Jewish community as a whole.

For religious Jews the basic confession of faith is expressed in Deuteronomy 6:4: "Hear, O Israel, the Lord is our God, the Lord alone." This was also the confession of Jesus who, according to the Gospels, was faithful to his Jewish heritage. The God whom our Jewish neighbors worship is the one true God whom Christians and Muslims also worship.

In the United States there are three main branches of Judaism—the very conservative Orthodox, the moderate Conservatives, and the more liberal Reformed.

All three groups are blessed with days that have holy significance, such as *Rosh Hashana*, the Jewish New Year, and *Yom Kippur*, the day of penitence and the holiest day of all. *Passover* celebrates the delivery from slavery in Egypt. *Hanukkah* is an eight-day festival celebrated at approximately the same time as the Christian Christmas. For all of them, the Sabbath is a day for rest and spiritual renewal—an especially holy day.

How can Christians be good neighbors to the Jews, who are their neighbors?

One of the best things they can do for the Jewish community in the United States is to give strong support to separation of church and state, and oppose misguided efforts to "Christianize" the government in any way that would prevent adherents to other religions from having the full benefits of citizenship.

At the heart of Christian moral behavior is the golden rule. Jesus would certainly counsel Christians to relate to their Jewish neighbors, treating Jews as they would like Jews to treat them, with respect and kindness. M.

William G. Willoughby is a retired professor of philosophy and religion, having taught many years at Bridgewater College and the University of La Verne.

How to teach your children to honor their commitments

by Dolores Curran

When a favorite neighbor invited 10-year-old Tommy to a Denver Rockies baseball game, the boy thanked him, turned him down, and explained that he had already agreed to help his classmates pick up litter that day. He would rather go to the game, he said regretfully, "but I said I would do it, you know."

His neighbor was so impressed that he reported the conversation to me and added, "My grandsons would have dumped their commitment in a minute to go to a game. How do you raise a kid like Tommy?" With difficulty, in a culture where commitment means maybe and fidelity flounders between principle and expediency. But Tommy's parents are doing something awfully right, whether they realize it or not. When fidelity is rooted in the early years, it matures into a natural way of living and cannot be taken away by changing cultural fads and attitudes, a behavior referred to by author Lillian Hellman when she said, "I cannot and will not cut my conscience to fit this year's fashions."

I reflected on Tommy when I heard the poignant story of a 45-year-old husband and father whose manic depressive wife walked out on the family one day and abandoned contact for the next five years. In and out of psychiatric facilities, she lived an erratic life, often embarrassing him and relegating him to a sort of marital limbo. His friends counseled him to divorce and get a new life.

Reluctant to admit to them that he took his marriage vows seriously, he resorted to explaining that he didn't divorce her because she needed his medical insurance for her periodic hospitalizations, an explanation that satisfied them.

Ultimately his wife died and he grieved—another mystery to his friend especially to those in second marriages They expected him to exhibit relief, even happiness, over her death, but his grief was genuine. He had loved her fo better or worse and in sickness and health. And, even if his grief was partially due to a loss of what might have been, it was grounded in commitment.

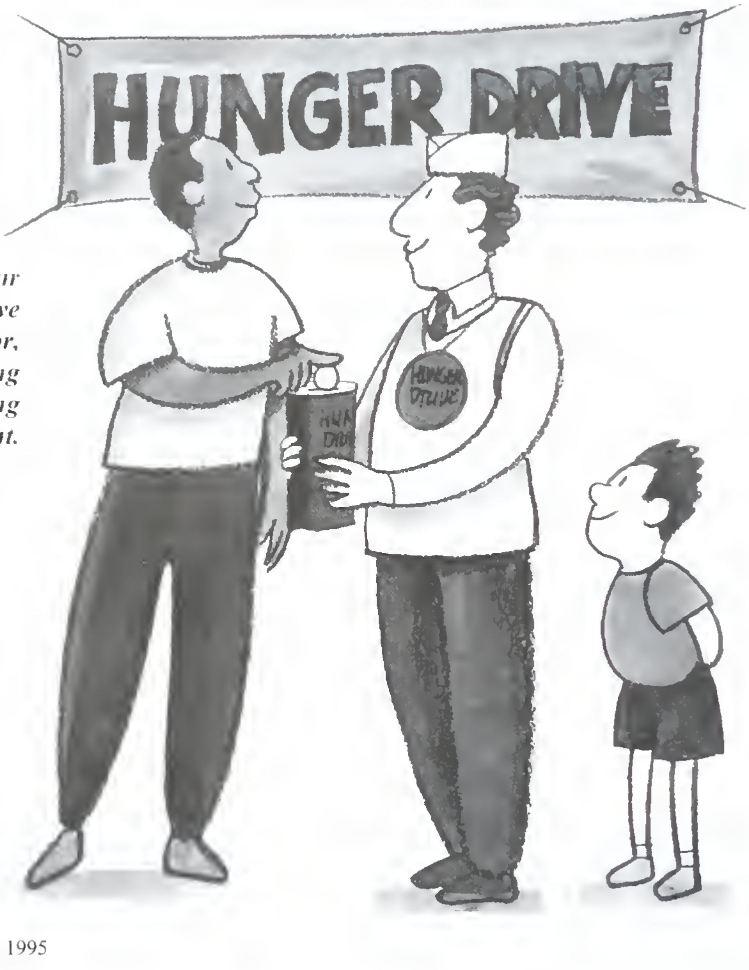
Such commitment is rare today, so rare that people such as this husband feel need to invent reasons to explain staying faithful. I do not know his children, but I suspect the model of his fidelity is reflected in their own lives and marriages.

Fidelity in marriage, considered a quaint concept to many today, has led Lutheran pastor Paul W. Thomton to write, "Commitment is a decision of th will and mind, rather than an emotion. is not something that comes and goes, something you fall into and out of. Commitment is a word that refers to a lifetime reality."

Although I use fidelity and commitment interchangeably here, there is a difference. Fidelity is the virtue; commitment the acting out of that virtue. We commit ourselves to faithfu ness or fidelity. However, because commitment is used more widely than fidelity in today's language, I use them both to mean faithfulness.

Fidelity is more than a virtue—it is innate need in our lives. We hunger fo faithfulness, something on which we rely, something to which we can be faithful. "The Lord is my rock . . . my stronghold . . . my hope. Only in God my soul at rest." If there's one theme that runs through the Old and New Testaments, it is that of God's faithful ness to his people and our faithfulness to God and his Word.

If faithfulness is a human need and are not faithful to God's Word, then w must find other areas in which we put



When our children observe our behavior, we are teaching by merely being present.

: faith. The most common replace-
nt in our culture is that of success,
rsonal pleasure, and material well-
ng. But, as Christians, it is difficult
be faithful to such goals because they
nflict with the message of Jesus. As
other Theresa said, "We are not called
be successful; God merely calls us to
faithful."

Fidelity and commitment can be
ght by parents, school, church, and
nmunity to even the youngest
ldren, but only if it is simultaneously
deled. Yet it is in this lack of
deling that we fail, as individuals,
ents, citizens, and Christians.

nether we commit to being part of a
eting or a marriage, if we shrug it off
h easy cultural aphorisms, our
ldren learn the message: Commit-
nt means maybe.

When we accept a responsibility such
toting around the envelope collecting
cancer research and then fail to do it,
are modeling a lack of fidelity. When
mouth the importance of God, prayer,
l ordinances to our children and then
del little visible evidence of the same,
y get the message that being faithful
s in words, not behavior.

Religion teachers name parental faith
thy as their biggest frustration in
ching kids to treasure God. "It's
ry how many of these kids never
y . . . because their parents don't,"
e reports. "We're expected to teach
m the value of what they aren't
periencing."

To be faithful, we have to be commit-
to something—be it God, marriage,
ause, work, or the whole human race.
the book *Habits of the Heart,* Robert
llah and his associates present studies
icluding that most Americans prize
nmitment but can't name that to
ich they are committed. We are
ift, in other words.

Ve may value commitment to family,
when it interferes with our indi-
ual needs or work success, we
ince our values and often sacrifice
ily. If we're honest with ourselves, we then admit that we aren't committed to family but to the desire to be committed to family.

Our ambivalence extends to our larger world of church, community, and nation, and produces a general pessimism with which we regard all three today. Maybe we are committed to health care and

From the General Secretary

Whatever happened to giving?

Denominational outreach depends on congregational support. Congregational giving to denominational programs in 1994 was a disappointing $90,000 less than that of the previous year . . . and down $230,000 from 1990 giving. Direct gifts from individuals to denominational programs also were down, by $116,000. The result was that the General Board ended 1994 $234,000 short of its budget, the first time it has fallen short of its budget in eight years.

The bright side of the past year was bequests—$160,000 above the $650,000 budgeted. This would have offset the drop in congregational and individual gifts had it not been for the diminishing return on investments and endowments caused by low interest rates.

Even a small drop in congregational and individual gifts squeezes denomination programs because of the increasing cost of health insurance and modest increases in salaries and wages. Insurance costs continue to rise, and some staff salaries being below the pastoral scale requires at least minimal increases.

If congregational giving declines in 1995 like it did in 1994, the result (given a 2.5-percent wage increase and a 6-percent health insurance increase) will be $340,000 expense over income at year's end. That shows the problem this trend creates. It also shows how significant even small changes are in congregational giving to denominational programs.

Giving is affected by numerous factors. Many congregations are feeling the same pressure that the General Board feels to meet their own budgets, achieve the pastoral scale, and keep their buildings in good condition. Then, too, congregations are attracted to specific programs locally and denominationally. For example, giving to the disaster response fund grows every year. Local mission projects and special overseas projects often are supported by congregations. There are calls for gifts from an increasing number of Brethren institutions, including camps, retirement homes, districts, colleges, and the seminary. Because Heifer Project and Habitat for Humanity are very popular with Brethren, the General Board has entered into some joint projects with them.

Some congregations reduce outreach giving to denominational program in order to voice dissent. They may be calling for more evangelism, family-life programs, youth programs, and overseas church planting. Yet these very programs have been expanded by the Goals for the '90s, and a reduction in oureach giving puts these new initiatives in jeopardy.

Denominational programs are very dependent upon and responsive to congregational giving. Not only the Goals for the '90s just mentioned, but many other programs depend on congregational outreach giving to the General Board—district ministries, Brethren Volunteer Service, Nigeria, Sudan, the Middle East, Europe, Latin America, agricultural exchange, the Washington Office, peace programs, ministry training, outdoor ministries, curriculum, Association of Brethren Caregivers, Brethren Press, MESSENGER, stewardship, and the Historical Library and Archives.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

adequate housing for all, but when we realize it means sacrifice in the form of sharing the wealth through taxation, we balk. Commitment extends only so far. Again, we are faithful to an ideal, not a reality.

We aren't going to teach children a fidelity we don't have. It's easier to walk away from a need or a conflict than to deal with it. It's easier to write off demanding grandparents or troubled adolescents than face the pain and sacrifice that fidelity demands. "We are creating a society where it's easier to split than face the stress," observes sociologist Urie Bronfenbrenner.

Fidelity requires a value system, commitment, courage, and action. If we don't act on our principles, they rema expressed rather than lived. Since we live in a nation that expresses faithfulness to gospel values while embracin the contrary—pleasure, power, presti possessions—it is difficult for parents teach children faithfulness to anythin but their own goals and gratifications

Difficult, but not impossible. We be by examining our own lives. To what we faithful? Does our behavior manife this fidelity? If we claim to be faithful our congregation do we give sufficien of our time, money, and compassion, do we simply sit back and take?

"Hold faithfulness and sincerity as first principles," Confucius wrote. He wisely paired the two because withou sincerity, faithfulness becomes hypocrisy. A self-examination can be painfu if done sincerely, but it must be done we hope to teach fidelity to our childr

Teaching has been defined as "bein present when learning takes place." When our children observe our behavior, we are teaching by merely being present. And children are experts in detecting disparity between our work and behavior.

We teach fidelity by encouraging a enforcing the commitments our child make, even small ones, such as promises, pet care, and litter cleanup. One area that most parents confront is that a child's initial desire to take music lessons, join the Scouts, or play socce When the novelty wanes, so does the child's commitment. "I don't want to go—it's boring" is an all-too-familiar wail to parents.

How parents react is crucial to the development of fidelity in a child. If parents shrug it off, children learn an early lesson in faithfulness: I am committed only so long as it pleases The idea that it's morally wrong to w away from a commitment remains untaught.

Some parents react in the opposite extreme and demand the child's commitment until a skill is perfected eve the child detests the activity. Countl children with limited skills are force repeat public humiliation on athletic fields by parents who view commitm as the end rather than the means. Th parents attempt to build character w

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roying self-esteem.

uch rigidity leads children to a fear naking commitments of any kind, ı into adult life. I met a young man is seventh year of undergraduate cation who could not choose a major remain committed to it because of ı parental rigidity. Eventually he pped out without graduating, ough his grades were acceptable. ıat if I graduate with a degree in ething and then fail in the job?" he ed a counselor.

'e see this fear of commitment in y young adults considering mar- e. The widespread cohabitation ng young couples today is not due nuch to economics as it is commit- t. In a cohabiting relationship, one ee to walk out at any time. Fidelity ot required.

or parents of young children, dom and balance are key in guiding dren into a healthy understanding of nmitment. Their role is to guide and ect children until they are able to take on those roles themselves. We guide them into trying new skills, friendships, and activities, and committing themselves to perseverance in spite of occasional failures over a limited period of time.

Healthy families tend to set certain conditions: "We will support you in karate lessons or Campfire Girls if you want to join, but we expect you to commit yourself to it for six months or a year without our nagging. If you can't commit to this, don't join, because commitment means accepting the drudgery as well as the glory."

I strongly encourage parents to use the words *commit* and *commitment* in their daily lives as often as possible. These are words children don't often hear as virtues. When we are weary to the bone but have agreed to be part of an effort, let's learn to say, "I'd love to stay home tonight, but I committed myself to this," instead of our more familiar, "I wish I didn't have to go tonight. I dread it." When parents fulfill a humdrum commitment, children absorb the unspoken message that faithfulness is tough but rewarding.

Another area of parental focus concerns commitment to one another within the family. This goes far beyond family loyalty, which is too often reserved to protecting family secrets. Commitment to the family teaches children that we don't abandon each other when there are differences, that we don't walk away from each other in times of need, that individual needs and goals may need to be put aside for the welfare of the family, and that we're all on the same side.

In my book *Traits of a Healthy Family*, I discuss 15 traits commonly found in healthy families. One of these is of particular importance in discussing commitment to the family: The healthy family has a strong sense of kinship and bonding. It shares its stories and tradition, accepts its nonconformists,

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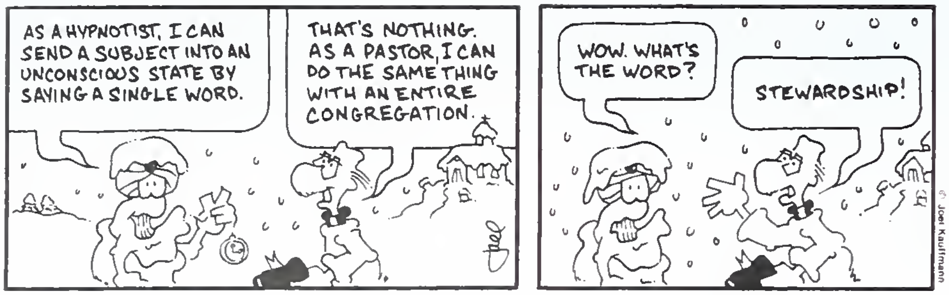
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The conference will be held at the Young Center on the Campus of Elizabethtown College. Registration deadline May 15. Scholarships available for younger scholars. For a full copy of the program and registration form write The Young Center, Elizabethtown College,
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and supports one another.

Regrettably, I find this trait to be diminishing in modern families in which overly busy parents and childr operate more as roommates than families. Parenting becomes a schedu ing function with Mom and Dad attempting to orchestrate individuals activities to the extent that the symphony of family belonging and kinsh never emerges.

In such families, members are simp not present emotionally to one anoth Children become lonely in these families. They hunger for commitme to a group that cares, a group in whic they find their identity, a group they feel part of and valued. Gang membe ship feeds this hunger.

When we proclaim that today's children cannot commit themselves t anything, we need to look at the gang phenomenon. Children as young as 1 will steal, kill, and face death for the gang family simply to fill their hunge of belonging. When families foster a sense of belonging and children kno their parents are committed to them spiritually, physically, and emotionally—enough to set aside their own needs and goals—they are not attract to gangs, where fidelity demands immoral and criminal behavior.

Educator Haim Ginott quipped tha children are like wet cement: "Whate falls on them makes an impression." The task as parents is to pay attentio what falls or doesn't fall on the wet cement that is our family. Either faithfulness or faithlessness can fall, sometimes both, but if we are faithfu first to God and then to ourselves, G promised grace will move us to be faithful to all of those around us. W won't have to worry about teaching fidelity. Our example will fall upon our children, make an impression, a dry into a solid foundation of faithfulness in their lives.

Dolores Curran is a family-life expert and author from Littleton, Colo.

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rmoil in the graveyard

y in the world would the Church of Brethren hire a marketing firm to velop "identity lines" to convey to the rld who we are (December, page 6)? Good, bad, or indifferent, the identity give our church is reflected not in presentation of an advertising ncy, but in the manner in which we ly live out our faith as we do what do and meet whom we meet. Our is our message, as individuals and a church.

he mere fact that we felt compelled esort to calling on imaging experts aks volumes. Are we so insecure in identity as a small Anabaptist group t we need such a superficial boost to corporate ego?

r is it the realization that we are not ommited as we think to the beliefs t have defined us for so long, and we d to reacquaint ourselves with who say we are?

r is it just another move toward rldly acceptability as we frantically to merge with the religious main- am?

ven if we spent only $2 for this sultation, it was $2 that should have n spent elsewhere. Evangelism can't bought; it must be lived.

ll the departed saints of the denomi- ion, from Alexander Mack to my ndparents, must be turning over in ir graves. God save us from our lishness.

Ron Good
Elizabethtown, Pa.

---

opinions expressed in Letters are not necessarily e of the magazine. Readers should receive them e same spirit with which differing opinions are essed in face-to-face conversations.

tters should be brief, concise, and respectful of pinions of others. Preference is given to letters respond directly to items read in the magazine. are willing to withhold the name of a writer when, in our editorial judgment, it is anted. We will not consider any letter that es to us unsigned. Whether or not we print the r, the writer's name is kept in strictest idence.

dress letters to MESSENGER *editor, 1451 lee Ave., Elgin, IL 60120.*

Gleeful over NCC pain

I am amused that the National Council of Churches (NCC) is whining over the election results (January, page 10).

It's as if God's sovereignty ceased because there are a few less Democrats and a few more Republicans in Washington. It's as if 30 years of Great Society and big government programs were manifestations of God's kingdom. It's as if salvation were found in the US government rather than in Jesus Christ.

It's about time the gang on Riverside Drive woke up and smelled the coffee.

Is it any wonder so many in the

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Church of the Brethren would rather we were on the outside of the NCC?

Christian Elliott
McConnellsburg, Pa.

I wasn't left out

I agree with Donald E. Miller (November, page 22), that today's youth seem more ready to step into church life than those of my generation. But, as he noted, not all youth were left out.

I was a youth with Don Miller's children, and we were fortunate to be brought up in York Center Church of the Brethren, Lombard, Ill. We had direct access to the Bethany Seminary faculty and students. We also had access to many caring congregation members not associated with the seminary. I was shown alternative responses to hate, war, and racism. I was allowed to research the Brethren past and its
modern responses to societal problem
Not one of us York Center youth w
deprived of anything the denominatio
had to offer. If it were not for the my
youth leaders there, I doubt that I wo
be so strongly involved with youth
ministry in my current church
(Flemington Baptist church). And I
know what I want for my own childre
and those in my congregation.

Diane L. Bro
Flemington,

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ANNUAL CONFERENCE—Ride with fellow Brethren on air-conditioned coach through the Shenandoah Valley to Annual Conference in Charlotte. For info. write to: J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

BRETHREN IN RALEIGH AREA—Creating new Church of the Brethren fellowship in Research Triangle area of North Carolina (near Raleigh) being explored by Virlina District. Group currently meets on 2nd sunday evening each month; considering more frequent meetings. Interested people may contact Darla Kay & Duane Deardorff at (919) 851-2626, or Dave & Lynette Minnich at (919) 682-9253.

FOR RENT—Furnished apartments leased Nov. 1 to April 30, or longer. Located in Sebring, Fla., across from Church of the Brethren. $400-$450 per month including utilities. Contact Carolyn or John Kneisly, 114 W. Central Ave., Delaware, OH 43015. Tel. (614) 363-3145

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Grottoes, Shen.: Elizabeth Chappell; April, Jessica & Jennifer Garrison; Jason Haag; Barbara Hammack; April Huffman; William Lewis; Sarah & Jenny Oakes

Hollins Road, Virlina: Tommy & Wendy Beheler, Clara Brown, Lori & Carly Huffman, Darius & Jackie Turman

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Wedding Anniversaries

Posthumus, Karl and Lola, Atlo, Mich., 50

Walker, Robert and Amelia, La Verne, Calif., 60

Bouse, Wayne and Marie, Silver Lake, Ind., 60

Barr, Ernest and Leita, Virden, Ill., 55

Whisler, Clarence and Elsie, Virden, Ill., 65

Keeney, John and Mary, York, Pa., 55

Godfrey, Sterling and Katie, Dallastown, Pa., 72

Landis, Earl and Lucile, Bradford, Ohio, 50

Good, David and Margaret, Ashland, Ohio, 50

Deaths

Bashor, Myrna, 83, La Verne, Calif., Dec. 24, 1995

Beckner, Virginia S., 82, Winston-Salem, N.C., Dec. 9, 1994

Berry, Muriel, 70, Hagerstown, Md., Nov. 2, 1994

Bower, Margaret A., 87, Hampton, Va., Dec. 8, 1994

Bowman, Mereda, 70, Monroeville, Pa., Oct. 31, 1994

Bowman, Harold E. Sr., 81, Wirtz, Va., Jan. 27, 1995

Boyer, Grace I., 71, Johnstown, Pa., Feb. 18, 1994

Bradford, Claudine, 69, Oaks, Pa., Oct. 31, 1994

Brenneman, Allen J., 72, York, Pa., Jan. 22, 1995

Brossman, Fern, 81, Ephrata, Pa., Dec. 19, 1994

Brown, Mildred, 93, Troy, Ohio, July 8, 1994

Bunyan, Miriam, 76, Huber Heights, Ohio, Dec. 22, 1994

Bush, James, 98, Hagerstown, Md., Dec. 28, 1994

Buterbaugh, Paul, 99, Hagerstown, Md., July 6, 1994

Cale, Henry C., 84, Harrisonburg, Va., Dec. 9, 1994

Clayton, Charles R., 64, Timberville, Va., Dec. 3, 1994

Clifford, Mildred, 77, Ephrata, Pa., Nov. 22, 1994

Cline, Weldon S., 77, Verona, Va., Dec. 4, 1994

Corbin, Rex, 65, Nokesville, Va., Nov. 18, 1994

Cosner, Amos O., 84, Mount Storm, W.Va., Dec. 19, 1994

Cowne, Avelyn, 83, Nokesville, Va., Dec. 18, 1994

Croyle, John, 85, Boswell, Pa., Jan. 4, 1995

Cubbage, Paul Kline, 92, Midland, Va., Dec. 28, 1994

Custer, Margaret, 83, Ebensburgh, Pa., Nov. 3, 1994

Dorough, Mabel H., 78, Nokesville, Va., Dec. 2, 1994

Dunlap, Rosetta, 90, Norristown, Pa., June 18, 1994

Eshelman, Floy Royer, 77, Lancaster, Pa., Dec. 14, 1994

Evans, Bernice, 83, Lincoln, Neb., Oct. 4, 1994

Fahnestock, Quillas, 88, Akron, Pa., June 21, 1994

Feather, Norman, 66, Eglon, W.Va., Nov. 19, 1994

France, Richard A., 49, Bassett, Va., Dec. 17, 1994

Garvick, Delphus H., 77, Hanover, Pa., Jan. 9, 1995

Gingrich, Simon, 75, Palmyra, Pa., Dec. 24, 1994

Glosser, John, 80, Hagerstown, Md., April 16, 1994

Godfrey, Ethel M., 99, New Oxford, Pa., Jan. 13, 1995

Graves, Robert L., 51, Stanley, Va., Dec. 20, 1994

Haller, Walter, 79, Ephrata, Pa., Dec. 3, 1994

Hampton, Peggy F., 65, Dexter, Mo., Dec. 6, 1994

Hoffman, Paul G., 85, Stevens, Pa., Oct. 10, 1994

Hogan, Sarah J., 15, Winona Lake, Ind., Oct. 31, 1994

Hollinger, Ethel, 88, La Verne, Calif., Dec. 6, 1994

Hopkins, Helen, 88, New Oxford, Pa., Nov. 20, 1994

Horner, Ronald W., 57, Johnstown, Pa., May. 20, 1994

Hostetler, Glen, 78, Windber, Pa., Jan. 20, 1995

Howe, Joseph W., 89, Lititz, Pa., Dec. 18, 1994

Huffman, Weldon D., 81, Bridgewater, Va., Dec. 14, 1994

Hull, Bertha E., 85, New Oxford, Pa., Jan. 10, 1995

Hultsch, Pauline, 78, Hagerstown, Md., May 29, 1994

Jackson, Madonna, 85, Sunfield, Mich., Jan. 10, 1995

Jonty, Robert, 70, Venice, Fla., June 19, 1994

Kauffman, Leona, 73, Chambersburg, Pa., Nov. 6, 1994

Klinedinst, Francis O., 72, York, Pa., Jan. 7, 1995

Lair, Minnie L.C., 85, Timberville, Va., Dec. 10, 1994

Landis, Hester, 83, Williamsburg, Pa., Dec. 19, 1994

Martz, Gladys, 95, Nappanee, Ind., Jan. 11, 1995

Mauzy, Keith, 81, Boswell, Pa., Dec. 12, 1994

Mellinger, Anna L., 86, New Paris, Ind., Nov. 28, 1994

Minnich, John, 85, Williamsport, Md., May 27, 1994

Mongold, Pauline, 91, Hinton, Va., Jan. 8, 1995

Moody, Helen, 78, Garden City, Kan., Dec. 31, 1994

Morey, Marie, 88, Uniontown, Pa., Dec. 29, 1994

Moyers, Louise C.K., 84, Harrisonburg, Va., Jan. 19, 1995

Myers, Garland L., 49, Bridgewater, Va., Dec. 29, 1994

Myers, Genevieve C., 74, Linville, Va., Jan 2, 1995

Neff, Benjamin S. Jr., 67, Harrisonburg, Va., Dec. 29, 1994

Newkirk, Floretta, 82, Williamsport, Md., Aug. 19, 1994

Ney, Mary, 68, Farmersville, Ohio, Oct. 30, 1994

Ochs, Josephine, 63, Reinholds, Pa., Aug. 27, 1994

Orwig, Helen M., 77, Shrewsburg, Pa., Jan 5, 1995

Pence, Evelyn C., 83, Woodstock, Va., Dec. 11, 1994

Perlick, Belva, 64, Corunna, Ind., Dec. 28, 1994

Phetteplace, Lucy, 84, Hagerstown, Md., Nov. 25, 1994

Pyle, Hazel, 81, North Manchester, Ind., June 2, 1994

Pyle, Emery, 83, South Whitley, Ind., Sept. 3, 1994

Reed, Clara, 68, Goshen, Ind., Nov. 18, 1994

Reinecker, Chester L., 86, Hanover, Pa., Dec. 27, 1994

Reischauer, Gail, 67, Virden, Ill., Jan. 17, 1995

Robison, Aluma M., 78, Pittsburgh, Pa., Dec. 18, 1994

Roper, Kathryn, 85, Troy, Ohio, Oct. 31, 1994

Sandridge, Henry, 80, Reading, Pa., Oct. 15, 1994

Shade, Alma E. B., 84, Winchester, Va., Dec. 26, 1994

Sherfy, Esther, 86, McPherson, Kan., Jan. 4, 1995

Shifflett, Goldie L., 84, Dayton, Va., Dec. 14, 1994

Showalter, Viola, 78, Williamsburg, Pa., Dec. 26, 1994

Shrimplin, Paul, 78, Danville, Ohio, Jan. 14, 1995

Simmers, Margaret M., 87, Grottoes, Va., Dec. 4, 1994

Smith, Leon W. Sr., 75, Grottoes, Va., Dec. 11, 1994

Smith, Hubert C., 86, Bridgewater, Va., Dec. 9, 1994

Spitzer, Carroll, 71, Hagerstown, Md., May 28, 1994

Stntler, Harry, 82, Greencastle, Pa., Nov. 26, 1994

Stutsman, May, 87, Goshen, Ind., Dec. 22, 1994

Tomes, William H. Jr., 68, York, Pa., Jan. 23, 1995

Wampler, Mildred, 74, Lebanon, Pa., Dec 12, 1994

Weaver, J. Norman, 89, Manheim, Pa., Oct. 22, 1994

Wenger, Margaret B., 87, Harrisonburg, Va., Jan. 12, 1995

West, Frederick F., 64, Grottoes, Va., Dec. 14, 1994

Wolf, Donal L., 80, Middletown, Pa., Nov. 5, 1994

Wolfe, Naomi, 93, Hagerstown, Md., April 5, 1994

Woodward, Florence, 92, Monroeville, Pa., July 31, 1994

Workman, Ronald, 90, Danville, Ohio, Jan. 4, 1995

Workman, Dwight, 79, Mount Vernon, Ohio, Jan. 13, 1995

Shall we take our marbles and go home?

As I remember it from my childhood, March always brought those first days of warm weather that made us hone for springtime privileges such as going barefoot and eager to renew the playing of outside games. Our mothers wouldn't let us go barefoot until the dogwoods bloomed in late April, but there was no rule against playing those outside games. So children would begin showing up at our rural one-room school with balls, kites, tops, and other toys laid aside over winter.

Every boy brought his marbles to school in a recycled little tobacco sack with drawstrings. Circles were drawn in the playground dirt, and recesses were devoted to games of shooting marbles, either "for fair" or "for keeps."

There were names for different kinds of marbles—boulders, aggies, steelies, taws, miggs, mibs, peedabs. There were a great many rules to follow, and a lengthy list of terms to use in playing the game. One knuckle of the player's hand must touch the ground while shooting. The position was called "knuckling down." Raising the hand from the ground ("h'isting") was forbidden. So was moving the hand forward while shooting ("hunching"). If the "shooter" slipped from the player's hand, and didn't move but a few inches, he could holler "Slips!" and shoot again.

With a great many rules, there always were a great many opposing viewpoints and constant quarrels. Sometimes the quarreling became so heated that a boy would gather up his marbles in his tobacco sack, pull the drawstrings tight, put the sack in his bib overalls pocket, and quit the game. From that frequent happening comes the expression, "I'm gonna take my marbles and go home."

Such withdrawals were never permanent. It's no fun playing marbles by yourself. And it's galling to peep back and see the game going on without you. The boy who withdrew was over his huff and ready by next day to rejoin the group.

We all know that taking one's marbles and going home is not confined to children and their games. Adults also pull the drawstrings tight on their tobacco sacks and withdraw, their nose high in the air to indicate their self-righteousness. Groups do it too.

Lately I have heard of some Church of the Brethren congregations that are doing it. For them, the marble game is denominational participation, and the marbles are their monetary gifts to denominational program.

Sometimes the issue is biblical interpretation. A congregation, nearly always one persuaded by a dissident pastor, decides the Church of the Brethren is too free and easy with the Bible. The congregation claims to take the Bible literally and sees the denomination or its leadership as trampling Bible tenets underfoot.

In recent years an issue that serves as cause for gathering up one's marbles is homosexuality, an issue that seems to take on a life of its own, so effectively does it rile people up. One could believe, judging by the tenor of accusations coming from some quarters, that the 1983 Statement on Human Sexuality was a welcome mat laid out for gays and lesbians to enter the church. I doubt, however, that those gays and lesbians who persist in participating in the life of the denomination have seen the statement as such.

More recently, the issue of ordination of a woman in Pacific Southwest District has been pounced upon by dissidents across the denomination, although ordination is a district matter, not a denominational one.

A couple of years back, a controversial "RE-Imagining" conference for women became a handy excuse for dissidence, even though the Church of the Brethren had nothing to do with holding the conference, and Brethren women attending it were there by personal choice. The myth that our denomination was hand in glove with that conference's organizers is almost as persistent as the one about Madalyn Murray O'Hair and a petition 2493—all a hoax. (See June 1993, page 20.)

It's unfortunate that dissident congregations think the appropriate way to make their statement is to cut off their giving to denominational program, taking their marbles and going home, as it were. Aside from withholding their money from many causes they surely espouse, no matter what their stated grievance is about, they also cut themselves off from the denomination. Then, as for the boy sulking with his sack of marbles, the realization eventually comes that without a marble game to play in, having a sack of marbles doesn't mean much.

Wouldn't it be better to stay in the game, and talk over the differences? Communication, dialog, talking are the real key to overcoming differences, to appreciating diversity rather than taking offense at it. What a lot of Church of the Brethren congregations need to do is broaden their horizons a bit, get out and know . . . *and appreciate* . . . some other Brethren.

Two articles in this issue emphasize the value of doing that. Read pages 10-13. You'll want to loosen the drawstring of your sack of marbles. Maybe your purse strings too.—K.T.

A SPECIAL INVITATION TO CHILDREN

KidsWall

Children ages 7-13 in your congregation are invited to help create KidsWall at Annual Conference in Charlotte, N.C. KidsWall is a display of children's art illustrating the Church of the Brethren identity lines: *Continuing the work of Jesus, Peacefully. Simply. Together.* The drawings are to depict what doing the work of Jesus means today, or what it means to carry out this work "peacefully" or "simply" or "together." By submitting their art children will not only contribute to KidsWall at Annual Conference, but will bring fresh insights to bear on the calling of the Church of the Brethren today.

For a set of guidelines on submitting art, check with your pastor or Christian education chair. Or call Office of Interpretation, (800) 232-8029, ext. 262.

Continuing the work of Jesus
Peacefully. Simply. Together.

1995 ANNUAL CONFERENCE, CHARLOTTE, N.C.

WE, WHO ARE MANY,
ARE ONE BODY IN CHRIST,
AND INDIVIDUALLY WE ARE
MEMBERS ONE OF ANOTHER.

© 1994 Cathleen Toelke

GIVE HELP. GIVE HOPE. GIVE LIFE. GIVE NOW.
ONE GREAT HOUR OF SHARING

Church of the Brethren April 1995

Messenger

Planting churches in South Korea

From the Editor

There were stirring times in Elgin during the recent General Board meetings. Readers who work through the news pages of this month's MESSENGER can see why . . . in case the informal Brethren communication lines are down.

The big question that cast its shadow over the General Board meeting was "Will they really decide to relocate the General Offices at New Windsor?" By now everyone, including the editor of the *Baltimore Sun*, knows that that question was put aside.

But during the discussions, another question came up, one that has puzzled lots of Brethren over the years: "How did we get located in Elgin in the first place?" That one is easy to answer. Back in the 1880s and '90s, *The Gospel Messenger*, which had been the official church magazine since 1883, was published by folks who happened to be located already in Mount Morris, Ill.

The Brethren built a four-story publishing house in Elgin in 1899. It also served as the denomination's first headquarters. This photo shows the building around 1930.

Toward the end of the 1890s, the Mount Morris-based Brethren Publishing House transferred itself over to the General Missionary and Tract Committee (the granddaddy of today's General Board), and the seed of denominational headquarters was planted.

It was decided to locate anew, somewhere in the Midwest. Several locations, including Chicago and the Indiana towns of Plymouth and Goshen were checked out. Finally, in 1899, the new Brethren Publishing House was built in Elgin, Ill., some 40 miles west of Chicago. The story goes that among Elgin's attractions were its two rail lines and its proximity to Chicago—near enough to be handy but far enough away for Brethren to escape the taint and lure of that sin-filled city.

What might the builders in Elgin have thought if they could have known the future and seen the 1994 construction of the Grand Victoria riverboat casino right across the river from the Brethren Publishing House of 1899? (In 1959, the headquarters moved across town to 1451 Dundee Avenue.)

Well, the old Publishing House building, long vacant, burned down in 1991. And, who knows? Maybe we will someday relocate again. But in 1995, after some anxious General Board meeting days, we were happy for a reprieve, the bucolic charms of New Windsor notwithstanding.

Kermon Thomasson

COMING NEXT MONTH: A preview of Annual Conference, down in Dixie. We'll highlight North Carolina.

Printed on 100-percent recycled paper.

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With a good idea, lots of creativity, some hard work, and a little PR savvy, you can make a statement for nonviolence. Story by Nevin Dulabaum.

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Annual Conference moderator Judy Mills Reimer calls for all Brethren to get their facts straight in church business and relationships.

Help us understand South Korea 16

David Radcliff uses an interview format to get the right questions about our South Korea mission out on the table.

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dits:
er, 1, 16, 19: David Radcliff
p: Christian Peacemaker Teams
ver: Kenneth L. Gibble
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8 top: Nevin Dulabaum
Martha Miller
Vashington Post
op: Jay Clark
ght: Jane Bucks
im Frye
eligion News Service

In Touch

Shirley Bruffey received her citation from Charles Colson, founder and head of Prison Fellowship.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Concern for prisoners

Shirley Bruffey was approached by a woman in her Bible study group who had a burden on her heart for the women in the Alderson, W.Va., prison. Shirley helped her gain access to the prison, but soon thereafter the woman was no longer able to continue visiting the prison because of a difficult pregnancy. Shirley felt the same concern for the Alderson prisoners and began weekly visits of her own.

Her desire to help imprisoned women led Shirley to Prison Fellowship, a witness to prisoners begun by Charles Colson. Shirley was named Prison Fellowship's 1994 Volunteer of the Year for Virginia. The honor was nothing new; she was National Volunteer of the Year in 1978.

Shirley received her award for a curriculum she designed, "Women Ministering to Women." She teaches it to other women who, in turn, work with imprisoned women.

Shirley assists her congregation, Buena Vista (Va.) Church of the Brethren, to reach out to imprisoned women. She also will visit Bella Vista Church of the Brethren in Los Angeles in August to train members there in prison ministry. (See March, page 10.)

"I have a real passion for women in prison," says Shirley. "My pastor, Terry Shumaker, calls me a 'missioner' because of my desire to reach imprisoned women with the Word of God."—PAULA WILDING

Names in the news

David Young, of West Chester, Pa., a Church of the Brethren minister, has had a book published by Judson Press. *A New Heart and a New Spirit* offers a plan for congregational renewal in a step-by-step process.

- **Richard Petcher**, a member of Cedar Creek Church of the Brethren, near Citronelle, Ala., won the Robert R. Chestnut Top Communicator Awar for 1994 in the State Association of County Agents. He is associate county agent for Alabama's Coffee County.
- **Wilmer ("Will") J. Classen**, a member of Prince of Peace Church of the Brethren, Denver, Colo., spent several weeks last fall in Klaipeda, Lithuania, through Mennonite Central Committee, helping remodel a building to be used as a dormitory by Lithuania Christian College. Later he visited his ancestral homeland in Ukraine.
- **Audrey Telep**, a member of Brook Park (Ohio) Community Church of the Brethren, was named 1994 Citizen o the Year by suburban Cleveland *Sun* Newspaper Among Audrey's activities cited were organizing clothing give-aways, preparing Thanksgiving food baskets for the poor, and heading an Adopt-a-family Christmas program to help the needy.
- **Peggy Faw Gish**, a member of New Covenan Fellowship, Athens, Ohio

eggy Gish took notes as a West Bank Israeli settlement
esident gave his views of the Israeli/Palestinian conflict.

as a member of a Chris-
an Peacemaker Team
isiting Israel in early
ebruary to study the
onflict between Israelis
nd Palestinians.

- **Franklin K. Cassel**, a
esident of Brethren
illage, Lancaster, Pa., has
ublished a booklet, *Flowers*
r Peggy, a tribute to his
ife and the story of her
xperience with
lzheimer's disease.
- **Wayne Buckle**, a
ember of Arlington (Va.)
hurch of the Brethren,
ill be a delegate to the
lay 2-5 White House
onference on Aging. He
as nominated by Virginia
enator Chuck Robb.
- **Melanie A. May**, dean
f gender studies, Colgate
ochester Divinity School,
ochester, N.Y., and
hairwoman of the Na-
onal Council of Churches'
aith and Order unit, was
mong notables offering
ibutes at a February 23
ala banquet in Atlanta,
onoring Archbishop
kovos, primate of the
reek Orthodox Archdio-
ese of North and South
merica.

Making things well

Martha Burger quit work as a nurse in Goshen, Ind., six years ago, so far as drawing a pay check was concerned. But she kept on working for nothing . . . except the satisfaction of helping others.

She volunteers a morning each week at Maple City Health Care Center, doing the routine tasks of an office nurse. Believing that health care should be affordable and available for all, Martha says, "Volunteering my time, in some small way, helps make that more likely." She suggests that helping others is built into her DNA. "It's just part of me. I want to make things better. I want to make things well."

In addition to her work at the health care center, Martha gives time to other causes, such as Red Cross blood drives and Heifer Project. At Goshen City Church of the Brethren, she serves on the Christian Education Committee and teaches Sunday school.

Noting that when babies are dedicated at church, members promise to nurture them, Martha points out that teaching is part of that nurturing promise. "I take that seriously."

Adapted from an article by Kate Wolford, in The Goshen News, *Goshen, Ind.*

Biking and hiking

When **Don Hillmer** climbs onto his bicycle these days, there usually is more at stake than some wholesome exercise. Since his first high school walkathon in 1971, Don has been hiking and biking on behalf of charitable causes.

Don Hillmer

Don has no idea what the total distance is that he has covered. He has kept records of his miles traveled and money raised only since 1990. He has biked over 650 miles, and walked another 40. These trips have brought in more than $4,500 for charity.

Groups that benefit include the Muscular Dystrophy Association, the Multiple Sclerosis Society, the American Lung Society, and the Crohn's and Colitis Foundation. Don's hiking and biking also have supported outreach ministries of his home congregation, Arlington (Va.) Church of the Brethren. He has joined Arlington members in CROP Walks and in fundraising for Mid-Atlantic District's outdoor ministries campaign, "Partners in New Creation."

A kick for Don is traveling with old and new friends. "It's a people thing," he says. "I like being with good people, and I enjoy learning what motivates others."

Don's own motivation is not entirely altruistic: "All that walking and riding helps keep my weight down." And he confesses to being competitive: "I like to push myself to higher thresholds—thresholds of money raised and miles traveled."

Don's longest bike trip was a two-day, 160-mile ride for the American Lung Association (ALA), which netted $823. He is serving on the organizing committee for ALA's 1995 event. It is a new challenge, one of Don's "higher thresholds" that he enjoys meeting.—Kenneth L. Gibble

Kenneth L. Gibble is co-pastor of Arlington (Va.) Church of the Brethren and promotion consultant for Messenger.

Close to Home

A tutoring ministry

York Center Church of the Brethren, in Lombard, Ill., found a way to minister to a community need when it opened its Tutoring Learning Center (TLC) last February.

The program serves children in grades 1-3 with a one-on-one tutoring session Tuesday evening from 6:30 to 8. Tutors are volunteers from the church and community. A year after opening, TLC serves 29 children, about the maximum it can handle, considering its available space.

The TLC program focuses on math and reading. Children also may visit a science table and do experiments. Each Tuesday session closes with storytime.

Besides providing instruction, the tutors work at developing a relationship with the children. "We see week in and week out that tends to happen. Tender loving care is what we are all about," says TLC coordinator Jeannine Steiner.

York Center's Tutoring Learning Center offers one-on-one help for neighborhood school children.

A lesson from snow

The youth group at **Palmyra** (Pa.) Church of the Brethren got snowed out of its Homelessness Awareness Lockout . . . sort of.

In early February the group began its overnight lockout, camped in cardboard boxes in the church parking lot. Snow began falling, and, within a few hours several inches of accumulation forced the wet and chilled youth into the church basement to finish the night.

But the youth put a positive spin on the snowed-out lockout. "After the night was over, we had a greater appreciation of what we had in our homes," said Christopher Gottshall. "Everybody understands better than before what homelessness is really about—how hard it is on a day-to-day basis to find shelter, and living by the minute instead of long-term."

Campus comments

The Student Council on Religious Activities at **Bridgewater College** sponsored its annual CROP Meal March 30 and the follow-up CROP Walk April 2. The meal event allows nonstudents to buy meals in the college cafeteria that have been surrendered by students. Students who forwent meals were offered 10-percent discounts at three local restaurants. Last year the two CROP events netted over $4,000 for the Brethren-founded relief agency.

• **Manchester College**'s men's basketball team took its winning season all the way to the National Collegiate Athletic Association (NCAA) Division III championship game, whic it lost March 17 to the University of Wisconsin Platteville. Despite that lo of 69-55, Manchester finished with a 31-1 overa record, and in second plac in the country. The colleg capped off a perfect (26-0 regular season and enterec

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

ne playoffs as one of four ndefeated teams in the ountry. Manchester's nen's team was not the nly Brethren team to have successful basketball eason. Both **Elizabethtown ollege**'s women's team nd Manchester's women's eam reached field of 64.

his and that

lkhart (Ind.) **City** hurch of the Brethren and ssociated Mennonite iblical Seminary are ponsoring a weekend with on Sider, April 29-30. ider is professor of heology and culture at astern Baptist Theological eminary and the author of 1 books. His presentaons in Elkhart will be uilt upon his recent book *ne-sided Christianity?* It rges Christians to uphold he inseparable partnership etween evangelism and ocial action. For informaion about the weekend, all the church, at (219) 93-0886.

- At **Columbia City** Ind.) Church of the Brethren, the children's Venture Club theme for 1995 is "Putting Words to Action," as directed in 1 John 3:18. One of the club's projects is making and delivering Care Kits.

The congregation donated items such as toothpaste, toothbrushes, bath powder, shampoo, soap, and hand games. Venture Club members decorated the kits for Valentine's Day and delivered them to a home for "differently abled" children in Wabash.

enture Club member Leona Campbell distributed kits.

Philadelphia First's "Lamplighters" have assembled over 15,000 food trays for the needy.

Sharing their food

Ten years ago a needy family in **Philadelphia** (Pa.) **First** Church of the Brethren got food assistance from a local ecumenical organization called Aid for Friends (AFF). That occurrence led a Philly First group called the "Lamplighters" to join the project.

Founded in 1974 by a woman inspired by the sudden thought that her leftovers could amply feed another person, AFF daily provides food for 1,500 people. Lamplighters provides 160 of the food trays each month. It figures it has prepared over 15,000 trays over the past decade.

Lamplighters meets once a month, enjoys a cup of coffee, and then pitches into its work. An assembly line is set up to produce the trays of food. Meals consist of meat, potatoes, other vegetables, and gravy. The trays are wrapped in foil, frozen, and enclosed in plastic wrap along with cookies and a tea bag. Later they are delivered to the AFF distribution center.

Lamplighters members, all over 50 years old, enjoy the fellowship of their project, and it keeps them mindful of who their neighbor is.—CARL BASKIN

Carl Baskin is pastor of Philadelphia (Calif.) First Church of the Brethren.

Let's celebrate

Hooversville (Pa.) Church of the Brethren is observing its centennial throughout 1995. April 23 will be Heifer Project Sunday, dedicated to Hooversville member Milton Lohr, who will be observing his 104th birthday. Milton was a seagoing cowboy after World War II, caring for cattle donated by Brethren to the needy in Europe.

- **Cedar Lake** Church of the Brethren, Auburn, Ind., is dedicating its building expansion on April 23 with a "Come Grow With Us" theme. Parker Marden, president of Manchester College, will speak, and the Auburn Theater Group will perform. Don Shankster is Cedar Lake's pastor.
- **Buena Vista** (Va.) **Stone** Church of the Brethren recently held a dedication service and ribbon-cutting for its state-approved day care center, named Care Bear Day Care. The official opening followed.

Vision, not finance, to lead General Board's restructuring

Though it is not certain what the program arm of the Church of the Brethren's General Board will look like in the future, one thing is certain: Within a few years, it's sure to look different from the past or present.

Spring General Board meetings, March 2-7, had the advance billing of being more substantive than usual, as the Board's Goals and Budget Committee in February voted to send two recommendations to the Board, asking it to consider studying the practicality, feasibility, and necessity of restructuring, and of possibly relocating the General Board's General Offices to its Brethren Service Center campus in New Windsor, Md. These recommendations were made because of unexpected shortfalls of about $234,000 in the 1994 budget, an estimated deficit of $341,000 for 1995, and an expected annual deficit increase of $300,000.

After much dialog over the preceding days—in closed session and in open forum—the Board opened its March 6 meeting scheduled to make a decision. It was obvious from the beginning of that morning session the Board had reached a consensus previous night in closed session.

Don Fitzkee, Board member and member of the Executive Committ immediately moved that a substitut motion be considered by the Board lieu of the Goals and Budget recommendations. With quick approval c that motion, and with little debate, Board had decided to in a new direction.

Although "the Gen Board affirms the proce of redesigning the struc ture of the Board for ministry in a new centu the Board unanimously agreed that it must first determine its vision bef answering questions regarding mission, rest turing, and relocating.

To make this happ the Board approved a motion calling for the formation of a Vision Discernment Team, which is charged with bringing a working co of a vision statement t the General Board for action at its June 1995 meeting in Charlotte, N.C., preceding Annual Conferenc

The team, consisting of five Boar members, includes Chris Bowman. convener; Phyllis Crain; Don Fitzk Tracy Wenger Sadd; and Bonnie K Smeltzer. According to Bowman, t Board will be free to accept or reje the team's working vision statemer ask it to continue its work, or disb it altogether and start again. As it formulates a working vision staten over the next 2 1/2 months, Bown said the team welcomes responses from Church of the Brethren mem regarding the question "What are couple of elements you would like see in the vision?" People may wri team members directly or in care the general secretary's office, 1451 Dundee Ave., Elgin, IL 60120.

In other action, the Board appro

General Board members Beth Middleton and Kathy Hess listen to alternatives to the motions recommended by the Goals and Budget committee during General Board meetings on March 6.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

Richard Gardner, dean of Bethany Theological Seminary, explains that the key to Bethany's successful move last summer from Oak Brook, Ill., to Richmond, Ind., was having determined a fresh vision for its future (left). Fred Morris (below), a United Methodist minister from Illinois, addresses the General Board regarding his February trip to the Rio Verde congregation in Brazil.

formation of a second committee,
ch will plan a process and time-
e to be used once a vision state-
nt is finalized. Executive Commit-
members Roger Forry and Bonnie
ne Smeltzer were chosen to serve
this committee, along with Dale
nich, General Services executive,
Pamela Leinauer, chairwoman of
uncil of District Executives
DE) and Mid-Atlantic District
ciate executive.

Because of a shortfall of funds and
continued decline in congrega-
al giving," the Board did approve
-cutting measures, as recom-
nded by Goals and Budget.

he Board voted to freeze General
rd employees' wages in 1996
cept for insurance costs), with
tative increases of 2.25 percent in
7 and 4.5 percent in 1998. The
rd also voted to delete $50,000
n its permanent budget structure
another $50,000 from the 1995
lget. In terms of income, the Board
roved an effort to raise $100,000
pecial funds and $500,000 in new
paign funds to be used as operat-
funds in 1996 and 1997. This new
paign is part of the second half of
Goals for the '90s, a $5,000,000
paign, which also was approved by
Board.

n administrative council recom-
ndation that policy governing
lget setting, a balanced budget
uirement, and minimum limits
wed on reserves be suspended
ugh 1997, also was approved.

Evin Dulabaum

General Board, Commissions hear reports, take action

The following is a summary of actions taken and reports heard by the General Board and its commissions during its spring meetings, March 2-7.

The Board accepted three reports that will be sent to Annual Conference 1995 in Charlotte, N.C.: "Goals for the '90s," "Nonviolence and Humanitarian Intervention," and "Leadership Needs and Ministry Issues."

The World Ministries Commission and the General Board heard a report from Fred Morris, a United Methodist minister from Illinois, who, with Clyde Carter of Daleville, Va., in February represented the Church of the Brethren on a trip to the Rio Verde congregation in Brazil. After several open and closed sessions of the World Ministries Commission and Executive Committee, the Executive Committee voted to affirm its support of the congregation and the pastoral leadership of Mariluce Goncalves Pereira, and commended Yvonne Dilling for her work with the Latin America and Brazil programs.

The Executive Committee also stated that former Brazil church leader Onaldo Pereira is in its prayers, "but registers disappointment and disapproval of his and Derich Rodriques' actions relating to control (and the attempted sale) of church property," adding, "There will be no more financial assistance for him from the General Board at this time."

The General Board approved the WMC Review and Evaluation proposed by WMC and Goals and Budget. Among the paper's proposals is the call to increase awareness and involvement of WMC programs in congregations and districts.

The General Board approved the "United Nations and the Nuclear Era at Fifty" resolution and affirmed a paper on the United Nations Educational, Scientific, and Cultural Organization's "Year of Tolerance."

The latest developments of the media outreach campaign also were reported to the General Board. Eight items that feature the Church of the Brethren identity lines—"Continuing the Work of Jesus. Peacefully. Simply. Together."—currently are in production.

The Brethren Historical Library and

Ernest Bolz, General Board member from Tonasket, Wash., explains his viewpoint during a General Board session.

Archives reported to the General Services Commission (GSC) that it will begin a multi-year project in 1996 to computerize all archival records. The Brethren Heritage Video Committee reported that its first of four videos will focus on Brethren beginnings in Europe.

Parish Ministries Commission (PMC) approved the following as its working mission statement: "We are called to strengthen congregational life and witness to Jesus Christ through listening, supporting, and providing resources."

The rewriting of the 1975 Annual Conference "Life Stewardship" paper was discontinued after the committee chosen to rewrite it reported to PMC that "a rewriting of an existing paper seems insufficient for our times." The committee now plans to send a brief statement to Annual Conference in 1996, if approved by the Association of Brethren Caregivers and the General Board.

PMC voted to discontinue its liasion relationships with denominational special-interest groups, but to maintain dialog with all interest groups. The groups include Association of the Arts in the Church of the Brethren (AACB), Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC), Brethren Renewal Services, Church of the Brethren Association of Christian Educators (CoBACE), Anabaptist Deaf Ministries, Hispanic Ministries, and Womaen's Caucus.

PMC received a report detailing the timetable and the plan the interim Hispanic Steering Committee is using as it prepares to propose the establishing of a Caribbean District. The committee will present its proposal to the Puerto Rico annual assembly in May, and to the Atlantic Southeast District conference this fall.

A tentative five-year plan for Brethren Press was presented to PMC with the knowledge that it will be presented again with recommendations during the October Board meetings.

The World Ministries Commission (WMC) approved a list of expectations between the Church of the Brethren and congregations of the Reformation Presbyterian Church in South Korea (see box, page 20). About 35 Reformation Presbyterian congregations voted last year to join the Church of the Brethren. These expectations will remain in effect until the South Korean churches become Church of the Brethren congregations.

WMC also heard:

- a report detailing ongoing efforts to write a new and more equitable contract between the General Board and On Earth Peace Assembly.
- a report that Cooperative Disaster Child Care will become solely a Church of the Brethren program, but will continue working with other agencies.
- that SERRV sales were up in 1995, but need to remain at the current level in order to recover from 1994's 1.4 percent decline in sales.
- that the Brethren Service Center in New Windsor, Md., is changing staff assignments and hiring a marketing consultant in order to counteract the $42,280 shortfall unexpectedly experienced in 1994.—Nevin Dulabaum and Paula Wilding

Yvonne Dilling resigns; Tubbses go to Nigeria

Yvonne Dilling

Yvonne Dilling, World Ministries representative for Caribbean and Latin America, has resigned, effective May 31.

Dilling has been in her position since April 1987. Her future plans are indefinite.

John and Janet Tubbs have been hired to succeed Ralph and Carol Mason, who founded the Technica School in Garkida, Nigeria.

John will teach automotive mecha ics while Janet will use her skills in nursing to teach or to help at Ekklesiyar Yanuwa a Nigeria's (EYN—The Church of the Brethren Nigeria) Rural Health Program bas at Garkida. The Tubbses previously served as volunteers in Garkida for weeks in 1993.

Janet and John Tubbs

Before his assignment, John was pastor of Rocky Ford (Colo.) Chur of the Brethren, and Janet worked nursing home.

Ralph and Carol Mason were ser Nigeria in 1989 to set up the Tech cal School. Ralph was killed Decem 3 in a truck accident, and Carol and sons Kephran and Sam were expec to return to the US in March at the end of the Masons' assignment.

thany's Oak Brook pperty leased to BVS

a "mutually advantageous
ve," Bethany Theological
ninary has leased its unused Oak
ook, Ill., property to Brethren
lunteer Service (BVS) for
entation units.

ethany's Oak Brook campus has
n vacant for almost a year, and the
inary's attempts to sell the
perty have failed. Bethany origi-
ly signed an agreement with a
sburgh, Pa., developer, who
nned to develop the property for
il sales. That agreement has not
ne through.

eople involved with Bethany and
community of York Center vocally
ressed in a public meeting their
ire that the property not be used
retail sales.

t its October 1994 meeting, the
hany Board discussed how the
inary hoped a nonprofit agency
ld use the land until it is sold, thus
wing it to maintain its nonprofit
us. Donald Miller, general secre-
of the Church of the Brethren,
gested that BVS use the campus
its training units.

odd Reish, coordinator of BVS
entation, and Ivan Fry, director
BVS, visited the campus and
ided it would work well as a
ning center. The summer and
units both will train at the
acre site.

We feel that it is good steward-
p on both ends," said Reish,
ng Bethany's unused property
l the General Board's need to
costs.

We are pleased that a Brethren
ncy, especially BVS, is able to use
campus," said Gene Roop, presi-
t of Bethany Seminary.

he lease between Bethany and
thren Volunteer Service is dated
n January 1 through November 30,
5. If the property is sold during
lease period, Bethany will give
S a 90-day notice.

lthough most BVS orientation that is held in Chicago is based in a more urban setting, Reish has found a way to use the Oak Brook location to its full advantage. The Oak Brook setting is "serene and beautiful," lending itself to the connections BVS hopes its trainees will gain with the Lord and each other, Reish said. The facility has dorms, a kitchen, and areas for orientation sessions.

Reish plans several day trips and a few overnight stays to Chicago so the BVSers in orientation can have the urban experience. The Chicago unit will visit soup kitchens and shelters, while learning to use Chicago's public transportation system.

"It is a mutual advantage to both agencies," said Reish. "We are happy with the arrangement and feel that the orientation units will go well in Oak Brook."—Paula Wilding

Brethren Volunteer Service Unit 215 completed orientation in Orlando, Fla., January 22-February 11. Members are **(front row)** Chris Jantzen, Chuck Long, Angela Hower, Diana Lewis (BVS staff), Brigitte Schneider, Char Masterson; **(second row)** Ann Jones, Bill Ford, Frannie Jones, Peggy Murphy, Les Kilcrease, Nicki Kilcrease, Monica Honn, Rudee Roth; **(third row)** Scott Nicholson, Johnny Harvey (orientation assistant), David Slack, Dan Smith, Tina Rieman, Todd Reish (orientation coordinator). (See page 31 for project assignments.)

Calendar

Regional Youth Conferences: Juniata College, April 1-2; Bridgewater College, April 8-9; Manchester College and McPherson College, April 28-30 [Contact district offices].

Clergy women's retreat: "Holy Hilarity." April 17-20, Bergamo Retreat Center, Dayton, Ohio [Contact Susan Coles, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Pastors' Post-Lent Workshop: "Forgiveness: An Essential for Peace and Reconciliation." April 18-19, Shepherd Springs Outdoor Ministries Center, Sharpsburg, Md. [Contact On Earth Peace Assembly, Box 188, New Windsor, MD 21776; (410) 635-8705].

1995 National Youth Christian Citizenship Seminar: "Living our Faith in the Global Community." April 22-27, New York City and Washington, D.C. [Contact Youth Ministry Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Bethany Theological Seminary commencement: June 10, Bethany Theological Seminary, Richmond, Ind. [Contact Debbie Eisenbise, Bethany Theological Seminary, (800) 287-8822].

News

Ward keynotes first Brethren black ministers retreat

Sixteen people attended the first Black Ministers Retreat, January 26-29, at the Quaker Hill Retreat Center in Richmond, Ind.

Sponsored by the Church of the Brethren Black Advisory Committee (BAC), "The Church's Ministry in the City" featured Darryl Ward, developer of the Black studies program and now president of United Theological Seminary, in Dayton, Ohio. Ward used the retreat to challenge participants to lead in the transformation of the church, not just in the transition. Citing the resurrection power that brings a new creation, Ward called for the resurrection power to change the church so that it will address the needs of all members.

The Black Ministers Retreat was created to help pastors serving churches in transition. Designed to hear the stories of the pastors and their congregations, the retreat had the objective of giving support to those serving congregations with a predominately African-American membership, while building on the Brethren identity and presence in those settings.

The retreat was preceded by a meeting of BAC members with Ric Gardner, academic dean, and Rebec Slough, assistant professor of minis studies, at Bethany Theological Seminary, Richmond, Ind.; and Jim Tomlonson, Southern Ohio Distric executive. That meeting was organized to discuss common objectives leadership development and the ministry of pastors serving African-American congregations.

The retreat was followed on Satu day by a BAC meeting, at which a portion of the agenda was given to planning BAC events at this year's Annual Conference in Charlotte, N.

In Brief

The four-member JOYA (Journey of Young Adult) team has been selected for 1995 summer tour.

Training will begin May 25 for Tracy Knechel, North Manchester, Ind.; Jim Bowyer, Indianapolis, Ind.; Harvey Leddy, Bridgewater, Va.; and Demetra Heckman, Richmond, Va. JOYA will tour June 8-August 16.

Though last year's JOYA team was composed of Brethren Volunteer Service workers, Heckman is this team's only BVSer. The other three members will receive a $1,000 stipend.

JOYA is sponsored by On Earth Peace Assembly and five other Brethren programs.

The Midwest War Tax Resistance Conference is scheduled for May 5-7, in Des Moines, Iowa, sponsored by the Iowa Peace Network. The second annual conference will feature workshops, speakers, drama, and music centering around war tax resistance and its philosophy, methods, and possible consequences.

The conference will be held at the Des Moines Valley Friends Meetinghouse, 4211 Grand Ave., Des Moines, Iowa. The Iowa Peace Network is composed of members of the Church of the Brethren, the Mennonite Church, the Society of Friends, and the United Methodist Church.

The Emergency Disaster Fund in February granted $12,000 to assist people in the Dominican Republic who have suffered as a result of Tropical Storm Gordon. The funds will be used for housing repairs and reconstruction in Azua Province.

EDF also allocated $20,000 in continuing support of rebuilding efforts in Riley, Kan., from the 1993 Midwest floods. Other EDF grants included $10,000 to assist the victims of the conflict in Chechnya; $5,000 in response to the need for food and medicine in Cuba; and $5,000 in response to those affected in a border dispute between Ecuador and Peru. EDF also made three allocations to close out existing accounts: $11,641 for SOS Kits to Sudan; $1,667 for California earthquake relief; and $931 for African famine relief.

Standing up against military presence in public schools, general secretary Donald Miller signed on to an advertisement with New Call to Peacemaking and the Peace Education Division of the American Friends Service Committee. The advertis ment questions the presence of Junior Reserve Officers' Training Corps (JROTC) in public schools, which has recruited over 300, students from age 14 and above, according to a released stateme

"We believe that the expansion of JROTC now going on in communities across the country raises serious questions for all people of faith, whether pacifist of not," the ad states.

Internet Addresses listed for General Board workers in Sudan—Lester and Esther Boleyn, Roger and Carolyn Schrock, Tim and Louie Rieman—were incorrect (February 1995, pages 1 17). Both the Schrocks and the Riemans can be reached at nscc-nbo@maf.ccmail.compuserve.com. The Boleyns can be reached boleyn@maf.ccmail.compuserve.com.

MESSENGER news, *Agenda*, *Newsline*, and Church of Brethren press releases now are available to computer users with access to the Internet.

In recent years, most Brethren news has been available to subcribers of Ecunet, a multi-denominational computer service.

To receive Church of the Brethren news over the Internet, or to write to the MESSENGER staff, send your electronic mail to: COB_Communications.parti@ Ecunet.org

A gift of hope

y Helene Blough Crill

ulukukú, a remote village at the dge of the rain forest in Nicaragua, is 2 slow but scenic hours by truck rthwest of Managua. Because of the ntinuing violence between the ontras and the Sandinistas, a dispro- rtionate number of the population 5,000 are women and children.

Brethren who have visited this area e attracted by the community's tempts at reconciliation. Women of e Maria Luisa Ortiz Cooperative offer sic medical care to the entire commu- ty, regardless of a person's political filiation. With outside capital, they are eveloping programs for a healthier, lf-sufficient community.

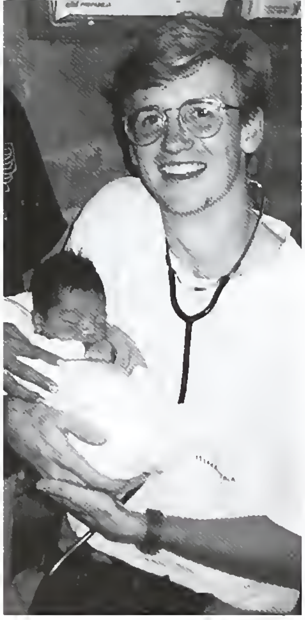
The women also receive outside achinery for a woodworking shop. rom that shop comes blocks they ake to build their houses. They also aft doors, window frames, shutters, d furniture, providing funds to pport their families.

Here in Mulukukú, in January, dward Miller, Manchester College emistry professor, has organized the anchester College Medical racticum to this village for a third ar. Physicians, dentists, college udents, and Nicaraguan student anslators are on hand for three weeks supplement the medical program gun by the strong local leadership.

The 1995 staff includes Gene Petry, .D.S., of Eastwood Church of the rethren, Akron, Ohio; Elaine Shafer, .D., and Mark Shafer, D.D.S., of rest Manor Church of the Brethren, uth Bend, Ind. Also on the staff are onald Parker, M.D., of Eastwood hurch of the Brethren, and Lee Smith, .D., of Prince of Peace Church of the rethren, South Bend, Ind., both of hom are serving for their fifth time.

Three Nicaraguan doctors have ined the staff to enable the profes- onals to learn from each other.

Nine premedical students from Manchester College also have joined this year's trip. While most of them will practice medicine in the US after they earn their degrees, they accompany the team to learn how medicine is practiced in many areas of the world.



Student Ben Jarman proudly holds a baby he helped deliver while serving on the Manchester College Medical Practicum in January. The baby was named "Benjamin" in his honor.

"It is my hope that they will be interested in being volunteers on trips like these throughout their practice," says Ed Miller, who, with his wife Martha, has led 13 medical practicum trips since the early 1980s.

Each year, Ed solicits medical, health, and hygiene supplies, and funding. This year's total value of donated supplies and money exceeded $20,000.

Waiting for the arrival of the team in Mulukukú are Grethel Sequirera, a community leader, and her husband, the former mayor. Also waiting is Dorothy Granada, the head nurse of the small but growing women and children's health clinic. Together, they organize the community to action by preparing the school—now vacant for winter vacation—to house the 28 visitors and to provide them with water, food, and laundry service, via a nearby river and some flat rocks.

Medicine and supplies are unpacked; physicians are assigned their consulting space; dental rooms are equipped with rocking chairs borrowed from village homes. The clinic is ready to open.

As the news spreads that the team has arrived, the first patients come from the village and surrounding communities, followed by those from the mountains several days journey away. These arrive by bare or booted feet, on burros, donkeys, horses, and— for those too sick to walk—by hammock, carried by family or friends.

They come with all the usual problems that occur in poverty areas—anemia, parasites, dysentery, and malnutrition. These are endemic and often accepted as normal. Even though 2,200 people were treated in the 10 days the clinic was open, many had to be turned away. Thus, another mission of the center is to teach the importance of sanitation, nutrition, and vaccinations. These essentials for good health are a part of an ongoing educational program for mothers.

Perhaps the most exciting and lasting effect of the January clinics is the evidence of reconciliation occurring as diverse elements interact in the clinic scene. One morning in January 1994, a notorious ex-Contra leader stood in line among those seeking medical care. A leader in the Sandinista cooperative, whose husband has received numerous death threats, graciously admitted this enemy to the clinic. He was treated by Dr. Kathy Long, also of Crest Manor Church of the Brethren. He returns again this year, bringing his mother and sister. We learn that this powerful leader has laid down his arms, and some villagers believe his continuing influence is protecting the women and children's clinic from attack.

How difficult it is to decide whom to help in this world so full of the poor and displaced. But here in Mulukukú, where former enemies are beginning to make peace, and where Brethren have extended a helping hand, signs of hope are building. And we, in turn, are energized by the formation of these new relationships. We realize even more the calling for all the Americas to work together—creating a more just world. M.

Helen Blough Crill is a member of the Manchester Church of the Brethren, North Manchester, Ind.

New ways to pla

A boy earns his "Peacemaker Certificate" by tossing in a violent toy during the "Violent Toy Turn-in," February 18, in Columbia, Md.

By Nevin Dulabaum

It stands about five feet tall from its head to the floor, and stretches out at least four times that long. Its face is a television screen, and its body is a multicolor assemblage of miscellaneous parts.

"It" is a serpent sculpture, and what is most striking about this unusual piece of art is the fact that it is made from the violent toys of over 300 Howard County, Md., children.

Guns, model jet fighters, plastic knifes and swords, squirt guns, Teenage Mutant Ninja Turtles, a machete with painted-on blood, Super Soakers, and a 30-year-old BB gun are just some of the violent toys used to construct the "Serpent of Peace."

The "Serpent of Peace" is the culmination of a series of four sermons preached last fall by Douglas Hunt, pastor of Columbia (Md.) United Christian Church (CUCC), a 45-member congregation jointly affiliated with the Church of the Brethren, Disciples of Christ, and United Church of Christ.

Violence was the topic of those sermons, and Doug concluded the series by challenging his congregation to focus on violence reduction for an entire year.

As a long-time advocate of gun control, Merle Forney, a CUCC member, remembered Hunt's challenge as he attended a Coalition Against Gun Violence seminar last November in Washington, D.C.

About the same time Merle returned from the seminar, the church's Witness Commission was in dialog over planning a churchwide event with a local focus.

After a little discussion with Jane Bucks, CUCC Witness Commission chairwoman, Merle and Jane decided they would try to help organize two CUCC events, a "Violent Toy Turn-in" and "New Ways to Play" Day.

During the following six weeks, Merle and Jane received volunteer support from about 90 percent of CUCC members. Knowing that community support also was needed the organizers prepared press kits, then contacted regional media outle area churches, schools, organization and businesses.

By February 11, a week before the "Violent Toy Turn-in," the response was encouraging.

Twelve community churches agre to collect violent toys.

The Howard County Council proclaimed the entire week precedin the CUCC events "Focus For Peace Week," providing the framework for other groups and organizations to ho workshops and other events at differe locations throughout the week.

Six businesses agreed to sponsor t "Peacemaker Certificates," which children received as they turned in their violent toys. The certificates entitled the "Peacemakers" to free nonviolent toys or books, and food.

Twelve people and businesses agre to assist with the "New Ways to Pla Day, and over 18 governmental agencies, schools, social organizatio and peace groups signed on as overa sponsors.

"That kind of immediate response made it work in our eight-week time-frame," Jane said.

On February 11, CUCC set up a table in front of Learningsmith, a sponsor store located in the Columb Mall. CUCC members spent the ent work day passing out literature that described the two events now only a week away. They received a variety responses from the people who stop to see what was going on, Jane said.

Some thought the group was proselytizing, while others didn't th the Power Ranger placed on the "violent" end of the table posed a problem. One woman said that her nephew had been playing with Pow

n Columbia

ıngers, then subsequently took a ife and stabbed a wall in his home er 20 times. "This (demonstration ainst violent toys) is long overdue," : woman said.

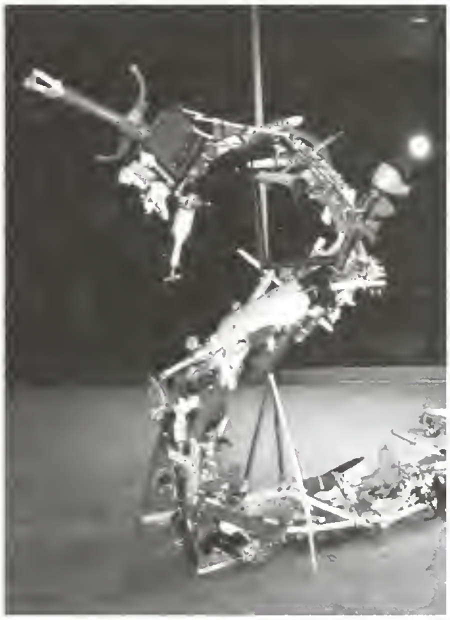
A week later, the mood was almost ebrative, Jane said, as many people ere attracted to Learningsmith, and ny Brainy, the other toy turn-in site, cated at a different shopping center. Some were drawn in by all the blicity the event already had re- .ved from Columbia, Baltimore, and ashington, D.C., media outlets. hers came as the result of a publicity mpaign through schools, churches, d other organizations. Still others erely were passing by and were racted mostly by the blinding ımination of the television cameras.

Some kids knew to bring their blent toys with them; others were ken home to fetch theirs. Once at : stores, children dumped their toys a big, round recycling container, full holes and low enough so that ople could see the toys piling up. ildren then received their personal- d "Peacemaker Certificates."

The next day, the toys from the two ores and 12 sponsoring congregations ere taken to The Meeting House, me of seven congregations of various ths, including CUCC. It was here ıt the "Serpent Sculpture" was ated, symbolizing an animal that can ed its skin and take on a new look.

Last December, when contacts were ing made by the organizers to county presentatives, a Howard County Arts ouncil representative had suggested listing Jim and Mary Deacon Opasik create the "Serpent Sculpture." though the two local artists already d plans to go to Mexico, they stponed that trip. "This came up, d we were both very excited about it d wanted to be a part of it," Mary d. "It was really a great project."

Jim and Mary were expected to ate their sculpture while others



The "Serpent of Peace," under construction by Mary Deacon Opasik and her husband, Jim; and in its final form, at The Meeting House.

participated in the "New Ways to Play" stations, which featured board games, bubbles, reading, sand-sculpting, wood blocks, and Legos, and a station where children and adults could decorate green squares of construction paper that became a "Peace Quilt."

KidSport and Faith & Fantasy Clowns also put on demonstrations. But, people were so interested in what Jim and Mary were doing that the two sculptors had helpers throughout the project, which took several hours. "They involved the parents and the children the entire afternoon," Jane said. "They literally had children under their feet and around the sculpture."

When completed, the serpent was the "awesome" sight Jane had hoped for, a sight that would make an impact on children and adults alike.

Over 300 "Peacemaker Certificates" were given out over those two days. The beauty of this project, and the result of some good planning and hard work is that the two events repeatedly received prime coverage by newspapers, and television and radio stations from the entire region. Thus, thousands of people from Columbia to Washington, D.C., saw the impact of a project initiated by CUCC.

What's best is that the final product is a living, mobile sculpture. With toys attached by wire ties, the sculpture can be added to, or quickly taken apart and placed in a van. Because of its mobility, and all the publicity it received, the "Serpent Sculpture" is in demand. Three weeks after the project was over, the sculpture already had been moved from The Meeting House to an elementary school. It is expected to be moved several more times, to other elementary schools, an art museum, and a library.

In undertaking this project, CUCC merely was trying to promote a project that would unify and energize its members in the name of Christ, while allowing members to see tangible results in and around Columbia.

Through media coverage and a traveling sculpture, CUCC's initiatives have made a lasting impact on people of all ages, spread out over many miles.

"Making the toys into the sculpture was helpful (for kids) in seeing a transformation of what they can do," said Betty Ure, CUCC associate pastor.

"Taking something and making them into something else was powerful."

Easter people

by Guy Wampler

God of the cyclical seasons,
winter was long and icy.
We shivered and shoveled,
slid and spun.

At last the cold disappeared, the ground thawed,
crocuses bloomed, robins returned,
and spring arrived.

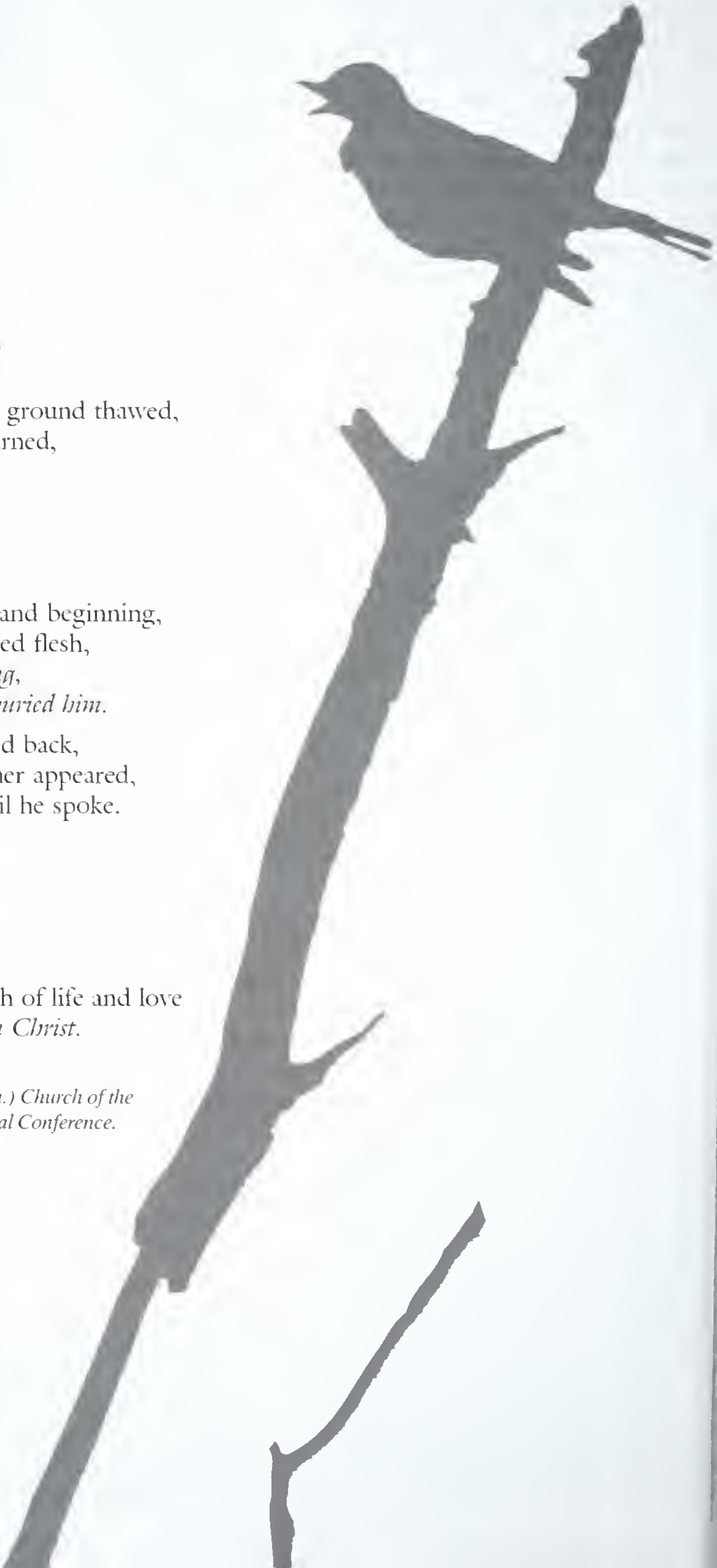
Now, for a season
we are springtime people
with hope in our eyes.

God of surprises, resurrections, and beginning,
a cross was carried, nails pierced flesh,
darkness covered everything,
Jesus died, they buried him.

On the third day, the stone rolled back,
the tomb was empty, a gardener appeared,
or so Mary thought until he spoke.

Surprise! He is risen! He is alive!
The word went out
and echoes to this day.
Now, for eternity,
we are Easter people,
caught up in the triumph of life and love
which is the risen Christ.

Guy Wampler is pastor of Lancaster (Pa.) Church of the Brethren, and a former moderator of Annual Conference.



Calling all 'Limping Lucilles'

y Judy Mills Reimer

ıen you look at Henry you see a
, handsome man with a winning
le. You are drawn immediately to
outgoing personality and the way
puts even the stranger at ease. He
efinitely a people person. By
erving his energetic walk and
husiastic zest for living, you can
that Henry's body is healthy and
ng. Wrong!

)ne day soon after last Christmas,
nry pulled his car into a "handi-
ped" parking space at a large
anoke, Va., shopping mall. He
ıg his handicap sign on the rear-
v mirror, and went into the mall
un his errands.

Jpon Henry's return to his car, he
nd a small white napkin from one
he mall's restaurants tucked under
car's windshield wiper. This
ssage was handwritten on the
kin: "I watched you walk into the
l perfect. You are not in any way
dicapped, you *Selfish Winch*!!!
ned) Limping to my car, thanks to
!! Limping Lucille. P.S. Do better
t year, O.K." (*Copied as written on
napkin*)

ucille thought she had seen a
lthy, strong man energetically
king into the mall. What she did
know is that Henry has a weak
rt. Henry's heart's pumping
chanism no longer has the power to
np blood efficiently throughout his
ly. His cardiologist prescribed
nry's handicap sign so he could save
rgy by walking shorter distances
n his car.

lenry's doctor affirms his apprecia-
of the gift of life and encourages
ry to live life to its fullest. And
Henry does. You can see his love
fe by the smile on his face and the
nce in his walk.

'hen I heard Henry's story I spent
e time reflecting about perceptions
how they can be correct or incorrect. Certainly the perception was incorrect in Limping Lucille's case. Many times I have thought, "My, that family living on the corner of Oakland Avenue and Pioneer Street has it made. They are financially secure, drive the best cars, and have well-behaved children. The husband and wife are so loving to each other." Later I learn that this "perfect" family has been hiding behind happy make-believe masks while violent physical abuse has been a part of the family environment for the past five years. Or the middle child is an alcoholic, and has dropped out of high school. Or the breadwinner of the family has lost employment. Or the daughter is experiencing an unwanted pregnancy. Or the father is sexually abusing the daughter. And the list can go on and on. My perception of this perfect family was incorrect.

Then in my mind's eye my thoughts turned to our beloved denomination. How often do I respond or react to an incorrect perception about someone within the body of Christ we know as the Church of the Brethren? As I have worshiped and visited congregations across our denomination over the past 10 years, I feel pain when a person tells me a half-truth about some aspect of our Church of the Brethren's program, stance on an issue, or leadership. I encourage these people to call the General Offices on our toll-free number—(800) 323 8039—to talk to appropriate staff members for factual answers to their questions and for better understanding.

Diversity has been with us since the beginning of time and will be with us until the end of time. As we seek to live harmoniously as a denomination, however, we find that harmony will happen only when we stop passing on to each other half-truth perceptions and become bold enough to seek whole-truth understandings by eyeballing each other as we seek factual information about people, programs, and procedures.

In the 1950s, my youth group enjoyed lots of laughter as we played the game "Gossip." The leader whispers a statement at the beginning of the circle. Each person whispers what is heard to the next person in the circle. By the time the statement has passed around the circle through these individual filters, it bears little or no resemblance to the original version. "Gossip" is a fun game. But passing on to others half-truth understandings within the body of Christ is not a fun game. It is a destructive game.

Christ has given each of us special gifts "to equip the saints for the work of ministry, for building up the body of Christ" (Eph. 4:12). Eugene Peterson paraphrased this text in *The Message* this way: "He handed out gifts of apostle, prophet, evangelist, and pastor-teacher to train Christians in skilled servant work, working within Christ's body, the church, until we're all moving rhythmically and easily with each other, efficient and graceful in response to God's Son, fully mature adults, fully developed within and without, fully alive like Christ." Wow! What powerful picture words!

I believe Christ is calling all of us "Limping Lucilles" to get the facts before writing notes on napkins. I believe Christ is calling you and me as individuals within Christ's body to seek clear understandings of our denomination and our sisters and brothers so we can encourage the body and each other along our faith journey . . . so that, within our diversity and on our common ground, we can rhythmically carry out Jesus' mandate to tell the gospel story and offer a cup of cold water.

Judy Mills Reimer, of Goodview, Va., is a member of Williamson Road Church of the Brethren, Roanoke, Va. She is an ordained minister and the moderator of Annual Conference.

Help us understan

Things are moving rapidly in our South Korea mission, making it difficult to stay abreast of developments. So a few questions are in order . . .

by David Radcliff

The members of the Advisory Committee for the South Korea mission are Kang F
Won, Choi Ji Young, Dan Kim, Kim Young Tae, Chun Kwon Sei, and Cho Ky
Hwa. The committee meets regularly with Dan Kim to discuss the direction of th
mission program and to provide its counsel.

Q: At the end of last October's General Board meeting, one of the Board members asked, "What denomination is it that we are stealing congregations from in South Korea?" That may have been a lighthearted comment, but how should one respond to Brethren who wonder, "Are we creating division and harming the wider church in South Korea?"

A. We certainly didn't go to South Korea with the idea of inviting people from other established denominations or congregations to join us. As it turned out, there are a significant number of congregations in one small denomination, the Reformation Presbyterian Church, that have found us very appealing. Recently, those congregations, including the majority of the leadership of the denomination, have decided to seek membership in the Church of the Brethren.

Unfortunately, leaders of one of the three districts in the RPC decided they didn't want to become Brethren and have gone their separate way. Their reasons were twofold. They confused the Church of the Brethren with another group of "Brethren" that South Koreans consider a cult. They also did not agree with the decision of the denomination's leadership to move toward the ordination of women.

Dan Kim worked hard to encourage the leaders to deal with their differences without letting the differences divide them. He told them that the Church of the Brethren in the US holds within it a wide array of perspectives on Christian faith and life.

As it stands now, 35 of the original 50 congregations, representing 1800 members, are seeking affiliation with the Church of the Brethren.

Q. Can you say a bit more abo
the Reformation Presbyterian
Church?

A. This denomination is about
three years old. It was formed by a
group of congregations that wantec
initiate a "reformation" of Christiar
in South Korea. It emphasizes focu
ing on the social dimensions of the
gospel, calling out lay leadership, a
giving a greater place to the Bible
to the example of Jesus rather than
reading the Bible through the eyes
the Calvinistic doctrines that domi
South Korean Christianity.

We have developed a relationshi
with this group for two years now
Representatives have attended our
Annual Conference and National
Youth Conference, and have met w
a variety of Brethren leaders who l

outh Korea

ed South Korea. Our field staff nber, Dan Kim, has worked with ers and members of the RPC and er groups to orient them to our omination.

Q. What does this group find so ealing about the Church of the thren that it wants to join us?

A. Its members see in us the ological and historical rootage they e felt they were lacking, given their omination's newness and the fact there aren't many other Christians outh Korea who share their pectives. They also find us Breth- something of a challenge to them, n regard, for example, to our peace ness and the role of women in ership. Growing out of discussions have had together, they made the ision to begin ordaining women in several years. They understand peace convictions, but will need to k out their witness in the context society where there is universal tary conscription and little com- hension of—and likely little rance for—Christian pacifism. y are looking for help in providing ological education for pastors and rch leaders.

astor Kang Ki Won, secretary of RPC, summed up their interest in t the March General Board eting when he said they see us as a del for how to put their convictions ut Christian faith into practice.

Q. The Church of the Brethren been involved in mission in South ea since 1990. How would you cribe the impact of our program s far?

A. As people find out more about they are recognizing that, while we certainly are in the Christian mainstream in relation to our basic beliefs, our tradition also offers an alternative to current expressions of Christianity in South Korea. In some ways, the situation is like that of the first Brethren in Germany. Our founders there were looking for a style of Christian living that they were not finding in existing churches.

In South Korea, some Christians see our tradition offering such an alternative. A Christian pastor traveled several hours to attend an informational meeting about the Church of the Brethren. He told me afterward that, while he had not come with the intention of joining the Church of the Brethren, he found our tradition challenging and exciting, and would keep in touch with us in the future.

Q. In our domestic Korean program, some congregations have come into the Church of the Brethren only to leave after a short time. And it is well known that in South Korea, denominations regularly form or dissolve over leadership questions or theological differences. What guarantee is there that this will not happen in our own program in South Korea?

A. There is no guarantee. There are safeguards, however. When a congregation wants to join us, it is very important to make sure that the congregation understands and agrees with the decision to become Brethren. When there is a pastor who wishes to be ordained in our denomination, we must be sure that this is a heartfelt decision and that the pastor has properly prepared. That is why one of our first decisions was to begin a leadership training program.

Leaders of the RPC have criticized the tendency of South Koreans to be divisive over theological and doctrinal matters. They want to stress following Jesus and living in a spirit of unity.

We also have attempted to establish contacts with people from various areas of South Korea, to avoid investing our total program in one group or area.

One thing is certain—people will not be wanting to join us for financial support. Our annual budget is similar to that of a small US Brethren congregation. In the eyes of some South Koreans, this is a stigma: "How can you be serious about mission in South Korea?" I have been asked that more than once. To the ones who are attracted to us, the money is less important than the common vision we have of the Christian faith.

Q. It almost sounds as if our relationship with the Reformation Presbyterian group is the whole story. What are other components of our program in South Korea?

A. A training school has been operating for over a year, preparing leaders for Christian ministry. There are several like-minded, independent congregations that have expressed interest in becoming Brethren. We also are exploring relationship-building initiatives with Christians in North Korea, given the highly charged situation among our three countries lately.

Professor Young Tae Kim of Chonnam National University is at Bethany Seminary this year as a visiting scholar. Besides his teaching in South Korea, he is the leader of a house church in Kwangju. On his return home he will be an able and respected interpreter of the Church of the Brethren. His house church also is seeking affiliation with the Brethren as a fellowship.

We are something of a new thing in South Korea. To some people we are appealing because we see things differently and express Christianity in a unique way.

Of course, there also is a risk involved for the ones who do join us. South Koreans are very particular about preserving orthodoxy—expressing Christian faith and practice in a proper way. For example, they are very suspicious of a group that doesn't profess the main creeds of the Christian faith. We have to explain that we can affirm the content of the creeds, but that our noncreedal understanding of the faith leads us to hold no creed but the New Testament. Joining an unknown denomination such as the Church of the Brethren, where the practices and beliefs are out of the main stream, entails risk for Christian groups in South Korea.

Q. How have our ecumenical partners received our work in South Korea?

A. One of our goals in South Korea is to work as ecumenically as possible. We have no interest in establishing an independent denomi nation that is not in relationship wi the other churches. Also, we are no interested in siphoning churches ou of existing denominations, thus creating tension.

Our ecumenical partners in South Korea and in the US believe that to have an existing group as the nucleu of our mission project is a far more responsible manner of engaging in mission in South Korea than simply adding an additional denomination t an already cluttered denominational landscape.

Q. We do not have experience a incorporating overseas churches. Ho do we proceed?

A. With relation to the RPC, th relationship has more of the characte of a merger—one Christian group affiliating with another Christian group. We have developed a process that includes a period of getting to know one another more fully prior t an actual union. This is akin to an engagement period before marriage. Following the formal acceptance of South Koreans into the Church of th Brethren, we will continue to work closely with them to maintain neces sary organization ties while nurturin a sense of our being part of one fam of faith.

During this process we will put a special emphasis on congregations, and not just on pastoral leadership, understanding who we Brethren are and what we believe.

Q. You have talked about how Brethren identity and Brethren think might be rooted in a different cultur and South Korean Brethren may no things exactly the way German-herit Brethren understand or do things.

How we got to this point

In the early 1980s, Dan Kim became the first of several South Korean pastors to become associated with the Church of the Brethren. Korean Brethren congregations emerged first on the West Coast and then in the East. At one time there were 10 such congregations. Today there are seven.

The new Korean Brethren were interested in extending the denomination to South Korea. That interest became linked with a growing interest by some US Brethren to once again establish the denomination in a new mission field. A decision was made by the World Ministries Commission in 1984 to cooperate with existing South Korean Protestant denominations. There already were vast numbers of such groups in South Korea. The Brethren were asked not to introduce yet another denomination.

The push continued for a South Korea mission field, and WMC reopened the question within two years. Exploration went ahead, and in 1990 WMC looked at several options, including planting the Church of the Brethren in South Korea. WMC and the General Board voted against moving toward that planting. Instead they would move ahead with program relationships with the Korean Evangelical Church.

But the 1990 Annual Conference instructed the General Board to pursue the ecumenical relationshps while attempting to plant the Church of the Brethren in South Korea.

Acting on that directive of Conference, in 1991 a committee researched prospects in South Korea for planting the Church of the Brethren. This made the partnership with the Korean Evangelical Church problematic, since it discouraged church-planting.

Dan Kim was appointed field director for the South Korea project in 1992 and has served since then as on-site coordinator of the program.

The Reformation Presbyterian Church in South Korea became attracted to the Church of the Brethren and some RPC districts voted to unite with it. This March, a covenant was established with these RPC groups (see box on page 20), designed to lead to their becoming full-fledged congregations within the Church of the Brethren. Other individuals and unaffiliated congregations also have expressed interest in the Brethren.

l recognize that dynamic in other
-cultural mission settings as well.
: a US Brethren and a South
an Brethren unknowingly got into
versation, what things would lead
to recognize their common
ty as Brethren?

. There would be a shared
est in connecting faith to life, a
ern for service to the community,
commitment to more demo-
church structures. We also
l find a mutual willingness to be
e cutting edge of issues and
erns in the world. Their intention
ark a "reformation" of Christian-
South Korea is evidence of this.

. All faiths tend to view them-
; as having a unique identity and
thing special to offer. How do
ake sure that our efforts in South
a and elsewhere are not merely an
entrism, or an ethnocentrism, in
n we see ourselves as having the
n" that others need?

. While each of us, whether
iduals or groups, has something
ue to give to others (and our
g is not complete until we give
e also enter each relationship
a sense of humility, knowing
we, too, may well be changed by
ncounter. Our role in the South
a program or any of our mission
avors is to discern our own gifts,
ten to the world around us, and
ek God's leading in using our
for the healing of the world. We
find ourselves being healed in
rocess.
South Korea, there is more of a
cter of equality in the relation-
in terms of social and economic
ing and theological development.
we go there perhaps with a
er prospect for being partners on
ual basis than would be readily
vable in other places in the world.

Field staff member Dan Kim translated for Donald E. Miller during the general secretary's 1993 visit to South Korea. Miller gave a series of lectures on Christian education at a Seoul seminary.

Q. What are some of the impressions about the Church of the Brethren that South Koreans have who have visited here?

A. South Korean visitors have been impressed by Annual Conference. When there is an annual conference or meeting of this type in South Korea, usually only the pastors come, and then often only a select group of the pastors that really makes the decisions. At our Annual Conference they see families involved, lay people who have equal access to positions as well as opportunities to speak, and all kinds of activities that engage people. One South Korean pastor went home after attending our Annual Conference and took his whole church, including the children, on a retreat—a camping excursion. That is highly unusual in South Korean church circles. We also invited seven young people from South Korea to our National Youth Conference last summer. When they returned home, they expressed tremendous enthusiasm and excitement for their experience and for the Church of the Brethren as a whole. This, in turn, caused their parents and their church leaders to feel positively toward the Church of the Brethren.

After Kim Young Tae visited New Carlisle Church of the Brethren near the Bethany Seminary campus, he remarked, "This is the genuine Church of the Brethren. I cannot forget its hospitality to me." He also sees in the Brethren a down-to-earth faith that he sometimes does not find in the highly "spiritual" expressions of Christianity in his homeland.

Q. What challenges face us at this point in the process?

A. The challenges are interpreting the Church of the Brethren in Korea, helping US Brethren understand what we are doing, finding adequate funding, and discovering a way for two groups of people with different histories and cultures to come together in one faith family.

Q. Based on the relationship to this point, what are some of the things that South Koreans will offer the Brethren?

A. Their worship styles, their evangelistic fervor, their deep piety and devotion to God will be challenges to us and will enrich our church life. There also is simply the intercultural dimension of being involved with a group in another part of the world. It will be a blessing to learn about a people with a 5,000-year history who often see life in a way different from ours. We also will have partners who will spread the word about the Church of the Brethren in the South Korean context.

There is one other area that we have gained already from our interaction with South Korean Christians: They affirm our church and our beliefs and practices at a time when we ourselves often wonder whether the Brethren have anything to contribute to the world. It is good for us to hear this affirmation occasionally.

Q. How have Brethren respond
to the South Korean ministry?

A. There was some enthusiasm
the 1990 Annual Conference in
Milwaukee when the decision was
made to go to South Korea with th
intention both of working ecumeni-
cally and establishing the Church of
the Brethren. I have sensed in some
quarters a continuing interest in the
South Korea program, but it hasn't
been as deep or as widespread as I h
hoped. At Annual Conference insigh
sessions, the attendance has been
small. Some Brethren resist our eve
going to South Korea. They believe
that this is not the work we should
engaged in at this time, both for
financial and philosophical reasons.

Q. What do you hope for this venture in South Korea, five years down the road?

A. I hope there will be a vital co
of Korean Brethren congregations
engaged with us in dialog and in
learning about the Christian faith fr
the Brethren perspective, with us
learning from them and them learni
from us. I hope for an effective
training program for emerging
leadership in the Korean church. I
hope that the church there will be
standing on its own feet as a region
conference or with its own annual c
ference, because it has the spiritual
material resources to move ahead in
own way. I hope that the church th
will be both distinctively Brethren
and distinctively Korean. I hope tha
our journey together will reflect bo
the best that the South Koreans
bring to our mutual enterprise as w
as what we have to offer, and that
there will be a genuine incarnation i
the South Korean context of the
genius of the Brethren.

David Radcliff is director of Korean Ministry
the World Ministries Commission staff.

Expectations of a covenant

At its March 1995 meeting, the World Ministries Commission approved a list of expectations between the Church of the Brethren and congregations of the Reformation Presbyterian Church in South Korea. The expectations will be reviewed and revised when the new groups are accepted as working congregations.

Joint actions:

1) Participation in mutual leadership exchanges for learning about each other's structure and to build relationships.
2) Working together to develop a plan for credentialing pastors.
3) Developing understandings about the holding of congregational and institutional property.
4) Deciding the Korean name for the Church of the Brethren.

US Brethren actions:

1) Offering seminars in South Korea on Brethren heritage, theology, and practice.
2) Offering seminary courses in South Korea.
3) Offering a scholar-in-residence program at Bethany Seminary.
4) Providing guidance in Brethren ordinances and in ordination of women.
5) Translating key educational materials and Annual Conference documents.

South Korean partners' actions:

1) Introducing adult baptism and love feast.
2) Orienting congregational members to the Church of the Brethren.
3) Planning for the ordination of women.

stepping STONES

y Robin
/entworth Mayer

epping Stones is a column offering
ggestions, perspectives, and
pinions—snapshots of life—that we
ope are helpful to readers in their
hristian journey. As the writer said
her first installment, "Remember,
hen it comes to managing life's
fficulties, we don't need to walk on
ater. We just need to learn where
e stepping stones are."

My husband is putting the finishing touches on our new bathroom, and I must say it is *magnificent*. Where once snaked a labyrinth of amateur plumbing, sleek, plastic plumbing gleams. Where once cold, mottled concrete assaulted bare feet, carpet now cushions. Where once cinder-block walls imprisoned, smooth-as-glass plaster now embraces.

Yes it is indeed a magnificent sight. Light replaces dark, bright replaces dingy, space replaces crowding, permanent replaces makeshift. And all this just in time to . . . sell the house.

According to the calendar, we will have *almost* six weeks to enjoy the finished product.

Admiring our handiwork, I said to my husband, "I hope we learn from this. When there's something we really want done, we only cheat ourselves by not doing it."

And not just with remodeling projects.

Consider the person who for *years* has been extremely overweight and finally begins a healthy weight-loss program. What a victory. What a genuine triumph. But you will notice that to the abundance of positive feedback received, the response is nearly always along the lines of "I feel *so* much better. Why did I wait so long?"

When something really needs to be done, we only cheat ourselves by not doing it.

Another example is piano lessons. My 10-year old son informed me recently that he wanted to quit. I told him no. And in response to further protests, I said, "Sweetheart, I've never met an adult who quit taking piano lessons who didn't later regret it . . . your mother included."

With some things we don't do, we only cheat ourselves.

How about diplomas? Have you ever heard a high school drop-out say, "That was the best decision I ever made. Why, if I had graduated it would have been an insurmountable barrier to what I have accomplished."

We only cheat ourselves when we don't do what needs to be done.

Or consider the couple well into their golden years. For more than 50 years they have lived in the same house, slept in the same bed, eaten at the same table, and attended the same church.

And for more than 50 years the husband has dominated their decisions, controlled their finances, ignored his wife's opinions, and neglected her emotional needs.

Now, following a serious stroke that has left him disabled and dependent, he has mellowed and changed. And while that is a good thing, they have only a few years to enjoy a loving marriage instead of half a century.

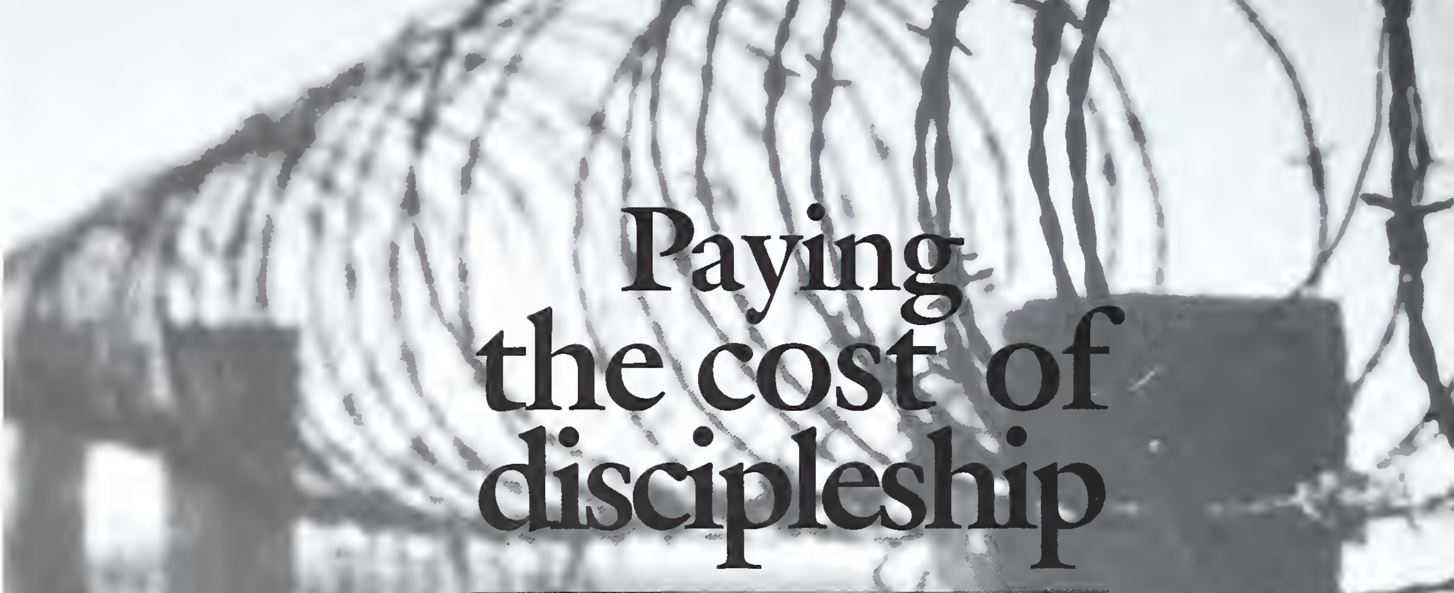
When something really needs to be done, we only cheat ourselves by not doing it.

How often do we hear of an 11th-hour conversion of people who lived their life without honoring God? Yes, the conversion is good news. And yes, many who are last shall be first. But here is the problem: Although a deathbed conversion will get you into heaven, it won't give you the chance to enjoy heaven on earth.

When something really needs to be done, we only cheat ourselves by not doing it.

Whether it is a remodeling project, personal health decisions, artistic or educational goals, relationships, or spiritual matters; when something really needs to be done, we only cheat ourselves by not doing it.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.



Paying the cost of discipleship

by David Radcliff

This year is filled with 50th anniversary markings of events that were part of the ending of World War II. One less well-known event, but a significant one for Christians, was the execution of Dietrich Bonhoeffer. Following two years of imprisonment, Bonhoeffer was hanged in Germany at the Flossenburg concentration camp on April 9, 1945. He was 39 years old.

Bonhoeffer was a German Lutheran pastor who served as a leader in the Confessing Church—the association of Christians opposed to the policies of the Nazi government during its reign of terror. To be a part of such a group was in itself a risk; many Confessing Church leaders were imprisoned or killed. Bonhoeffer later became a conspirator in a plan to make a secret peace arrangement with the Allies, a move that led to his imprisonment and eventual death.

My introduction to Bonhoeffer came during an independent study as a Bridgewater College student. I became so enamored by the intense—and intensely challenging—writings of Bonhoeffer, that my friends rolled their eyes and called me "Dietrich" upon hearing my latest Bonhoeffer quote in a serm or Bible study.

> *Brethren can learn from this proponent of 'costly grace,' who gave his life for war resistance 50 years ago this month: 'One act of obedience,' said Dietrich Bonhoeffer, 'is better than a hundred sermons.'*

Why such fascination? Rea or reread Bonhoeffer at this anniversary moment and fe the astounding clarity and courage of this Christian brother. He was the one to note that Christian ministry now takes place in a "world come of age"—a thoroughly secularized world where "religion" must be replaced vital Christian faith. We Brethren can find affinity w the subject matter of his be known book, *The Cost of Discipleship*. It is an explora of the Sermon on the Mount, a scriptural passage dear to us.

It was in this book that Bonhoef introduced the phrase "cheap grac contrast to the "costly grace" of Christian discipleship. And we Br ren resonate to a radio sermon he preached soon after Hitler came t power. In that sermon Bonhoeffer said, "War today must be utterly rejected by the church, as it annih the creation of God and obscures sight of revelation."

I offer several vignettes to whet Brethren interest in Bonhoeffer:

During a discussion at Finkenw the underground seminary of the

nfessing Church, Bonhoeffer's
dents said it would be better to
trate the German Christian
urch (the government-sanctioned
rch that saw Hitler as God's agent
the German people as God's
sen people) from within. Other-
e, they said, they would be denied
best pastoral assignments because
heir association with the illegal
inary. Bonhoeffer was quiet during
discussion. But when asked by his
dents for his opinion on their plan
ave better access to the pulpits of
many, he replied, "One act of
dience is better than a hundred
nons."

aced with the prospect of being
fted into the German army,
nhoeffer, a pacifist, took the counsel
American friends and accepted an
ointment to the faculty of Union
ological Seminary in New York in
e 1939. Within a month, however,
returned to Germany. "I shall have
right," he wrote to Reinhold
buhr, "to participate in the recon-
ction of Christian life in Germany
r the war if I do not share the trials
his time with my people. Chris-
s in Germany will face the terrible
rnative of either willing the defeat
heir nation in order that Christian
lization may survive, or willing the
ory of their nation and thereby
troying our civilization. I know
which of these alternatives I must choose. . . ."

As the Allied forces moved closer to the Nazi death camps, the pace of execution quickened. Bonhoeffer was among the final prisoners moved to Flossenburg, an extermination camp in a Bavarian forest. As he was called to the gallows, he said to a friend, "This is the end—for me the beginning of life."

I consider a poem written from Tegel prison in July 1944 to be the most fitting epilog to the life of a man whose words and deeds live on after him:

Who Am I?

Who am I? They often tell me
I would step from my cell's
confinement
calmly, cheerfully, firmly,
like a squire from his country house.

Who am I? They often tell me
I would talk to my warders
freely and friendly and clearly,
as though it were mine to command.

Who am I? They also tell me
I would bear the days of misfortune
equably, smilingly, proudly,
like one accustomed to win.

Am I then really all that which other
men tell of?
Or am I only what I know of myself,
restless and longing and sick, like a bird
in a cage,
struggling for breath, as though hands
were compressing my throat,
yearning for colors, for flowers, for the
voices of birds,
thirsting for words of kindness, for
neighborliness,
trembling with anger at despotisms and
petty humiliation,
tossing in expectation of great events,
powerlessly trembling for friends at an
infinite distance,
weary and empty at praying, at
thinking, at making,
faint, and ready to say farewell to it all?

Who am I? This or the other?
Am I one person today, and tomorrow
another?
Am I both at once? A hypocrite before
others,
and before myself a contemptibly
woebegone weakling?
Or is something within me still like a
beaten army,
fleeing in disorder from victory already
achieved?

Who am I? They mock me, these lonely
questions of mine.
Whoever I am, thou knowest, O God,
I am thine.

David Radcliff is director of Denominational Peace Witness and Korean Ministry on the World Ministries Commission staff.

Our neighbors the Muslim

By William G. Willoughby

While Americans generally associate mosques with the Middle East, actually Islam is the fastest growing religion in the United States, with over 1,100 mosques or Islamic centers.

"We are all children of Abraham—Christians, Jews, and Muslims," remarked Rabbi Wolfe at a conference recently held at the Islamic Center of Southern California in Los Angeles. Agreeing with him were Methodists, Presbyterians, Catholics, Muslims, and one Brethren—me.

Rabbi Wolfe was speaking primarily of the spiritual heritage common to the three religions. Jews look back to Abraham as the founder of their religion. Muslims look upon Abraham as a Muslim, and as a major prophet of God, while Christians look upon Abraham as the first of the Patriarchs, one with whom God made a solemn covenant, and as an ancestor of Jesus.

Responding to questions from the audience, the leaders of the conference agreed that the faithful of all three religions worship the one true God—in Arabic, Allah; in Hebrew, El or Yahweh; and in English, God.

Everyone agreed that God spoke through the ancient prophets, especially Abraham. The Christians and the Muslims recognize that God spoke through Jesus. The Muslims believe that God also spoke through the angel Gabriel to Mohammed, and that those words were recorded in the Koran, the holy book of Islam. They also believe that Mohammed is the last of the prophets.

The conference emphasized the similarities and common origin of the three religions. All appeared to agree that devotion, commitment, and worship of the one true God were more important than differences. Everyone, however, frankly recognized profound disagreements about the nature of God, rituals, and what is necessary for spiritual growth or salvation.

The Jews do not recognize Jesus as the Messiah; the Muslims do not recognize him as the Son of God; and neither the Jews nor the Christians recognize the authority and infallibility of the Koran, the holy book of Islam There was no suggestion made in th conference for moving toward one "world religion." There was general agreement, though, that name-callin abusive language, and demeaning behavior have no place among those who worship the same God.

Islam is the fastest growing religio in the United States, and is now the world's fourth largest religion. Ther are 1,100 mosques or Islamic center the United States. They are in every state and in most large cities. Muslin have been here for approximately 10 years, and most of them think of themselves as good American citizen and want to be good neighbors. The cherish American traditions of freed of religion, and appreciate the consti tional guarantees of religious freedo

In many ways, a mosque or Islam center in the US is similar to an urb Church of the Brethren congregatio It is likely to have its own newslette a youth group, a social action grou its own school (similar to a Sunday school), and its own social clubs an libraries.

There are 3 to 4 million Muslims the US, of which perhaps one-fourt are African-American. (The exact figures are hard to come by.) Of th approximately 25,000 converts to Islam each year in the US, about 9 percent are African-American.

Immigrant Muslims have come fi many countries—Syria, Iraq, Lebar Saudi Arabia, India, Indonesia, and the countries of North Africa. Ame cans tend to identify Muslims with Arabs. The truth is that the Muslin Arabs of the Middle East are only about 10 percent of the total popul tion of Muslims in the world. The country with the largest number of Muslims is Indonesia, with about 1 million members.

Similar to Native Americans, African-Americans, homosexuals,

us cults, and immigrant groups,
ims in America often have been
ct to humiliation, vandalism,
mination, and hate crimes.
is hostile attitude of Americans is
ially hard on young Muslims in
c schools. They frequently have
subjected to ill-treatment by
v students and to overly zealous
gelistic efforts by Christian
nts. An Arab-American father
tly reported that his 12-year-old
ame home from school one
oon and said, "Dad, I hate
s." Former Senator James
rezk, who is head of the Ameri-
rab Anti-Discrimination Com-
e, recently asserted that in the
lar media, Arab-Americans
tly Muslims) are practically never
ayed in a positive light. He
tains that "99.5 percent of all
ayals of Arabs are vicious."
a result of the Persian Gulf War,
ostage taking in Teheran and in
non, and the bombing of the
d Trade Center in New York,
dice and discrimination against
ims sadly have increased. As
ren, we remember the heavy price
aid in the Revolutionary War, the
War, and in World War I for
fulness to our peace position.
ren have had a long tradition,
g back to pre-revolutionary times,
owing helpfulness and compas-
toward oppressed groups (such as
ve Americans, slaves, and refu-
. Perhaps today we are called to a
witness of friendship and kindness
uslims and other religious groups
are being hurt by American
stians.

Who are our neighbors, the
Muslims?

Muslim is one who believes that
is one true God, and who makes
rsonal commitment (surrender) to
. A Muslim believes that God
spoke through many prophets, including Abraham, Moses, and Jesus. A Muslim believes, however, that God spoke definitively to Mohammed, the last of the prophets.

All Muslims believe that God delivered a series of messages to Mohammed through the angel Gabriel. These messages were written down and are known as the Koran, which is considered perfect, enlightening, and sufficient. In a sense, the Koran is comparable to Christ for Christians—a revelation of God to humankind.

Muslims do not want their religion called "Mohammedanism." They are very forthright in insisting that Mohammed was a very human prophet, and is not to be considered divine. To ascribe divinity to Mohammed would compromise Muslims' monotheism—their firm conviction that there is one God, and only one. From this monotheistic conviction stems their major criticism of Christianity—that Christians, in recognizing the deity of Christ and the Holy Spirit, are worshiping three gods.

Muslims firmly believe in a final judgment. They do not insist that one must accept the Koran, or become an adherent of Islam to "be saved." All people after death will face the final judgment, and, according to the Koran, those who believe in the one true God, in the final judgment, and who live righteously shall have no fear.

Muslims believe everyone should lead a virtuous life. They are opposed to the use of alcoholic beverages. They believe there should be no force in religion. Muslims believe their faith is a way of life that should be expressed in political decision-making, in social structures, and in social action.

There are five essentials of Islamic faith and practice, usually called the "five pillars."

The first is the confession that there is but one God, and that Mohammed

MAC FACTS

WHO David and Tammy Kerkove
Graduates of McPherson College (Dave in 1993, Tammy in 1995)

WHAT Planning to enter Brethren Volunteer Service (BVS) after their college years, as have many other McPherson College graduates

WHEN Summer of 1995

WHERE Most interested in camp or child care center placements

WHY "'How can we make a difference in the world we live in?' is a question we have asked ourselves. And the answer we've discovered is 'one person at a time.'

McPherson College cultivated our interest in service through organizations such as habitat for Humanity and Peace Awareness. We look forward to the spiritual growth and broader perspective that BVS experience will give us while at the same time we work to offer people the positive experience of someone caring about them."

McPherson College

McPherson College welcomes all applicants regardless of race, religion, color, national origin, sex, or physical or emotional disability.

Pontius' Puddle

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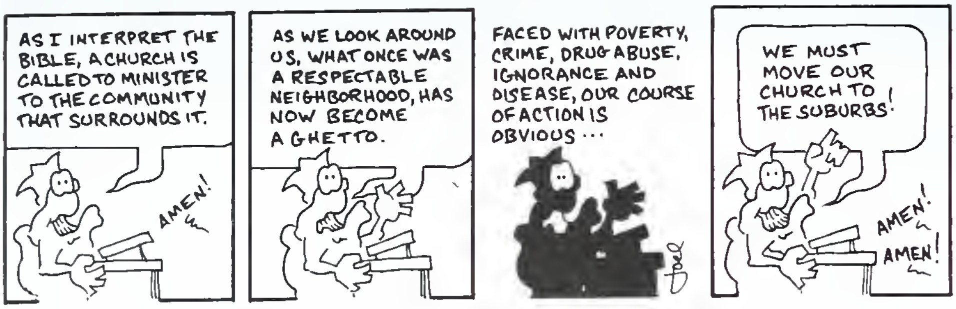
AS I INTERPRET THE BIBLE, A CHURCH IS CALLED TO MINISTER TO THE COMMUNITY THAT SURROUNDS IT.
AMEN!
AS WE LOOK AROUND US, WHAT ONCE WAS A RESPECTABLE NEIGHBORHOOD, HAS NOW BECOME A GHETTO.
FACED WITH POVERTY, CRIME, DRUG ABUSE, IGNORANCE AND DISEASE, OUR COURSE OF ACTION IS OBVIOUS ...
WE MUST MOVE OUR CHURCH TO THE SUBURBS!
AMEN!
AMEN!
Joel

is God's messenger.

The second is the offering of pray
to God five times a day. There is a
prescribed ritual for these prayers,
including the washing of one's feet.

The third pillar is fasting during t
month of Ramadan, one of the
months of the Muslim calendar.
During Ramadan, the devout Musli
abstains from food, drink, and sexu
intercourse from sunrise to sunset.

The fourth pillar is the holy oblig
tion to give annually 2.5 percent of
one's net worth to the poor and nee
of the community.

The fifth pillar is the pilgrimage to
Mecca, which is made at least once i
lifetime if the believer can afford it a
is physically able. Those who have g
to Mecca testify that the pilgrimage
the spiritual high point in their life.
Several million Muslims make the
journey each year at the appropriate
time. No discrimination is shown
against any ethnic group or race. It
this Mecca experience that transform
Malcolm X. He returned from Mecc
changed person, no longer expressin
hatred for the white race.

How do we respond ro our neigh-
bors, the Muslims? The Christian et
based on the life and teaching of Jes
gives us the guidance. Many Protest
believe that only by accepting Jesus
Christ as one's personal Savior can
be saved. Many Catholics believe th
outside the church there is no salvat
Those beliefs do not abrogate the
Christian ethic, at the heart of whic
the golden rule. Should we not trea
people of other religions the way w
would like to be treated?

If I were a businessman in Pakista
and my 12-year-old son came home
from public school to cry out, "I ha
Christians!" I would be very upset.
would want the Muslim students to
treat him with respect, and to respe
his Christian faith. The golden rule
still valid: "Do unto Muslims as
you would have them do to you."

William G. Willoughby is a retired professor
philosophy and religion, having taught many y
at Bridgewater College and the University of L
Verne. This article is the second in a series of f
on world religions.

The Cultural Transformation of the Brethren

Understanding the 20th Century

June 11-13, 1995

A Public Conference
Sponsored by
The Young Center
Brethren Life and Thought
Bethany Theological Seminary

The conference will focus on two new books on the Brethren: *Brethren Society* (The Johns Hopkins University Press, April '95) and *Moving Toward the Mainstream* (Good Books, June '95). Speakers include Jeffrey Bach, Carl Bowman, Christopher Bowman, Dale Brown, Christina Bucher, Donald F. Durnbaugh, David Eller, Donald Fitzkee, Nadine Pence Frantz, Paul Grout, Wallace B. Landes, Jr., Steve Longenecker, Donald Miller, Frank Ramirez, Stephen Breck Reid, Judy Mills Reimer, Murray Wagner, Virginia Wiles, and Dawn Ottini Wilhelm.

The conference will be held at the Young Center on the Campus of Elizabethtown College. Registration deadline May 15. Scholarships available for younger scholars. For a full copy of the program and registration form write The Young Center, Elizabethtown College,
One Alpha Drive,
Elizabethtown, PA 17022
or call 717-361-1470.

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Elizabethtown
COLLEGE

ring it for NYC

an Winters' February letter express-
isappointment with National Youth
rence we received many responses.
is a sampling.—Ed.

\t NYC, the Spirit moves you in
that are hard to express. Six
hs after the event, I still had not
ny family and church more than a
part of what I really experienced.
describe specifics, but not the
gible.
outh say NYC was worthwhile,
an't give a report of workshop
ngs, should NYC be considered
pensive "pain"? No.

Zachary Erbaugh
West Alexandria, Ohio

wish that Jean Winters could
experienced the real NYC. It was
n point of my faith journey.
idn't know what to expect from
, but quickly found my place.
:ipants could be individuals, but
was togetherness as well.
in around crazily, attending as
workshops as possible, tying up
kits, hiking in the Rockies.
-group meetings were challeng-
Vorship was exhilarating. I'd do
all over again if I could.

Heather Lynn Harper
Jacksonville, Fla.

)ften it is difficult to express to
s—especially to a large group—
vhat emotional effect an experi-
has had on one's life. It may be
later before one even under-
s the impact of emotional
iences. So, it's easier to discuss
surface stuff" . . . such as horse-
riding.
the 1990 NYC, I was impressed
e spirituality expressed in the
iting service.

Shirley J. Boyer
La Verne, Calif.

)ur daughter, Sarah, saw the
of NYC '90 and from then on
ied to attend NYC '94. She had
)halomyelitis in 1993. The illness
and rehabiliation lasted nearly a year.

We were uncertain whether she should attend NYC, her motor skills having been affected. The NYC staff arranged for Sarah to fly to and from Denver with Manchester Church of the Brethren pastor Susan Boyer.

Sarah's journal that she kept at NYC

From the General Secretary

What is the General Board?

The work of the General Board is a mystery to many people in the church. It is worthwhile to occasionally repeat basic facts that some know very well, but others do not know at all.

The General Board came into being in 1946, when Annual Conference combined various separate boards and the publishing board and divided their work among five commissions. In 1968 this was reduced to three commissions—World Ministries, Parish Ministries, and General Services.

The General Board is elected by Annual Conference, with each district represented on a rotational basis.

Every year, after the five new members are elected, the Board chooses its officers and redivides itself into the three commissions. The Executive Committee is made up of the chairpersons of the three commissions, the chair person and vice chair persons of the board, and two members at large, with the general secretary serving ex-officio.

Another significant committee of the Board is the Goals and Budget Committee, which gives overall direction to the work of the Board in light of the needs of the church.

The General Board's primary task is to work under the guidance of Annual Conference to give administrative direction to the church program and mission. To this end the Board carries out programs, employs staff, and encourages giving from congregations and individuals.

How can one's opinion be heard by the General Board? The most significant way to influence the board is to encourage someone to be a nominee for the Board and to offer that person's name to the Nominating Committee of Standing Committee. Encouraging Annual Conference delegates to be well informed as they choose members of the General Board also helps. You may approach General Board members, particularly those who represent your district. You are welcome to attend General Board meetings, which are held at the General Offices in Elgin, Ill., in March and October of each year. The Board also meets briefly at Annual Conference. You may write to members of the Board, or to the general secretary and other members of the staff. The moderator and moderator-elect sit ex-officio on the General Board.

Each commission has its own assignment. The Parish Ministries Commission has the task of assisting the congregations to carry out the mission of the church locally and beyond.

The World Ministries Commission includes the area programs, and ministries of justice, peace, and service.

The General Services Commission is responsible for Communications, Office of Human Resources, Stewardship, Interpretation and the Brethren Historical Library and Archives.

The General Board is responsible to the members and congregations of the church through Annual Conference. Therefore, we hope that any mystery of the Board's work can be removed so that people can know, understand, and participate.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

tells of the many things, including an anointing service and horseback riding, that were meaningful to her. She talked nonstop about her week as we drove home from the airport.

Sarah died three months later. I am glad she had the opportunity to grow in her faith and have that NYC experience. National Youth Conference was worth it. And it was no pain.

Jo Ellen Hogan
Winona Lake, Ind.

- My church's youth involved the congregation with their expectations of NYC, beginning in 1990. Fund-raising was designed to enhance fellowship and interaction far beyond the youth group. NYCers were expected to save money toward the event so that their personal commitment was both financial and spiritua

In the spring of 1994, the youth created a church service around the NYC theme, expressing what the theme meant to them.

As a follow-up to NYC, the youth sermon included our experiences at NYC, this year's theme, this year's suggested scripture, and how they combine to relate to our lives. We presented all NYC music. The cong gation applauded, and we are lookin forward to 1998.

Cathy Zie
Linthicum, I

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Staying in the marbles gam

The March editorial, "Shall We Tak our Marbles and Go Home?" was excellent handling of a difficult subject.

As a lesbian, "born and bred" Brethren, I often am tempted to "ta my marbles and go home." But so f the Church of the Brethren is still m background, my roots, my "family," and one can never truly give that up

The editorial is correct in doubtin that many of us gay, lesbian, and bisexual Brethren have perceived th 1983 Statement on Human Sexualit to be any kind of welcome mat. Qu the contrary. The fact is, my heart i still with the Church of the Brethre *in spite* of the Annual Conference statement.

For Brethren interested in learnin more about gay and lesbian Brethre there now is an excellent video available. "Body of Dissent: Lesbian and Gay Mennonites and Brethren Continue the Journey" can be ordered, f $30, from Brethren Mennonite Council, P.O. Box 6300, Minneapo MN 55406-0300. It is a great resou for individuals, families, Sunday school classes, or other study group working to discern where to stand the issue of homosexuality.

Beverly Brub
Camden, C

sson in fine points

placed some grammatical errors y February letter (page 24).

the first paragraph, you changed lause beginning "the fact that cia Kennedy Helman," and stated ries . . . Helman mentioning. . . ." r was not "decrying Helman." He decrying her "*mentioning* the ion. . . ." In cases such as this, the ciple should be preceded by the essive case.

kewise, in the second paragraph, letter" mentioned did not refer to rson," but rather to a "person's r." Again, the rule is that we use possessive case before the parti- .

Lyle Milne Klotz
Lacey, Wash.

serving our heritage

ing the Farm" (February, page 4) informative and inspiring.

e Hess family is to be com- ded for placing its historic home- l in a land trust so that it can be rved for agricultural purposes. So h of Lancaster County is being developed for suburban home and commercial use that it is warming whenever landowners se the greater good rather than ng maximum financial gain.

Donald F. Durnbaugh
James Creek, Pa.

l it with 'tolerance'

e again the MESSENGER editor has fully exposed the true villains of Church of the Brethren (see March rial). The villains are those who ve in the authority of Scripture, deity of Christ, and the holiness of .

n tired of Brethren who remain ful to historical Christian ortho- being stereotyped as close- ded, uncaring, bigoted, and rash. e have exchanged Christian virtues oliness, purity, and contending for the faith for the only virtue espoused by our current culture—tolerance. But nowhere in the Bible are we instructed to be tolerant of everything. Words such as "fight," "flee," and "be separate" do not imply acceptance of every belief and practice that comes down the pike.

Some believe we conservatives and evangelicals do not care about people or about unity or about peace. They think they know our hearts. They don't. Overall, we care about "the last, the lost, the least." We value authentic Brethren heritage. But we also have a passion for God's truth and God's character.

I choose to hold to a high view of

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Jan Schrock '58 finds her work fascinating. Rewarding. Service-focused. On assignment with the National Council of Churches, on leave as director of Brethren Volunteer Service, Jan places AmeriCorps workers in four US cities bringing skill and person power to at-risk children and youth. A visionary, planner, administrator, and facilitator, Jan's addiction to peace and justice bears fruit when community forms to meet basic human needs.

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1505 Dundee Ave., Elgin IL 60120

Letters

scripture as the inspired, authoritative, and trustworthy revelation of God and to a firm belief in the unique person and work of Jesus Christ. If that makes me intolerant, so be it.

Ray Hileman
Ashland, Ohio

Accept the change

Wilson Lutz's piece on evolution is excellent (February, page 26).

The physical structure of the earth and the universe is a history of creation and its evolution. The definition of evolution is change, and change has been going on since creation and is a part of it.

If the changes over the billions of years cannot be accepted, then God
cannot be accepted as the Creator, a
all religion is vain and all comity
between humans will be lost. This i
the direction we are headed unless t
life of Christ is recognized as part o
the story.

Alpheus Ro
North Lima, C

A breath of fresh air

Nevin Dulabaum's February cover
story on Elgin's Living Gospel fello
ship was a breath of fresh air from
Messenger.

I sensed much hope from this
congregation as an evangelical mod
for the Church of the Brethren.

Hal Sonafr
New Hope,

CLASSIFIED ADS

ANNUAL CONFERENCE—Travelers who need overnight lodging before or after Annual Conference, call the New Windsor Conference Center, New Windsor, Md. Take a tour of the Brethren Service Center during your stay. Special Annual Conference discount lodging rate: $21/couple (children under 18 lodge free), $17/person. Call Trudy at (410) 635-8700 to make reservations.

ANNUAL CONFERENCE—Ride with fellow Brethren on air-conditioned coach through the Shenandoah Valley to Annual Conference in Charlotte. For info. write to: J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

BRETHREN IN RALEIGH AREA—Creating new Church of the Brethren fellowship in Research Triangle area of North Carolina (near Raleigh) being explored by Virlina District. Group currently meets on 2nd sunday evening each month; considering more frequent meetings. Interested people may contact Darla Kay & Duane Deardorff at (919) 851-2626, or Dave & Lynette Minnich at (919) 682-9253.

FOR RENT—Furnished apartments leased Nov. 1 to April 30, or longer. Located in Sebring, Fla., across from Church of the Brethren. $400-$450 per month including utilities. Contact Carolyn or John Kneisly, 114 W. Central Ave., Delaware, OH 43015. Tel. (614) 363-3145

HELP WANTED—Volunteer camp managers. Camp Ithiel, Orlando (Fla.) seeks volunteer couple to assist camp director with management of year-round outdoor ministry program. Responsibilities vary from office work to food service to general maintenance. Stipend and housing in furnished cottage (kitchen & laundry provided). Three
Church of the Brethren congregations withi
min. Come try the Florida setting. For informa
contact Mike Neff, Camp Ithiel, P.O. Box
Gotha, FL 34734. Tel. (407) 293-3481.

HELP WANTED—Asst. herdsman needed for
istered Jersey farm in Northern Illinois. Comp
benefit package, bonus incentives. Couple
come. Must understand and appreciate
work. Room for advancement, profit sharing
(815) 965-0758, or (815) 233-4726.

INVITATION—Looking for something more? L
ing for something less? Consider Celebratio
Brethren house church in Washington, D.C., m
area. We sing, we pray, we study. We welc
you. Call or write Gladys Weaver, 1362 Fourt
SW, Washington, DC 20024. Tel. (202) 554-3

POSITION OPEN—The Brethren Home and C
Keys Village, a CCRC located in New Oxford
(south central Pa.) seeks applicants for pos
of President. The Brethren Home has a 200
campus with 850 residents. Candidate shou
a licensed nursing home administrator or elit
be licensed, demonstrate proven managerial
relate well to residents, staff, board, and con
nity. Must be able to nurture a Christian a
sphere and have an appreciation for the beli
the Church of the Brethren. If you meet t
qualifications, send resumé to Presidential Se
PO Box 3625, York, PA 17402. Reply by Ap

WANTED—Several copies of book entitled,
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Publishing Co., Cleveland, Ohio-Imperial
lishing Co., Toronto, Canada, copyrighted
1923, 1926. Write: Thelma O. Harwick, 102
St., Adrian, MI 49221.

ıbers

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mbers of the denomina-
o not include names of
who have merely
rred their membership
nother Church of the
:n congregation.

, Virlina: Courtney
lerman
r Hill, Ill./Wis.: Megan
ins, Cheryl Gray,
:herine Jurs, Terry
eker, Nathan Lubbs,
rtin & Debra Leibrock,
f & Kim Zoephel
e, S. Pa.: Charlie
:rothers, Bill & Calantha
ler, Harold Trimmer
ıyton, S. Ohio.: Betty,
bert Sr. & Robert Jr
vis; Brian Dear; Robert &
ncy Ransom
ı River, N. Plains:
:haele Kerr, Larry
asser
le, S. Ohio: Marcia Birch;
nnie Millhouse; Leo,
ıne & Adina Simpson;
: Sproles
on, Atl. N.E.: Ehen
rrington, Isaac Marston
Deer Creek, S/C Ind.:
linda Hartman, Melissa
tzger, Jim & Kim Reed
:o, Pac. S.W.: Mike
staneda, Rochelle Darner,
ristine Hart, Don & Ann
im, Ray & Nancy Lukens,
rla Newton
:, Atl. N.E.: Ronald &
chelle Fidler, Kevin Weist
r, W. Plains: Dwayne &
rnice Brubaker, Jonathon
Leslie Frye, Larry &
ıdra Kitzel
a, Atl. N.E.: Kathleen
ttshall, Timothy & Lori
imer
S/C Ind.: Shaun & Rusty
nby, Jim & Donna Clark,
). & Kelly Longanecker
, Pac. S.W.: Michele
ams
ill, N. Ohio: Kevin &
ıet Longanecker

nsing/ nation

Paul Anthony, ordained
t. 25, 1994, Leakes
apel, Shen.
ussell, ordination
eived Dec. 10, 1994,
oenix, Pac. S.W.
, Kevin, licensed Sept. 19,
)4, Troy, S. Ohio
man, Sandy, licensed Oct.
1993, Peace Valley,
)./Ark.
Garry L., ordained Sept.
1995, Shiloh, W. Marva
Barry L., ordained Aug.
1994, Pike Run, W. Pa.
Rick Lee, ordained July
1994, Wolgamuth, S. Pa.

Cox, Karen, licensed Oct. 20, 1994, Charlottesville, Shen.
Davis, James H. Jr., ordained Aug. 6, 1994, North Liberty, N. Ind.
Dearth, Tom, ordained Nov. 12, 1994, Eagle Cree, N. Ohio
Dockery, Ronnie, licensed March 19, 1994, Friendship, S.E.
Eby, Maxine K., licensed Nov. 5, 1994, Dallas Center, N. Plains
Elder, John Frederick, licensed July 23, 1994, Christ the Servant, Atl. S.E.
Gearhart, Christopher J., licensed Aug. 13, 1994, Bethel, W. Pa.
Golden, Roger, licensed Oct. 13, 1994, Wawaka, N. Ind.
Gray, Daniel L., ordination received Jan. 28, 1995, Peru, S/C Ind.
Graybill, James R., licensed July 23, 1994, Venice, Atl. S.E.
Greiser, Terence, licensed Nov. 8, 1994, Indian Creek, Atl. N.E.
Hall, Wayne A., licensed Nov. 3, 1994, Shippensburg, S. Pa.
Johnson, Robert Clyde, ordained Aug. 23, 1994, Melrose, Shen.
Kensinger, Janice Glass, licensed Nov. 4, 1994, Palmyra, Atl. N.E.
Littman, Elsa, licensed Dec. 3, 1994, LaPorte, N. Ind.
Longenecker, David L., licensed Oct. 4, 1994, Lititz, Atl. N.E.
Marshall, Patricia M., licensed Oct. 4, 1994, Center Hill, W. Pa.
Marshall, Homer H., licensed Oct. 4, 1994, Center Hill, W. Pa.
Montauban, Verel, ordained Nov. 8, 1994, First Haitian (New York), Atl. N.E.
Neber, Marlene, ordained Nov. 5, 1994, Ivester, N. Plains
Nyboer, Richard, licensed Sept. 24, 1994, Cerro Gordo, Ill./Wis.
Patterson, Robert I., licensed Oct. 4, 1994, Center Hill, W. Pa.
Person, Joyce F., ordained April 23, 1994, Polo, Ill./Wis.
Pfeiffer, Carol, licensed July 12, 1994, Salem, S. Ohio
Poling, Larry R., ordained Sept. 24, 1994, Mount Zion, W. Marva
Reeve, Catherine B., ordained Nov. 19, 1994, Mexico, S/C Ind.
Reynolds, Phil B., ordained Jan. 28, 1995, Beech Grove, S/C Ind.
Satvedi, Valentina, licensed Sept. 24, 1994, York Center, Ill./Wis.
Shaw, J. Russel, licensed Oct. 4, 1994, Ambler, Atl. N.E.
Sheppard, Daniel J., licensed July 23, 1994, Christ the Servant, Atl. S.E.
Sherlock, Douglas D., licensed Sept. 1, 1994, Lewistown, M. Pa.
Simmons, Benjamin B., ordination received Dec. 2, 1994, W. Marva
Spry, Charles Gregory, licensed Dec. 3, 1994, North Webster, N. Ind.
Steele, Dorothy L., ordained Sept. 8, 1994, Martinsburg, M. Pa.
Stevens, Rahn L., licensed April 17, 1994, Moreno Valley, Pac. S.W.
Steward, Vercena Dungy, ordination received June 4, 1994, Chicago First, Ill./Wis.
Swallow, Ray, licensed Nov. 12, 1994, Sugar Creek West, N. Ohio
Tomlinson, Neville, licensed Nov. 8, 1994, Mount Zion, Atl. N.E.
Townsend, Frances, licensed Jan. 28, 1995, Manchester, S/C Ind.
Ullery, Victoria L., licensed Jan. 5, 1995, Bear Creek, S. Ohio
Wagoner, Zandra, ordained Oct. 8, 1994, LaVerne, Pac. S.W.
Wayland, G. Edward, licensed Sept. 13, 1994, Knights Chapel, Shen.
Westlake, Elva Jean, licensed Oct. 4, 1994, Center Hill, W. Pa.

Pastoral Placements

Airesman, Royden, from secular to Windber, W. Pa.
Baker, George, to Beech Run, M. Pa.
Ballinger, John, from Lake Breeze, N. Ohio, to Maple Grove, N. Ohio.
Deal, Thomas, from York Center, Ill./Wis., to Mechanic Grove, Atl. N.E.
Dinkins-Curling, Jeffrey, from secular to Pittsburg, S. Ohio.
Eikenberry, James, from West Green Tree, Atl. N.E., to Acts Covenant, Atl. N.E.
Gehr, G. Douglas, from Pleasant Chapel, N. Ind., to Uniontown, W. Pa.
Glick, John W., from Agape, N. Ind., to Everett, M. Pa.
Howard, Courtland D., from secular to York Second, S. Pa.
Martin, Leonard, from seular to Danville Emmanuel, Virlina.
Mayer, Robin Wentworth, from Pleasant Valley, N. Ind., to Kokomo, S/C Ind.
Morphew, Tim Sollenberger, from Hagerstown, Mid-Atl., to Christ (Carol Stream), Ill./Wis.
Nyboer, Richard, from other denomination to Cerro Gordo, Ill./Wis.
Preston, Owen, from Cedar Grove, Shen., to Pine Grove, W. Marva.
Replogle, Norman L., from Pleasant Dale, S/C Ind., to Pine Creek, N. Ind.
Rummel, Dale, from Robinson, W. Pa., to Bethel Greenville, W. Pa.
Steele, Dorothy, Stonerstown, M. Pa., from interim to part time.
Veal, Russell, Flat Rock/Stony Creek, Shen., interim to part time.
Wright, Andrew, from Bear Creek, S. Ohio, to New Carlisle, S. Ohio.

215th BVS Orientation Unit

(orientation completed February 11 in Orlando, Fla.)

Ford, William, Marlin, Wash.; to Top Spot Youth Center, Belfast, Northern Ireland.
Honn, Monica, Waukesha, Wis.; to Mladi Most, Mostar, Bosnia-Herzegovina.
Hower, Angela, Powhatan, Va.; to Camp Blue Diamond, Petersburg, Pa.
Jantzen, Christopher, San Jose, Calif.; to Camp Harmony, Hooversville, Pa.
Jones, Ann, Westwood, N.J.; to Casa de Proyecto Libertad, Harlingen, Tex.
Jones, Frannie, Kingsport, Tenn.; to Prodigals Community, Winston-Salem, N.C.
Kilcrease, Leslie, Modesto, Calif.; to The Meeting Ground, Elkton, Md.
Kilcrease, Nicole, Modesto, Calif.; to The Meeting Ground, Elkton, Md.
Long, Charles, Basking Ridge, N.J.; to Project Transitions, Austin, Tex.
Masterson, Charlene, Lombard, Ill.; to Camphill Village, Copake, N.Y.
Murphy, Peggy, Arvada, Colo.; to Women's Aid Shelter, Belfast, Northern Ireland.
Rieman, Tina, North Manchester, Ind.; to Tri City Homeless Coalition, Fremont, Calif.
Roth, Ruth, Phoenix, Ariz.; to Community Action/Int'l Alliance, Washington, D.C.
Schneider, Bridgitte, Ludwigsburg, Germany; to Catholic Worker House, San Antonio, Tex.
Slack, David, Mount Perry, Ohio; to to Lend-a-Hand, Walker, Ky.
Smith, Daniel, Wellman, Iowa; to to Krzyzowa/Kreisau, Wroclaw, Poland.

Wedding Anniversaries

Bailey, John and Sara, Martinsburg, Pa., 55
Bellows, Apha and Dorothy, Dixon, Ill., 50
Coy, Ralph and Mildred, Syracuse, Ind., 50
Davis, Gene and Elsie, McAlisterville, Pa., 50
Dershem, Lewis and Marilyn, North Port, Fla., 50
Dressler, Ken and Mary, McAlisterville, Pa., 55
Ellis, Calvert and Elizabeth, Huntingdon, Pa., 65
Eubanks, Henry and Marjorie, Milledgeville, Ill., 60
Flickinger, Glenn and Evelyn, Wakarusa, Ind., 50
Hamilton, Tom and Bertha, Salem, Ohio, 50
Hartman, Warren and Marie, Venice, Fla., 55
Heinbaugh, Ray and Ferne, Somerset, Pa., 78
Hoover, Janet and John, Glenside, Pa., 50
Leid, John and Elsie, Denver, Pa., 60
Ludwig, John and Olive, Rothsville, Pa., 55
McCraw, Glen and Beadie, Bassett, Va., 60
Moneyheffer, Harvey and Anna Mae, Nappanee, Ind., 50
Mummert, Grace and Paul, Hanover, Pa., 60
Peck, Paul and Genevieve, Troy, Ohio, 55
Price, Dean and Elizabeth, Nappanee, Ind., 60
Richmond, Richard and Ruth, McAlisterville, Pa., 55
Roth, Charles and Dorothy, Huntingdon, Pa., 65
Shelly, Clyde and Esther, Manheim, Pa., 60
Shimp, Chelsie and Margaret, Troy, Ohio, 55
Smith, Clarence and Jane, McAlisterville, Pa., 50
Smith, Walter and Ruthetta, Manchester, Md., 55
Uhrig, John and Mary, Greenville, Ohio, 71
VonEhr, Jack and Nell, Aurora, Ill., 50
Walstenholm, Lester and Francis, Milledgeville, Ill., 60
Winters, Claude and Jean, Eglon, W.Va., 50
Wright, Gene and Nita, Troy, Ohio, 55

Deaths

Armstrong, Ruth, 89, Chambersburg, Pa., Sept. 13, 1994
Baker, Orpha, 90, Martinsburg, Pa., Sept. 8, 1994
Blount, Pauline, 67, Roanoke, Va., May 7, 1994
Crawford, Ohma B., 82, Roanoke, Va., Jan. 1, 1995
Faust, Anna, 86, Chambersburg, Pa., Nov. 14, 1994
Hartman, William, 74, Chambersburg, Pa., Sept. 30, 1994
Hedge, Charlie T., 81, Roanoke, Va., Dec. 2, 1994
Hedge, Christine, 75, Roanoke, Va., March 23, 1994
Kirk, Maxine, 64, Roanoke, Va., Nov. 24, 1994
McCarty, Ethel, 80, Salem, Va., Sept. 19, 1994
Myers, Genevieve C.W., 74, Linville, Va., Jan. 2, 1995
Saylor, Margaret, 101, Kenilworth, Pa., Nov. 8, 1994
Secrest, Clarence, 82, Chambersburg, Pa., Sept. 17, 1994
Simmers, Margaret M., 87, Grottoes, Va., Dec. 4, 1994
Smith, Leon W. Sr., 75, Grottoes, Va., Dec. 11, 1994

Editorial

Anyone seen a good vision lately?

I was unnerved and offended, in reading a recent newspaper article, to see a man my age referred to as "elderly." But at the March General Board meeting, when it became apparent that the Board must determine what its vision is before we go a step farther, I found comfort in knowing that I was beyond the age of those eligible for making that determination. According to the prophet Joel, my role is to dream dreams, not to see visions.

And were I years younger, I doubt that I would be useful in the task assigned to a committee of five: Have a working vision statement ready for the General Board's scrutiny this June (see page 6 of this issue). Whenever Annual Conference or the General Board assigns a committee to chart the way or to redefine some tenet of our Brethren faith, the same troubling questions intrude themselves into my thoughts . . . my "envisioning process," as it were.

And I tend to ask awkward questions. After hearing much said about the need for a *brand-new* vision to ensure that we charge into the 21st century with banners flying, carrying the field before us, I innocently asked one of our leaders "What was the *old* vision?" I got that look that tells you you've asked an inappropriate question.

My problem is reflected even in my feeble efforts to get myself organized in personal matters: Just when I perceive what I need to do, I realize that other things need to have been done before and *must* be done now before I go any farther. Then, as I work my way backward to right those matters, I become overwhelmed with the enormousness of the task, chuck it, and continue just muddling along.

I attempted to lay out this problem in my August 1994 editorial, commenting on Annual Conference's naming a committee to "discern the full meaning (of the simple life) for our time." It seemed to me that if we had it together, we wouldn't need periodically to stop and discern all over again the meaning of a basic tenet of our faith. I wondered if the Simple Living Committee's assignment delved deep enough. I wrote, "Looks to me like, if we went deep enough in our study, we might recognize a set of principles that underlie simple living in all ages. Then, if we had those principles graven on our hearts, we wouldn't keep forgetting the simple life and having to refresh our memories from time to time."

Those words apply for our vision quest, also, not that I'm knocking the General Board for reaching this decision or disputing its need to know what it's about before restructuring itself. It's just that I am tormented by seemingly contradictory urges and a nagging sense that we're not getting something right.

Did our denominational forebears in Schwarzenau, as a committee of eight (Alexander Mack, convener), write out a vision statement before trooping down to the Eder River in August 1708? Would Mack have given me a funny look if I had asked him what the group's vision statement was? Would he have accepted the implication that the Brethren were going off half-cocked?

Is it just because we are living in the culture of the western world in the 1990s that we think it an obvious need that congregations, Conference, and the General Board write vision statements? A certain element in our denomination will flail me for asking this, but . . . aren't we provided with a "written vision statement" in that work we Brethren consider to be our "only creed"?

I shrink from being called "simplistic," but I feel compelled to say that in much that we do these days, we are distracted, yea, blinded, by our culture, and need to give our attention, rather, to discerning (through poring over the Scriptures together—a good Mackian practice) what Jesus was telling us to do. Despite how much Jesus worked among the poor and oppressed of his society, he never riled them up to throw off the yoke of their oppressors; he just kept on harping about something called repentance.

Whether we are the oppressed or the oppressors in today's world, that harping likely still applies, two millenniums later.

To put the whole thing as bluntly as I know how, does the Church of the Brethren have to be envisioned and structured like a US corporation?

These are the personal thoughts that trouble me as we await the new vision. I wish those young folks of the General Board committee well as they "see visions" in the weeks ahead. I urge our readers to respond to the committee's openness to receiving input. And I add a third option to those of writing to committee members or the general secretary: Write to MESSENGER, and we'll publish a sampling of reader response in next month's issue. Remember, the committee is writing a vision statement for the General Board, not the denomination.

As I sit here "dreaming dreams," one is that of greater participation in the envisioning process from Brethren across the denomination. Help me make that dream reality.—K.T.

Mine Are the Hungry

Brothers and sisters of mine are the hungry
Who sigh in their sorrow and weep in their pain.
Sisters and brothers of mine are the homeless
Who wait without shelter from wind and from rain.

Strangers and neighbors, they claim my attention;
They sleep by my doorstep, they sit by my bed.
Neighbors and strangers, their anguish concerns me,
And I must not feast till the hungry are fed.

People are they, men and women and children;
And each has a heart keeping time with my own.
People are they, persons made in God's image;
So what shall I offer them, bread or a stone?

Lord of all living, we make our confession:
Too long we have wasted the wealth of our lands.
Lord of all loving, renew our compassion
And open our hearts while we reach out our hands.

Kenneth I Morse. Copyright © 1974 Church of the Brethren General Board. From Hymnal: A Worship Book, 142. Used by permission.

Over the past year the Church of the Brethren Global Food Crisis Fund has allocated $94,000 to six projects in the US and abroad. Ongoing support is needed for the homeless and hungry elswhere. Send your gift to GFCF, 1451 Dundee Ave., Elgin, IL 60120.

Open your heart and reach out your hands
in the name and love of Christ.

GLOBAL FOOD CRISIS FUND

UNHCR Photo

A SPECIAL INVITATION TO CHILDREN

KidsWall

Children ages 7-13 in your congregation are invited to help create KidsWall at Annual Conference in Charlotte, N.C. KidsWall is a display of children's art illustrating the Church of the Brethren identity lines: *Continuing the work of Jesus, Peacefully. Simply. Together.* The drawings are to depict what doing the work of Jesus means today, or what it means to carry out this work "peacefully" or "simply" or "together." By submitting their art children will not only contribute to KidsWall at Annual Conference, but will bring fresh insights to bear on the calling of the Church of the Brethren today.

For a set of guidelines on submitting art check with your pastor or Christian education chair. Or call Office of Interpretation, (800) 232-8029, ext. 262

Continuing the work of Jesus
Peacefully. Simply. Together.

1995 ANNUAL CONFERENCE, CHARLOTTE, N.C

Church of the Brethren May/June 1995

Messenger

Judy Mills Reimer

Enthusiastic about our heritage

From the Editor

It's been a spell since we held Annual Conference in North Carolina, so as we preview the Charlotte Conference (page 12), a look back at the 1942 Conference in Asheville seems warranted.

Charlotte would be our *first* Conference in North Carolina, had not a set of circumstances shifted the 1942 Conference out of Virginia; we originally were slated for Richmond that year. But finding sufficient housing there became a problem. Also, World War II began, and holding a smaller meeting seemed advisable. So in March 1942, it was decided to make Asheville, N.C., the site. Can you imagine us switching Conference sites these days, *three months* before meeting time?

MESSENGER warbled at length about the beauty and convenience of Asheville, "a city beautiful for location in the 'land of the sky.'" As they would do 53 years later, the Brethren in 1942 were holding Conference in a new convention center. Its auditorium had a seating capacity of 2,000 on the main floor and room for 1,000 more in the balcony. At the high-water mark, on Sunday, 2,500 Brethren were on hand. There was amazement expressed at "a self-contained convention plant with sufficient facilities for all ordinary needs under one roof." The editor remarked, "Indeed, it is a far cry from the barns of two generations ago, and the fairgrounds of a generation ago."

Paul H. Bowman was moderator at the 1942 Annual Conference in Asheville, N.C. Charlotte, 53 years later, has some striking parallels with the city in the "land of the sky."

Paul H. Bowman, president of Virginia's Bridgewater College, was moderator in 1942. In 1995, the moderator again hails from the Old Dominion.

It is interesting to read the MESSENGER account of that 1942 Conference. We hope what we do for Charlotte will cover 1995 as well. One improvement we are sure about is photography: Asheville coverage took up 20 pages of the magazine, with nary a photo to break the flow of gray copy. Watch the August issue for a different sort of report.

Kermon Thomasson

COMING NEXT MONTH: A special section on Nigeria, following a visit there by managing editor Nevin Dulabaum.

Printed on 100-percent recycled paper.

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God loves everyone

Cover story: *Judy Mills Reimer demonstrates her enthusiasm for the church as she anoints Dewey Williard of Fraternity Church of the Brethren, Winston-Salem, N.C., during last summer's National Youth Conference (cover). See page 16 for more about this moderator who likes to look her fellow Brethren in the eye.*

In Touch

Video visits

When **Chris Brown** from Oak Grove Church of the Brethren in Roanoke, Va., graduated from college in 1993, he was ready to enter Brethren Volunteer Service (BVS). And he was willing to serve wherever he was needed. But he really hoped he could use his skills learned in broadcast communications.

BVSer Chris Brown packs the car for another videotaping assignment. What he thought was a warmup for his BVS project turned out to be the project itself.

He asked Dave Sollenberger, well known to Brethren for his free-lance video productions, if he could work with him during the summer to gain experience.

Summer with the Sollenbergers stretched to January, then became a BVS project in itself. Over 20 months, Chris helped videotape programs in New Windsor, Md.; Chicago; Cherokee, N.C.; at National Youth Conference in Colorado; and at Annual Conference in Indianapolis and Wichita. He also videotaped in Southern Pennsylvania, Atlantic Northeast, Virlina, and Shenandoah Districts. "I saw incredible things the Church of the Brethren is doing," he says.

Now he has seen incredible things being done beyond the US. At the Wichita Conference, Balbir Mathur, director of Trees for Life (see September 1994, page 28), said to Chris, "If you are ready to give up your own desires and serve the poorest of the poor selflessly, then you are welcome to join our team."

So this past March and April, Chris was in India, videotaping Trees for Life projects—land reclamation, village learning centers, and schools. When this BVS term concludes next year, he will be going where the Spirit leads him and video equipment is provided.—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Raptors' friend

Thanks to **Don Stroup**, Michigan's Manistree National Forest has more information about its raptor population than any other US national forest.

Raptors are birds of prey, and Don's special friends are the bald eagle and the red-shouldered hawk. He monitors their nesting sites to protect their territory. "What I'm trying to do is keep the Forest Service from selling timber that wil impact nesting birds," says the retired English teacher and member of Lakeview Church of the Brethren in Copemish.

Since 1987, Don has been giving as many as 60 hours a week to monitorin raptors, covering some 50 nests a season as he hikes alone through the woods. For his work, he received the 1994 Individual Volunteer Service Award from the US Forest Service.

He also has been rewarded by seeing bald eagles make a comeback. Six nesting pairs raised 10 eaglets last year, he report "And Manistee County probably has the strongest population of red-shouldered hawks in the Midwest," he adds.

Don spends a lot of tim outside in adverse weathe conditions, but he calls h raptor-watching "more fun than anyone can imagine."

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

ave an apple

an Lutz gives away
ples. In fact, he gives
ay boxes of apples.
xes and boxes of them.
One day a week, Ivan, a
nister in Middle Creek
urch of the Brethren in
itz, Pa., loads his van
th boxes of apples and
ads off for places such as
nters for abused women
d children, the Salvation
my, homes for people
th AIDS, and homeless
elters. These are scat-
ed throughout his
a—York, Harrisburg,
banon, Reading,
ttstown, Norristown,
entown, Bethlehem, and
iladelphia.

Ivan used to work for a
olesale grocer. "I wanted
do something worth-
ile when I retired," he
plains. The "apple
nistry" was his answer.

'Apples are something
nost anyone can eat,"
s Ivan. "Kids love
ples; old folks love
ples."

Ivan makes contact not
ly with the people living
the centers he visits but
th those who operate
em. "The wonderful
ople who work at these
ces have hearts of gold,"
says.

If you see Ivan on the
ad, you can't mistake
n. He drives a unique
n. It is covered with the
tement "Jesus loves you"
17 different languages.

Speaking of the good he
es, Ivan says, "Half the
od is the fruit. The other
lf is just showing these
ople that someone out
ere cares."

Bonnie Munson was cited by NCCJ for volunteer work.

Names in the news

Bonnie Munson, a member of First Church of the Brethren, St. Petersburg, Fla., was given the Mayor's Brotherhood/Sisterhood Award by the Tampa Bay chapter of The National Conference of Christians and Jews for her volunteer work, including 23 years at Brethren House Ministries.

• **Gregg A. Wilhelm**, a member of Woodberry Church of the Brethren, Baltimore, Md., has been named director of Cathedral Foundation Press. It publishes popular and semi-scholarly books for Catholic and ecumenical audiences.

• **Robin Wentworth Mayer**, pastor of Kokomo (Ind.) Church of the Brethren, won an Award of Merit from Religious Public Relations Council (RPRC) at its 1995 national convention in Los Angeles for her Stepping Stones series of articles that has run in MESSENGER since 1991.

• **Irene Bittinger**, a member of La Verne (Calif.) Church of the Brethren, was the subject of a feature article in *Enthusiast* (Winter 1994-1995), a publication for Harley-Davidson fans. The article described the adventures of Irene and her husband, Desmond, with their Harley-Davidson motorcycle while they were Nigeria missionaries in the 1930s.

• **Julie Ann Clark**, a member of Mount Morris (Ill.) Church of the Brethren, living in Springfield, Va., successfully sued the Virginia Board of Bar Examiners for denying her a license to practice law when she refused to answer questions about her mental history. A federal judge agreed that such questions violate the 1990 Americans With Disabilities Act. Julie Ann had suffered from depression several years earlier.

• **Chris Kimmel**, a member of Plumcreek Church of the Brethren, Shelocta, Pa., was the subject of a lengthy cover story in the magazine section of the March 19, 1995, *Pittsburgh Post Gazette*. The article dealt with his work as a successful farmer. He received the Pennsylvania Master Farmer Award in 1991.

• **Stewart Hoover**, professor of journalism and religion at the University of Colorado, has written a new book titled *Religion in Public Discourse: The Role of the Media*. He formerly served on the General Board staff, as director of Media Education/Advocacy.

Remembered

John D. Ellis, 87, died April 1, in Johnstown, Pa. He served 1967-1984 as executive of Western Pennsylvania District.

• **Calvert N. Ellis**, 90, died April 7, in Sarasota, Fla. He served as president of Juniata College, 1943-1968. For 20 years he was a member of the General Board, serving as chairman for nine years. He was moderator of Annual Conference in 1948, and at the time of his death was senior among those who had served in that position.

Calvert Ellis

Calvert Ellis and John Ellis were brothers, sons of Brethren educator and church leader Charles Calvert Ellis.

Close to Home

A welcoming church

Pastor Fred Bernhard of **Oakland** Church of the Brethren near Gettysburg, Ohio, repeatedly reminds the congregation's members, "Welcome one another as God in Christ welcomed you."

General Secretary Don Miller broke ground for Oakland's new education wing last September. It was completed in February.

The welcoming approach seems to pay off for Oakland, where congregational life is dynamic and thriving. In February, Oakland dedicated a new adult education wing that includes six classrooms, storage, and restrooms. Three of the classrooms have folding partitions that can be opened to create a multipurpose room. Shower facilities make it convenient to provide overnight shelter for disaster teams, attenders of youth events, and other groups.

The classroom wing was the second phase of an expansion program that began in 1991 with a new sanctuary, offices, and fellowship hall.

Oakland has experienced a 30-percent increase in Sunday school attendance and a 57-percent increase in attendance for worship.

The building was carefully planned to be one-level, totally handicapped-accessible. Additional land has been purchased for further expansion.

There are two Sunday morning services and a Wednesday evening children's program. Two additional adult Bible stud groups have begun. The youth group has 50 participants. The congregation hired a full-time Christian education coordinator in 1990.

Perhaps now pastor Bernhard can do somethin for the entire denominatio as he serves his year as Annual Conference moderator.

Campus comments

As a 50th anniversary gift to Heifer Project International (HPI), **Manchester College** is giving a doctorate degree to HPI at this year's commencement. HPI founder Dan West graduated from Manchester in 1917, and Virgil Mock, who gave the first heifer, in 1919.

- The 100th Spiritual Life Institute was held at **Bridgewater College** March 14-16. Speakers included Myron Augsburger, professor of theology at Eastern Mennonite University, Harrisonburg, Va.; Judy Mills Reimer, Annual Conference moderator; Cecil W. Fike, a Brethren minister from Marietta, Ga.; and Mwizenge S. Tembo, assistant professo of sociology at Bridgewater.
- Millard Fuller, founde and president of Habitat for Humanity, visited

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

lizabethtown, Pa., March 0, and toured a site upon hich **Elizabethtown ollege**'s Habitat chapter opes, with community upport, to build a house r a low-income family. ver the last three years tudents have raised 28,000 toward the roject.

• William Sloan Coffin, a ading activist in the auses of peace, justice, nd civil rights, presented e 1995 Glen Weimer ectures at **Bridgewater ollege** in March. He poke on "The Dilemmas f Military Intervention: an American Force Be sed for Good?" and Homophobia in the Bible, e Military, and the hurches."

• **McPherson College**'s nnual Religious Heritage ecture was delivered April by Nadine Pence Frantz, ssistant professor of eology at **Bethany heological Seminary**. She poke on "Theology for a etris Time."

• **Manchester College** eld "Discussion Days 995" March 5-7. Cenered on violence in merica, the discussions aught participants how to e effective in the war gainst violence. Charles lphin of Atlanta's Martin uther King Jr. Center for onviolent Social Change, nc., was a speaker, as were rethren Bob Gross of ducation for Conflict esolution, Cliff Kindy of hristian Peacemakers eams, and Jan West chrock of Ecumenical rogram for Urban Serice.

"Fitness for Folks over Forty" was one of the workshops at the Waynesboro conference on whole-person health.

Holistic health

A holistic approach to health and wellness was the focus for a conference March 31-April 1 in Waynesboro, Va., sponsored by **Shenandoah District** and the Virginia Mennonite Conference. "Whole-Person Health Ministry in the Congregation" included lectures and workshops for the 130 participants.

Jep Hostetler, associate professor of preventive medicine and psychiatry at Ohio State University College of Medicine, gave the keynote address for the meeting, helping participants learn in a relaxing, humorous environment the "joy factor" in choosing a healthy lifestyle.

Castañer housing

Thanks in part to Vision for the '90s funding, **Castañer Hospital** in Puerto Rico now has apartments for some of its medical staff. Dedication is set for October 1, during Atlantic Southeast District meeting, which will be held in Puerto Rico.

Castañer housing was partly funded by Vision for the '90s.

This and that

Pleasant Valley Church of the Brethren near Weyers Cave, Va., lets new members know they are welcome. Its annual New Member Recognition Luncheon is one of its best attended events. In January it recognized its 26 new members of 1994 with a carry-in lunch and a program that included an introduction of each newcomer.

• At its annual appreciation dinner in February, Loveland (Colo.) Habitat for Humanity presented a bronze plaque to the **youth of the Church of the Brethren** for their "contributions of time and talent" to the local Habitat project that National Youth Conference participants volunteered for last summer. The plaque is on display in Elgin, Ill.

• A June 22-24 conference on "**Anabaptist Radicalism and Postmodern Publics**" is sponsored by Pittsburgh Anabaptist Center for the Study of Culture and Religion and Laurelville Mennonite Church Center. For information contact Scott Holland at (412) 664-7681.

Let's celebrate

Canton (Ill.) Church of the Brethren is celebrating its sesquicentennial throughout 1995. Homecoming, an ice cream social, and a wedding commemoration are scheduled for August 13.

Brethren museum to open in Germantown meetinghouse

Beginning late this spring, Brethren can revisit their Church of the Brethren roots in a historical perspective. Germantown (Pa.) Church of the Brethren and the Germantown Trust are opening a heritage museum in the first Brethren meetinghouse in America.

Earl Eby of Germantown Church of the Brethren, and Dean Crouse, chairman of the Germantown Trust, stand in front of the original meetinghouse of the Germantown congregation, which soon will be home to the new Heritage Center, a historic museum for Brethren denominations.

The Germantown church has housed many Brethren artifacts that were used by the congregations of years ago. The original museum, in the basement of the church, is where love feast once was prepared and is adjacent to the room formerly used for love feast. However, the rooms now are used for storage and are not ideal for housing fragile items, such as a Bible that dates back to 1655.

The new museum will be in the newly-remodeled original meetinghouse portion of the church. The room has a cut-away loft, representing the original second floor of the meetinghouse. It was used for lodging by guests who had traveled far distances to attend love feast. A cot, a chair, a foot tub, and other larger artifacts will be displayed in the loft.

Several enclosed cases that hang on the wall will hold historical Brethren pictures and text pertaining to European Brethren history, American beginnings, the Germantown buildir site and its structural changes, the Christopher Sauer press, and peace and other social concerns.

Two glass cases were built into the walls between the sanctuary and the meetinghouse museum. The cases a intended to hold Bibles, books, a bo for donations to the poor, glassware and utensils used during love feast, such as plates, cups, and silver flatware.

Original pews and foot tubs also w be displayed in the museum.

"We would like to present artifact that can be handled by the visitors," said Dean Crouse, chairman of the Germantown Trust.

John Bruckhart, designer of the museum, was approached by the Brethren Historical Committee after the group saw his design work at Hanoverdale Church of the Brethren, Hatfield Church of the Brethren, an various Brethren mission churches i Atlantic Northeast District. Accordi to Bruckhart, the committee "wante place that gave a better explanation the Brethren to those who made pilgrimages to Germantown."

Bruckhart, who was raised Church the Brethren, was involved with renc vating Germantown's 1915 addition He has seen the Germantown area change during the years and hopes t museum will bring a positive influen to the neighborhood.

Earl Eby, of the Germantown chu also hopes the new museum will hav positive impact on the neighborhoo suburb of Philadelphia.

"When you live in the midst of history, you tend not to see it," Eby said, referring to not only the Brethr history, but also the American histo of Germantown.

"I hope it will give Brethren who make pilgrimages to Germantown a idea of who the are and where they came from," Bruckhart said. "If the museum helps the Brethren see whe they came from, they can be more effective today."

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

These Church of the Brethren artifacts, shown in the Germantown Meetinghouse's original kitchen, are some of the items that will be put on display in the new Heritage Museum.

e Germantown church, which
lly was without a congregation
1964 to 1980, has found new
vith a weekly service attendance
). Because the church is growing
ieeds space to hold meetings and
s, the museum will still be used by
hurch on such occasions.
was a difficult situation," said Don
ıbaugh, former chairman of the
ren Historical Committee. "We
happy the church was growing, but
important for Brethren to have an
tation place. There needed to be a
o interpret the story of the congre-
n as well as the beginning of the
mination. We wanted to serve the
regation and the orientation.
he church committee and the
nantown Trust feel good about
ing with both the values of the
ch and the denomination," said
ıbaugh.
ough much work is done, the
eum is not yet completed. Win-
s have to be installed in the wall
s and 18 pews, which will sit in
nuseum, need to be reconditioned,
oes the speakers table.
e museum is expected to be
ied in late May, with an open
e following in June.—PAULA
DING

New Windsor retirement community canceled

The proposed New Windsor Brethren Retirement Community has been canceled due to a lack of sales.

According to Miller Davis, executive director of Center Operations at the Brethren Service Center, New Windsor, Md., the five-year project officially was terminated in March after only six units of the proposed 30-unit facility had been purchased. When it was agreed last June that the project would enter the phase where units would be sold, the General Board stipulated that 75 percent of the units had to be sold prior to the start of construction.

"It was our conclusion that it was an impossibility to get 24 units sold in a short enough time frame that we could proceed," Davis said. "I really do believe it would be an asset to the programs of the church located at New Windsor. We're disappointed, but we feel it is the right decision at this time."

About $65,000 was spent on architect and marketing consultant fees, Davis said, who added that the plans will be stored in case the venture becomes feasible in the future.

"We're not throwing away the plans," he said.

Calendar

Evangelism Leaders Academies: Bethel College, North Newton, Kan., June 5-8; Bridgewater College, Bridgewater, Va., June 10-13; Manchester College, North Manchester, Ind., June 12-15 [Contact the Andrew Center, (800) 774-3360].

"The Quiet in the Land?" Women of Anabaptist Traditions in Historical Perspective Conference: June 8-11, Millersville University, Millersville, Pa. [Contact Diane Zimmerman Umble, Millersville University, (717) 872-3988].

Bethany Theological Seminary commencement: June 10, Bethany Theological Seminary, Richmond, Ind. [Contact Debbie Eisenbise, (800) 287-8822].

The Cultural Transformation of the Brethren—"Understanding the 20th Century": a public conference sponsored by The Young Center, Brethren Life and Thought, and Bethany Theological Seminary. June 11-13, Elizabethtown College, Elizabethtown, Pa. [Contact Brenda Troutman, (717) 361-1429].

National Workcamps: Young Adult—Belfast, Northern Ireland, June 1-11; and El Salvador, June 3-13. Senior High—Brooklyn, N.Y., June 18-25; Sedallia, Colo., and St. Croix, V.I., June 19-25; Westernport, Md., July 3-9; Tidewater, Va., July 10-16; Cuba, N.M., and Chicago, Ill., July 17-23; Castañer, P.R., July 24-30; Orlando, Fla., July 31-August 6; Perryville, Ark., and Putney, Vt., August 7-13. Junior High—Tidewater, Va., July 5-9; New Windsor, Md., July 10-14; Richmond, Va., July 26-30; Harrisburg, Pa., August 2-6; Dayton, Ohio, August 9-13 [Contact Youth/Young Adult Office, Church of the Brethren General Offices, (800) 323-8039].

Annual Conference: "Claim Christ's Call." June 27-July 2, Charlotte, N.C. [Contact Annual Conference Office, General Offices].

"Sing Through the Hymnal," a workshop on *Hymnal: A Book of Worship*, August 10-13, Bethany Theological Seminary, Richmond, Ind. [Contact Nancy Faus, (317) 983-1813].

"Peacemaking in the Nuclear Family," sponsored by New Call to Peacemaking. August 4-6, Bethany Theological Seminary. [Contact Denominational Peace Office, General Offices].

Youth develop AC query at Christian Citizenship Seminar

Following a week of learning about conditions of people around the world and the responsibility of Christians to live their faith in the global community, participants in the 1995 Christian Citizenship Seminar (CCS) wrote a query to be sent to Annual Conference.

Developed in New York City and Washington, D.C., during CCS, April 22-27, the youth call on the church "to prepare a study paper to educate and direct our membership . . . as to what it means to 'Live Our Faith in the Global Community' today and as we enter the 21st century." The query, taken from the CCS theme, focuses on the effect of US lifestyles on others, the plight of child workers, environmental pollution, international trade, and ethical behavior of corporations.

If accepted by Annual Conference Standing Committee, it won't be the first time a CCS initiative led to Annual Conference action. A query from the 1992 seminar led to the 1994 Annual Conference statement, "Community: A Tribe of Many Feathers."

Nearly 100 youth and advisors from 10 states attended this year's CCS, an annual event sponsored by the General Board's Youth Ministries Washington Office. Opening addresses by David Radcliff, General Board staff for Denominational Peace Witness and Korean Ministry, challenged the youth to turn toward their world to see its needs and problems, with the faith that God will empower them to bring about positive change. John Cavanaugh of the Institute for Policy Studies in Washington called for awareness of the ever-expanding and often hidden role of corporations in our lives. Economist Carol Barton used the labels of the youth's clothing to remind them of their connections to many parts of the world. Other speakers and several group games further engaged the group in putting their faith into practice in the global arena.

While in New York, groups of youth attended a variety of worship services in city churches, including Korean and African American congregations. "Things we saw today were a lot different from what we see at home," was a common comment.

Other highlights included sightseeing, a visit to the United Nations in New York, and visits to congressional offices in Washington. Also in Washington, a collection taken up among the youth bought supplies to make 200 bag lunches for homeless people at the Community for Creative Nonviolence.

Participants Christian Citizenship Seminar sing spirited rendition of "Swing Low, Sweet Chario at the Vanderbilt YMCA in Ne York City.

Miller urges US to take 'bold steps' toward disarmament

The United States should take "bold new steps" towards total nuclear disarmament, said Donald E. Miller, Church of the Brethren general secretary, in a May 5, letter to President Clinton.

In March the General Board approved a nuclear disarmament resolution, which Miller cited as being his impetus in sending his letter to Clinton, and for joining several religious leaders in fast-ing during the United Nations Non-Pro-liferation Conference, April 17-May 12.

"I strongly support (the UN's) conviction that nuclear weapons are incompatible with any known moral standards and must be abolished from the planet," Miller wrote. "Let our nation be the one to take the lead in this crucial matter!"

ABC Board approves plan to restructure, downsize itself

Board members of the Association c Brethren Caregivers (ABC) in late April approved a recommendation t restructure the ABC Board.

The Board currently has 21 memb who are divided to represent three councils: Homes and Older Adults, Health and Welfare, and Health Foundation. The recommendation t restructure would reduce this to a 1 member Board with no councils. In addition, a chairperson and chairperson-elect would be elected and committees would be formed to work on ABC ministries.

"The Board is hoping to make AB more fiscally responsible and organizationally flexible," said Sara Speich associate director of ABC.

ABC membership will vote on the restructure proposal at its Annual Meeting in Charlotte, N.C., on June

The Board also:

- approved plans for the Caring Ministries Assembly in 1997, which will give lay people and professional chance to interact with each other.
- saw the new ABC logo, which symbolizes health and caregiving issu
- approved the establishment of th Lafiya Library, which will be develop this summer. It will hold resources o health and caregiving issues and will available to churches and individuals
- voted to develop a brief faith statement on end-of-life issues, to b taken to the 1996 Annual Conferen

thren send unique disaster istance to Oklahoma City

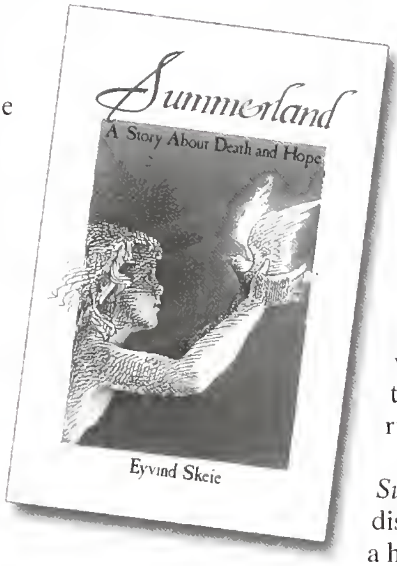
ı effort to console those most ted by the April 19 bombing in homa City—people who lost a ber of their family, a friend, or an aintance—the Church of the hren's Refugee/Disaster Services pril 27 sent 107 copies of *merland: A Story About Death and* to several organizations in homa City.

nmerland is an allegory about the of a child and its reception by into heaven. The story helps ren understand death while eying the Christian message of . Written in 1986 by Eyvind e, a part-time pastor and author Norway, the book was translated ublished in the United States in by Brethren Press.

ty copies were shipped to the homa City Interfaith Disaster onse office, while 40 were sent to klahoma City Christian Church, acility housing the American Red s's disaster relief efforts. Twelve es were sent to Church World ce's Community Education and Raising regional office, and five sent to a local KinderCare, along brochures describing how adults elp children cope with disasters. rochure is produced by Coopera- isaster Child Care, a Refugee/Disaster Services program.

The idea to send *Summerland* as a disaster response actually was prompted by an Oklahoma City woman who had received a copy of the book from her sister. The woman called the Church of the Brethren headquarters trying to locate the book's publisher. Her goal was to give a copy to those families that lost children in the disaster. Sue Snyder, assistant to the General Secretary, answered the call, and started thinking about how the idea might be expanded.

After Snyder conferred with Donald E. Miller, general secretary, Donna Derr, director of Refugee/Disaster Services, and Wendy Chamberlain McFadden, director of Brethren Press, the four decided that agencies working with disaster response would be contacted to see if copies of the book would be desired.



Sending literature as a disaster response is new to the Church of the Brethren program, which has been an official program of the denomination since 1973. Normally, the Refugee/Disaster office responds to disasters with financial aid from its Emergency Disaster Fund (EDF), material goods, and teams of volunteer disaster relief workers, said Derr. In 1994, $596,000 was allocated to disaster response, with 14 projects US and 22 projects abroad. EDF is funded primarily by contributions from Church of the Brethren members.

"We decided the book would be helpful to have in places where there would be children who had experiences of hearing about this horrible disaster," Derr said. "It is something new and something exciting because in many ways it's the only type of gift to give right now."

Each copy of *Summerland* that is distributed will include a handwritten note simply stating, "For you from the Church of the Brethren."

In addition to the $743.65 contributed by EDF for the purchase of the $6.95 books, plus shipping costs, an additional grant of $15,000 was approved to assist four families that had lost immediate family members in the bombing, including their primary income earners.—NEVIN DULABAUM

omen clergy meet to scuss 'Holy Hilarity'

omen clergy from across the nomination met in Dayton, Ohio, mid-April for the first women's rgy conference since 1985.

rbara Lundblad, Lutheran author, eologian, teacher, and pastor, dressed the group of 66 gathered the conference titled "Holy larity."

n her first of four addresses, ndblad proclaimed, "We need times together as women. This is part of the way of Jesus, not a luxury." Lundblad also spoke on the topics "We Shall Laugh, But We Will Not Weep Alone," "Laughing in the Face of Opposition," and "Laughing All The Way Home." In her closing address, she reminded the group that "Holy Hilarity doesn't mean you are always laughing. It also takes up the weeping."

Activities included banner making, pottery, creative writing, quilting, drama, calligraphy, and art.

Worship experiences included a Taizé service led by Bethany Seminary students, worship services led by Debbie Eisenbise and Beth Sollenberger Morphew, and a love feast. The schedule also allowed for informal dialog and a spontaneous sing-a-long from the hymnal.

Retreat participants included Bethany students and faculty, pastors, General Board and District staff, women seeking placement, and women doing independent ministry.—CONNIE BURKHOLDER

Outdoor Ministries' seminars aimed at preventing abuse

When the 1992 Annual Conference "Ethics in Ministry Relations" paper made a brief reference to church camps in the section explaining how to process an accusation of abuse, Nancy Knepper, staff for Outdoor Ministries, realized that Church of the Brethren camps were not prepared to handle such cases and were in a potentially vulnerable situation. She decided to take a proactive approach by preparing camps to deal with possible abuse situations.

Knepper began by participating in ethics workshops for districts and clergy, classes by the American Camping Association, and other available training on ethics and abuse prevention.

She began holding workshops in February 1994 and has held or scheduled workshops with 20 of the 33 Brethren camps, along with a prevention workshop at National Youth Conference that drew over 400 youth advisors. Knepper has been invited by churches and districts to familiarize Brethren with abuse prevention techniques. "Sunday school teachers, youth advisors, anyone who works with children and youth can benefit from training," Knepper said.

Abuse Prevention Workshops

June 3: Pacific Southwest District
June 9-10: Virlina, Camp Bethel
Sept. 30: Western Pennsylvania, Camp Harmony

Wendi Hutchinson, National Workcamp coordinator for 1994 and 1995, attended one of Knepper's workshops last November. "It was helpful in terms of being aware of situations that can arise and to know what to look out for," Hutchinson said. "By this we can provide better and safer programming for everyone involved."

Knepper leads workshops for members of camp boards and committees, who in turn draft the policies concerning abuse. "If they have awareness of possible situations, they can make the appropriate policies," Knepper said. Trained camp leaders also are able to interpret the situation to churches, ensuring that abuse situations are being handled properly, Knepper added. She also tries to include the district executive so there can be a strong coordination between the camp and the district.

During the workshops, Knepper raises various abuse and abuse-prevention issues, and invites an expert from a local child protection agency to explain what constitutes abuse and protective measures.

Knepper has noticed that workshop participants have a commitment and openness in dealing with abuse issues, especially preventive measures. "While it is uncomfortable to think that it can happen, people are very much aware that it is happening," said Knepper.

"Our primary goal is that kids, youth, and the adults who work with them are able to have a safe and healthy camp experience," Knepper said. "If we save even one child from a bad situation, it will really be worth it because the trauma of this could other-wise be long-lasting. This measure also protects the volunteers and staff by training them so they are not in a vulnerable position."—PAULA WILDING

Racism the focus of a new Brethren resource guide

How the Church of the Brethren has dealt with racism in the past and how it can address it in the future is the topic of a new packet of study resources being developed by Shantilal Bhagat, director of Eco-Justice and Rural and Small Church Concerns for the Church of the Brethren.

The packet is needed because "as a church, we haven't worked on (racism) very seriously," Bhagat sai "Our hope is this packet will encou age congregations and individuals t look at this issue and how importar it is for them to grapple with it."

Shantilal Bhagat

The packet divided into seven section and includes historical background c race relations the denomina tion, along wi a list of racisr related resources produced by other commur ions and the National Council of Churches.

"We are not trying to reinvent the wheel," Bhagat said. "We are lookin instead at things out there that we ca appropriate for our purposes. We ha found materials that we can recommend our people to use."

The introductory section will expla why Church of the Brethren membe should deal with this issue. It will cit Annual Conference and General Boa statements dating back to the earlies records of the denomination, detailir the evolution of race relations withir the church.

The next four sections will consis of recommended studies for adults, youth, junior highs, and children. Worship resources will follow in th sixth section, followed by the concluding chapter, which will include books, videotapes, stories on racisr and other resources.

The packet was commissioned by the Parish Ministries Commission, which shares Bhagat's belief that th racism study materials are needed. Bhagat was asked by Glenn Timmo PMC executive, to produce the pacl following the distribution last year c Bhagat's "God's Earth Our Home" packet, which tells how Christians c work with ecological challenges.

The racism packet is scheduled fo mid-June release.—NEVIN DULABA

Johnson, a member of Mack Memorial Church of the ren, Dayton, Ohio, returned in March from three months of ;e in Burundi. Johnson, a pediatrician, cared for patients of all at an Evangelical Quaker Hospital near Goma. Though Burundi he midst of ethnic strife, Johnson and the hospital staff cared people who need their services.

t bothers me that Christians in Burundi are in such a terrible on because they are caught between the two groups," said ;on. "No matter what the Christians do, they are seen as partial other side. They pay a dear price for their Christianity with courage and sacrifice." Johnson hopes to return to Burundi in ture.

ınd to establish an endowment for Kulp Bible College, ntral training institution for Nigerian church leadership, was tly started at the request of Nigerian workcampers and former h of the Brethren Nigeria staff. "The intent of the endowment to provide stable financial support for this important leader-raining facility," said Mervin Keeney, Church of the Brethren sentative for Africa and the Middle East. Gifts may be sent to eneral Board, designated for the African Leadership Project.

Campaign to Protect Sane Gun Laws" resolution ecently signed by General Secretary Donald Miller. The ition is a nationwide campaign started by James and Sarah in an effort to preserve gun laws, such as the Brady Bill and n against assault weapons, which currently are being debated ngress. "The only way that we can protect these sane gun laws organizing and mobilizing a broad based, national grassroots ment," the resolution reads.

ing new ways to cut atmospheric pollution and avoid tic disasters is why Shantilal Bhagat, Church of the Brethren or Eco-Justice Concerns, attended the Conference of the s to the United Nations Framework Convention on Climate ge, in Berlin, Germany, March 28-April 7. Bhagat was one of ,000 delegates from more than 128 nations who gathered at nference.

-Russia ecumenical workcamp for young adults (ages years) is offered July 31-August 19. The workcamp is open to participants and is sponsored by the National Council of hes (NCC) Europe Office and the Orthodox Youth Fellowship of ussian Orthodox Church, Moscow Patriarchate. For information, ct the NCC Europe Office, (212) 870-2667.

in every four children in the US is poor, with nearly llion American children living in poverty, according to a 1995 by the Children's Defense Fund. "The state of children in the a very timely issue with the welfare debate so strong in ress right now," said Jamie Beachy, editor of *Witness to ington*, the monthly publication produced by the Church of the ren's Washington Office.

1988 Annual Conference statement "Responsible Citizenship in an Election Year" states, "The poverty of our children . . . must be of concern to our nation. These include children who are malnourished, sick, homeless, abused, and neglected. They reflect the national priority of recent years for military spending rather than for the needs of children."

Beachy suggests that Church of the Brethren members write President Clinton and their members of Congress concerning the needs of children in the US. People concerned about this issue can write for "Welcome the Child: An Advocacy Guide for Churches," a booklet by the Children's Defense Fund that lists resources and options for getting congregations involved. Write to CDF at 25 E St., NW, Washington, DC 20001.

Emergency Disaster Fund (EDF), in April, allocated $50,000 to help the Interchurch Medical Assistance program make shipments of medical supplies through the Brethren Service Center, New Windsor, Md. EDF also allocated $25,000 to aid Haitian refugees. EDF has granted $115,000 to this project since January 1994.

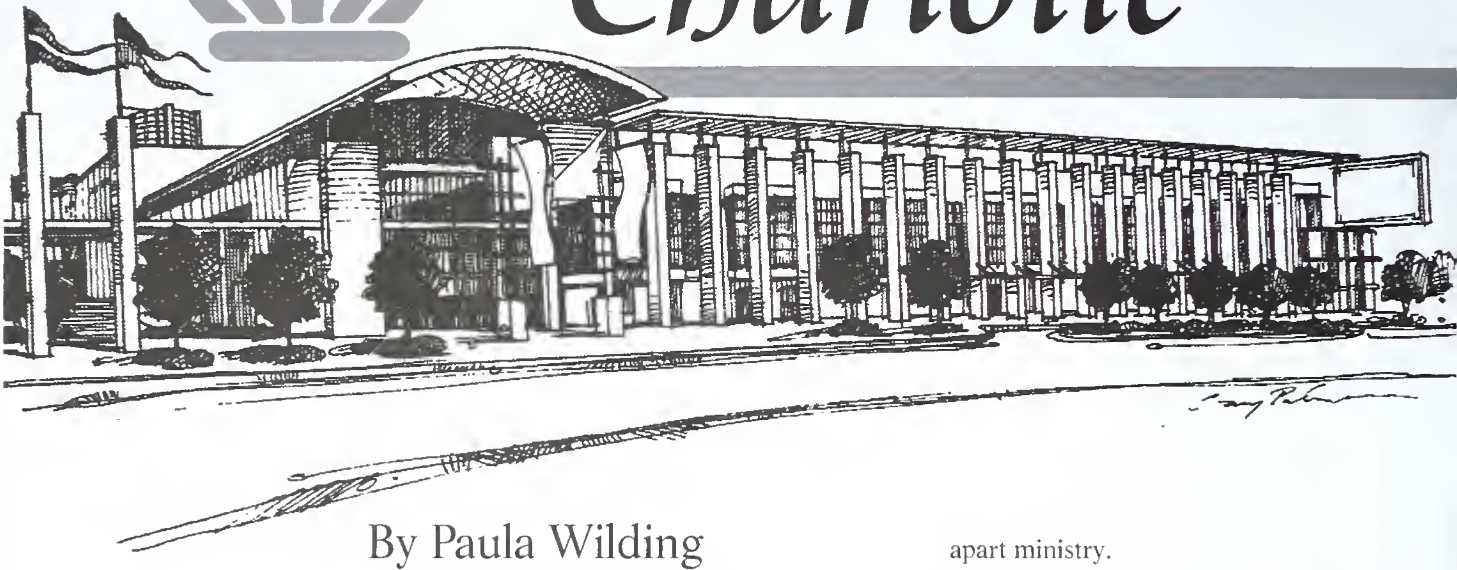
In addition to a $15,000 grant for disaster assistance in Oklahoma City (page 9), other EDF grants included $10,000 for the Sudan Emergency Response Program that was implemented by the Sudan Council of Churches; $10,000 for families rebuilding their homes in Arab, Ala., after a tornado; $10,000 for Sudanese refugees in the Kakuma Camp in Kenya; $7,000 for a volunteer working with National Coalition for Haitian Refugees; $3,000 to repair the Las Yayas church which was partially destroyed by Tropical Storm Gordon (EDF has granted a total of $23,000 to this project); $2,000 for Burmese refugees; and $1,000 for children and farmers affected by the ethnic conflict in Sri Lanka.

The New Sudan Council of Churches' (NSCC) General Assembly elected Haruun Ruun as its executive secretary at its April meeting. On May 12, Ruun succeeded Roger Schrock, the NSCC's first executive secretary and former executive of the Church of the Brethren World Ministries Commission. Schrock remains with the NSCC in an advisory role. The Executive Committee of the General Assembly also elected a Transition Committee to work with the staff in developing and executing the transition plans.

A peace packet compiled by the office of Denominational Peace Witness was sent to congregations in late April. The introduction, written by David Radcliff, director, states that the Church of the Brethren should be an advocate of peace. "As God's children anywhere are affected by war and its companions—poverty, racism, injustice, disregard for human rights—the church has a responsibility to confront these evils and stand by the victims," Radcliff states.

Included in the packet are several resources including the 1995 General Board resolution on "The United Nations and the Nuclear Age at Fifty," "Nuclear Free Zone" registration forms, an example of a letter to send to President Clinton on the nuclear age and peace issues, and a peace packet directed toward youth. The packet also includes an order form for many other peace resources and information that are available through the Denominational Peace witness office at the General Offices in Elgin, Ill.

Charlotte



By Paula Wilding

Brethren will gather for worship, work, and reunion at the 209th Annual Conference in Charlotte, N.C., June 27-July 2.

"Claim Christ's Call" is the theme for the 1995 Conference, led by Judy Mills Reimer, Annual Conference moderator, of Williamson Road Church of the Brethren in Roanoke, Va. Business sessions and worship will be held in the new Charlotte Convention Center, which opened last February.

Conferencegoers will be able to experience a wide selection of offerings—music, speakers, dialog, exhibits, and meals. This preview presents highlights of the week's events. Information packets have been distributed to all congregations and are available from the Annual Conference Office, (800) 323-8039.

New business

Seven queries and two General Board papers make up the new business items.

Three queries from the Pacific Southwest District were initiated as a result of a controversial ordination in the district. Two of the queries—**Ordination/Lordship of Christ**, from McFarland (Calif.) Church of the Brethren, and **Christ the Only Savior**, from Lindsay (Calif.) Church of the Brethren—ask for clarification of the 1991 Annual Conference statement "Religious Pluralism and Headship of Christ." The third query, **Set Apart Ministry**, from La Verne (Calif.) Church of the Brethren, asks for an evaluation of denominational policies of set apart ministry.

South/Central Indiana is sending an **Assiste Suicide** query to Annual Conference. The quer which began at Liberty Mills (Ind.) Church of t Brethren, asks Conference to determine denom national uniformity on assisted suicide.

An **Office of Deacon** query originated at Manassas (Va.) Church of the Brethren and being sent to Conference by Mid-Atlantic District. The query asks Conference to clarif its 1983 statement on the Office of Deacon.

Onekama (Mich.) Church of the Brethren a Michigan District are bringing **a Human Genetic Engineering and Fetal Tissue** query Conference. The query asks that the 1987 Annual Conference statement on human gene engineering be updated, and that Conference seek the church's position on the use of fetal tissue in the treatment of human disease.

Ecumenical Involvement, a query from Southeastern District, asks Conference for denominational guidance on how best to wo with ecumenical partners, especially where differences are involved.

Nonviolence and Humanitarian Interven tion, a paper approved by the General Board was written in response to the United Nation and other entities using violence for humanitarian purposes. The paper will go to Annual Conference as a study paper and is expected return in 1996 for adoption.

Challenged by "the needs of the hurting world and the pressures of denominational finance," the General Board also is sending **Implementing the Goals for the '90s, 199 2000**. The paper chronicles the General Board's Goals for the '90s since the progran inception in 1988 and the Board's plans for program over the rest of the decade.

24-hour reporting of Conference news

From June 27 to July 2, *Newsline* will feature daily Annual Conference updates. The 24-hour phone service, which regularly provides weekly updates on Church of the Brethren news, can be accessed by calling (410) 635-8738.

People with a computer and an Internet address can receive *Newsline* by contacting the communications department at cob_communications.parti@ecunet.org. Requests to be added to the *Newsline* E-Mail list must be made by June 21.

Along with *Newsline*, computer users will receive each evening's sermon and the daily Conference Journal.

ıfinished Business

ːport from the **Ministerial Leadership ımittee**, an item of unfinished business from year's Conference, will come to the floor ı the recommendation that it be studied ing the coming year by representatives of the ıeral Board, district executives, and Bethany ıinary. If that recommendation is approved, paper will be brought before Annual Confer- ː in 1996 for adoption.

ı addition, Annual Conference delegates will ısked to approve a five-year denominational ıs on ministerial leadership.

he rewrite of the 1975 Annual Conference er **Life Stewardship** was discontinued after committee chosen to rewrite the paper ed "so much has happened with 'end of life' es since 1975, a rewrite of an existing er seems insufficient for our times." A brief ı statement will be sent to the 1996 Annual ıference.

he **Simple Life** and the **Congregational ics** study committees will present progress ɔrts. The final reports will come to the 6 Annual Conference.

ndidates for moderator-elect

ıé A. Calderón, 55, of Grand Junction, o. (Western Plains), is a member of ıonia Church of the Brethren and a retired tor. He has served as chairman of a church ımission and a district board. He has ːed as a worship leader, district executive, panic Ministries consultant, Urban Minis- s consultant, and board member of a family ınseling center. He also has served on an ıual Conference study committee, and a e council for development.

is *vision* is "that all groups within the ırch of the Brethren come together in ımon issues, goals, and doctrines without ndoning their own goals." His *priority* is ıt the Church of the Brethren grow in its ıreness that we live in a world of diversity."

uthann K. Johansen, 52, of Granger, Ind. ɔrthern Indiana), is a member of Crest nor Church of the Brethren and a university professor. She has served as a Sunday school teacher, World Ministries resource person, and committee chairwoman for the Bethany Seminary Board. She also has served on a music and worship committee, a district task force on human sexuality, and a community samaritan center board. She also has served as a Misión Mutua participant and taken a General Board study trip to India.

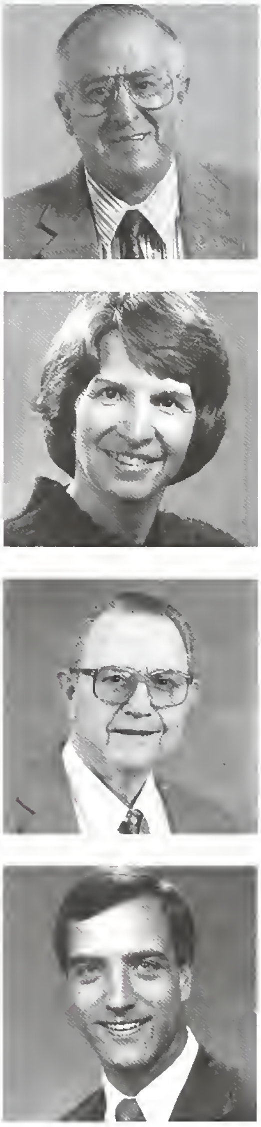
Her *vision* is "for the church to be a discerning and reconciling community, embodying God's revelation, extending Christ's love, and obeying the Holy Spirit's claim for us to live simply, peacefully, and with integrity for all creation." Her *priority* is "to welcome the radical transformation of our hearts through the indwelling of Christ's spirit."

Owen G. Stultz, 67, of Roanoke, Va. (Virlina), has been a local church pastor, congregational moderator, and stewardship enlistment director. He is a retired church executive and member of Summerdean Church of the Brethren. He has served as a camp director, district moderator, board chairman, and commission chairman. He has served on Annual Conference standing committee and on a study committee, the General Board, the board of a state council of churches, and as chairman of Council of District Executives.

His *vision* is "that we stop talking about diminishing membership, think globally, clarify our identity as Brethren, and enthusiastically invite all to respond to the call of Jesus Christ." His *priority* is "that the Church of the Brethren deepen its faith in Christ and use diversity as a positive strength to share Christ's love in simple and peaceful ways."

David Wine, 41, of Abilene, Kan. (Western Plains), is a member of Buckeye Church of the Brethren and an insurance association president. He has served as a pastor, chairman of a district commission board, National Youth Conference leader, and chairman of the General Board. He has served on Annual Conference study committees, a task force committee, a community service club, and the National Insurance Trade Association.

His *vision* is "that in everything we say and do, Brethren would seek first the kingdom of God." His *priority* is "that the church would work diligently at training and equipping leaders."



Candidates for moderator-elect are René A. Calderón, Ruthann K. Johansen, Owen G. Stultz, and David Wine.

One member of Acappella, a nationally known quartet, performs last year in Wichita. The group will return to Annual Conference this year with a performance scheduled for 9 p.m. Saturday.

Housing and travel

Eight hotels in the Charlotte area are offered for Conference housing. Hotel prices begin at $48 per night. The Adam's Mark Hotel, the official Conference hotel, is five blocks from the Convention Center and will offer free shuttle service (Monday though Sunday noon).

Lodging arrangements can also be made at a campground near Charlotte.

Airfare discounts have been arranged with USAir and United Airlines. To make arrangements with USAir, call (800) 334-8644 and refer to Gold File number 38490372. For the United Airlines discount, call (800) 521-4041 and refer to ID number 591UQ.

One-way ground transportation between the airport and the hotels and Convention Center costs approximately $12 by taxi and $6 by van service.

Worship

Tuesday evening: Annual Conference Moderator Judy Mills Reimer will focus on "The One Who Calls Us," based on Mark 4:35-41. Fred Bernhard, 1995 moderator-elect, will lead worship.

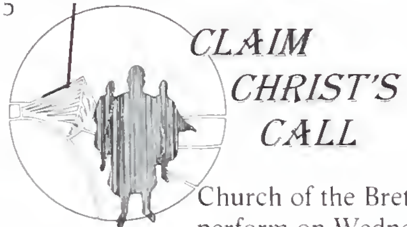
Wednesday evening: Earl Stovall, pastor of New Enterprise (Pa.) Church of the Brethren, will preach on "The Priesthood of Believers," based on Jeremiah 31:31-34, Mark 1:9-11, and 1 Peter 2:9-10. Ann Gibble, co-pastor of Arlington (Va.) Church of the Brethren, will lead worship.

Thursday evening: R. Kurt Borgmann's sermon, titled "The Personal Call," will be based on Jeremiah 1:4-10 and Luke 1:26-38, 46-56. Borgmann is pastor of Oakton Church of the Brethren, Vienna, Va. Ira and Doris Peters, members of Williamson Road Church of the Brethren, Roanoke, Va., will lead worship.

Friday evening: Amy Gall Ritchie, co-pastor of Florence Church of the Brethren, Constan-tine, Mich., will speak on "The Communal Calling," based on Ephesians 4:1-6 and 1 Corinthians 12:4-27. Kevin and Joan Daggett, pastor and member of Mill Creek Church of the Brethren, Tryon, N.C., will lead worship.

Saturday evening: Robert Faus, retired director of Ministry for the General Board, will focus on "Leadership Enhancement," based on 1 Samuel 3:1-21 and Acts 18:24-28. David Yingling, pastor of Central Church of the Brethren, Roanoke, Va., will lead worship.

Sunday morning: Shawn Replogle, a Bethany Theological Seminary student and coordinator of National Youth Conference in 1994, will speak on "Empowerment," based on Isaiah 6:1-8 and Mark 10:46-52. Audrey Osborne, a member of the Young Adult Steering Committee, will lead worship.



Music

The **Annual Conference choir** will sing in each worship service. Shirley Fike of Rocky Mount, Va., will serve as choir director. John Barr of Bridgewater, Va., will serve as Conference organist, and Lucille McDaniel of Singers Glen, Va., will serve as Conference pianist.

Congregational singing will precede each worship service, beginning at 7 p.m. Tuesday through Friday. Singing will begin at 6:45 p.m on Saturday for the children's musical program. This year's music coordinator will be Nancy Rosenberger Faus, professor of minist studies and campus minister of Bethany Theological Seminary.

Four **early evening concerts** will be offered during Conference week. A concerts are scheduled for 6-6:45 at the Convention Center, Ballroom D. Phil and Gaye Johnson, a folk duo from Mill Creek Church of the Brethren, Tryon, N.C., will perform on Wednesday. Barry Dean Plowman a contemporary gospel soloist from Pleasant Hill Church of the Brethren, Johnstown, Pa., will perform on Thursday. The Church of the Brethren African-American Choir will perform on Friday, and the Brethren Heritage Singers of Atlantic Northeast District will perform Saturday.

"Acappella," a nationally known male quartet, returns to Annual Conference for the second year in a row. The concert is planned for 9 p.m. Saturday following worship. The event is co-sponsored by Annual Conference and Youth/Young Adult Ministries.

Meal events

Breakfasts *Thursday*: Brethren Press. *Friday*: People of the Covenant, Washington Office Network ($5). *Saturday*: On Earth Peace Assembly, Sudan. (Tickets are $7.75 unless otherwise noted.)

Luncheons *Monday*: District Brethren Homes. *Wednesday*: Ministry of Reconciliati ($6), Ecumenical, Association of Brethren Caregivers, Outdoor Ministries, Program for Women, Young Adults and Single Adults (bring your own lunch). *Thursday*: Church & Persons with Disabilities Network, Young Adults (bring your own lunch), Single Adults

ing your own lunch), Brethren Journal
ociation, CoBACE, Older Adults, Associa-
ı for the Arts (tour is an additional $9).
lay: Association for the Arts in the Church
he Brethren (AACB), HIV/AIDS Network,
ıgregational Deacons, Brethren Volunteer
vice Reunion (sack lunch - $8.25), Andrew
ıter, Womaen's Caucus, Urban Ministries.
urday: Brethren Renewal Fellowship,
ican-American Brethren, Bridgewater
lege Alumni, Elizabethtown College
mni, Juniata College Alumni, University of
Verne Alumni, Manchester College Alumni,
Pherson College Alumni. (Tickets are $9.75
ess otherwise noted.)
inners *Wednesday*: Church Growth and
ngelism, Retired District Executives.
ırsday: Hispanic Ministries, MESSENGER.
lay: World Ministries, Committee on
her Education, Brethren Renewal Fellow-
). *Saturday*: Nigeria Partners, Korean
tners. (Tickets are $11.50.)

peakers screened for onference events

er a furor was raised last year at Wichita
er Womaen's Caucus having as its luncheon
eaker Martin Rock, founder of Brethren/
ennonite Council for Lesbian and Gay
oncerns, Standing Committee gave to
ogram and Arrangements Committee
AAC) a new responsiblity—screening
ınual Conference speakers and events.
AC's new policy, announced late in 1994,
quires people requesting space and booklet
ing for Conference events to sign a copy of
e policy and submit the names of proposed
eakers and/or performers.

Speakers whom PAAC intends to weed out
e those who conflict with Annual Confer-
ce statements; lobby for particular action
business pending at Annual Conference;
threaten to disrupt the bond of peace or
e unity of the body, by personal criticism,
sparagement of others, or a lack of kind-
ss to those with differing views.

According to Conference manager Duane
einer, at press time no speaker for 1995
ents had been disqualified, although a
uple of event arrangers had registered
eir displeasure with the new policy.–K.T.

Pre-Conference meetings and events

Standing Committee will meet Saturday through Tuesday afternoon at the Convention Center. The committee will hear reports from four of its sub-committees: the Ethics in Ministry Relations Committee, the committee to develop a process for ongoing dialog on homosexual concerns, the Simple Life study committee, and the Congregational Ethics Study Committee.

The **Goals and Budget Committee** of the General Board will meet at the Adam's Mark Hotel, Saturday, from 9 a.m. to noon, 1 to 5 p.m., and 6 to 8 p.m.

The **General Board** will meet at the Convention Center on Tuesday from 1 to 3 p.m.

The **Ministers' Association** will sponsor "The Shape of Ministry in the 21st Century," Monday evening through Tuesday afternoon at the Convention Center.

"Conflict: An Opportunity for Peace," is scheduled from Monday evening to Tuesday afternoon at the Adam's Mark Hotel. The workshop is jointly sponsored by the Association of Brethren Caregivers (ABC), Family Ministries, Program for Women, and Ministry of Reconciliation.

A **Church Planting Seminar for New Churches,** hosted by the Church Development Office of the Parish Ministries Commission, is scheduled for Monday evening through Tuesday noon at the Convention Center.

First-time Conference delegate and attendee orientation is scheduled from 3:30 to 5 p.m. Tuesday at the Convention Center.

Brethren Homes Networking and District Dialog sessions, hosted by ABC, are scheduled for 2-5 p.m. Sunday, and 9-11:30 a.m. and noon-4 p.m. Monday at the Adam's Mark Hotel. General Secretary Donald E. Miller will speak at the Monday luncheon on the topic,"The Challenges and Opportunities of Church-Sponsored Ministries."

ABC members and volunteers can discuss organizational questions at the Adam's Mark Hotel, Monday from 4 to 5:30 p.m. A reception for ABC's present and past board members is planned for Monday evening.

A Day of Intercessory Prayer, organized by Brethren Revival Fellowship and Brethren Renewal Services, is scheduled from 9 a.m. to 4 p.m. Tuesday at the Adam's Mark Hotel.

AC tidbits...

Volunteers are needed to assist in program areas and planned activities. Contact the Annual Conference office for further information.

KidsWall, a childrens' art exhibit, is new this year to Annual Conference. Children ages 7-13 are invited to submit drawings illustrating the new denominational tagline, *Continuing the work of Jesus. Peacefully. Simply. Together.*

The **10th Annual Run/Walk**, sponsored by Outdoor Ministries Association, will begin at 6:30 a.m. on Thursday

A blood drive, sponsored by the Church of the Brethren Disaster Response Program, is scheduled for June 29-July 1, in the Exhibit Hall.

Over 50 insight sessions are planned for Wednesday through Friday evenings, from 9 to 10.

Bible study electives will be held each morning from 7:30 to 8:30, Wednesday through Saturday, and each evening from 9 to 10:15, Tuesday through Friday.

General Board Live Report will be during the Thursday morning session.

Annual Conference wrap-ups will be available in print and video. A set of 50 printed wrap-ups ($10) and the video ($24.95) can be ordered through Brethren Press Customer Service, (800) 441-3712.

Eyeballing with the moderator

Judy Mills Reimer likes to look you straight in the eye, but have no fear; her twinkly-eyed gaze will put you at ease, for the moderator wants to hear your say.

by Kermon Thomasson

Annual Conference moderator Judy Mills Reimer has something in common with Col. William Prescott, who led the American militia in the 1775 Battle of Bunker Hill. Col. Prescott supposedly told his troops as the British approached, "Don't fire until you see the whites of their eyes." Moderator Reimer says to her Brethren constituency, "Let's eyeball each other!"

The eyeball factor is held in common. But the colonel was bent on doing in his enemies. The moderator is intent on winning over those whom she confronts, eyeball-to-eyeball.

Judy remembers when she coined her expression. It was near the end of a General Board meeting in New Windsor, Md., in October 1988. While Judy, as General Board chairwoman, still had important things to say, the Board members were putting their things into briefcases, studying about hitting the road, their spirits having fled. Suddenly Judy bawled out at them, "I've still got things to say! Look at me! I need to see your *eyeballs*!"

Judy wants to look you honestly in the eye when she talks with you. (That makes it awkward to take handwritten notes while interviewing her, by the way.) One theme that runs through all that the moderator has to say about the Brethren in 1995 is our need to honestly, forthrightly talk with each other, face-to-face. Eyeballing each other, as it were.

But don't get the notion that Judy wants to stare you down. She's a listener. Two of her long-time friends, Dennis and Rachel Brown of Mount Sidney, Va., recall an incident from Spiritual Life Institute at Bridgewater College this spring. "Judy was one of the leaders. After the last session, three pastors took her aside to discuss their concerns. Judy had plans for lunch, but she took time to talk with the pastors, to listen, to communicate face-to-face in a spirit of love. She's at her best, eyeball-to-eyeball."

The "Denominational Vision Gathering" (see sidebar, page 18) is one way Judy demonstrates her seriousness about Brethren eyeballing each other. She also plans to have two open-mike sessions at Conference, using the Portland Conference format. Judy will turn over her moderator's gavel happily on July 2 if she feels she has helped to buck the present trend among Brethren of mirroring secular society—letting a mean streak emerge that manifests itself in tearing others down. "I want us to stop being *we* and *they*."

Judy is a genuinely caring person. She does not fake a concern for others. Marilyn Lerch Scott tells a story from the time she and Judy were students at Bethany Seminary. "Judy always had time for children. My small son found a piece of cement block, decorated it, and dragged it to Judy's apartment. She was thrilled with the gift and kept it where my son could see it. Now most people, if they had gone that far, would chuck such a gift when they moved. But it says a lot about Judy that she even took that old piece of cement block home with her to Virginia!"

A personal experience that helped sensitize Judy to other's problems occurred when she was 27. She had heart failure while her son Troy was being born. Her health has been fragile ever since, although the pace of life she maintains belies it. Besides her health problems, Judy also mentions a "dysfunctional family environment." But of that, she says, "has come serenity. don't get shaken up with details. Life a gift from God. What you do with your life is your gift back to God."

"Judy has given her life to Christ," says Marlene Neher, of Grundy Cent Iowa, who was on the General Board and at Bethany Seminary with her. "She puts her worries behind her anc reaches out to others and their problems. She's sensitive to the feelings o those around her. She's a good listen nonjudgmental, hearing all sides."

Judy is an enthusiastic person, bot in the sense of exhibiting excitement and in the sense of the word's root—*entheos*. In short, Judy is excited anc positive about the church, particular about what she often calls "our beloved denomination."

She acknowledges that she has he critics on that score. "I've been criticized for being a cheerleader."

It's easy to understand. No one w has heard Judy talk about the Churc of the Brethren misses the point. In her southern Virginia accent, she waxes eloquent about the Brethren their possibilities. One of Judy's expressions is "the church of Jesus Christ, looking through the window the Church of the Brethren." She ta to heart the Brethren ideal that date to Schwarzenau—modeling our church and ourselves on Jesus Chri as we know him through the New Testament. At Annual Conference, Judy will introduce each business session by having a character from Brethren history appear, speaking about Brethren heritage and leadin the delegates in prayer.

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ıbout celebrating
we are as Breth-
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oach to Christian living to family
ıples such as that.

ven in a discouraging situation,
can give things a positive spin,"
her long-time pastor at
iamson Road, Harold Moyer.
elen Beery, who attended Bethany
inary with Judy, mentions her
rmous energy and enthusiasm, in
of her ongoing health situation."
ɔris and Ira Peters, who have

Newly consecrated moderator Judy Mills Reimer acknowledges the good wishes of a supporter at the close of the 1994 Wichita Annual Conference.

known Judy since she was a child, mention "her energy, her positive outlook." Judy, they say, "looks for the good in people. The joy of her faith shines through. It's no surprise that she was a cheerleader in high school."

Although Judy's Brethren roots go back to her childhood, when her parents joined the Church of the Brethren in Roanoke, Va., she marks a later date for really becoming Brethren."It was during my two months of Brethren Volunteer Service training in 1962 that I really became *Brethren*, when the denomination became personal for me." Judy credits BVS-training resource leaders such as Dan West and Lamar Gibble for "teaching (her) to walk (her) journey, to walk with Jesus Christ."

Since that awakening to her Brethren heritage at New Windsor, Judy has been propelled forward on what she calls her "faith walk." Two years of BVS in Germany were followed by marriage to Canadian Mennonite George Reimer and life for a couple of years on a grain farm in his country. "The time in Canada strengthened my belief in the priesthood of all believers," Judy says. "You give the cup of cold water in whatever you do." In Canada, Judy was active in the church and in promoting the values that Brethren and Mennonites hold in common. She and George kept volunteer workers in their home.

In 1966, Judy and George moved to Roanoke, Va., where they have lived since. Ten years later, they became business people, buying Harris Office Furniture, which they still operate. Judy planned to work at the furniture store for "just a couple of months, to learn a little about the business." She

An opportunity to hear each other

A chance to be heard by those whose ideas and beliefs aren't all the same is why 40 people from across the Church of the Brethren were called to attend a conference May 19-20, in Elgin, Ill.

"Denominational Vision Gathering," the invitation-only conference, was to consist of 24 hours of storytelling and listening, faith-witnessing, worship, and prayer, followed by a service project.

"We'll have people talk in small groups and then in large groups at some point, with all that dialog being driven by a purpose of having those people heard by others," said Bob Gross. Bob is coordinator of the Ministry of Reconciliation for On Earth Peace Assembly, a World Ministries program.

"We have been reflecting so much of culture over the past five to seven years," said Judy Mills Reimer, Annual Conference moderator. The US has become what NBC news earlier this year called an "in your face" culture. Judy hopes to help change that trend, at least with Brethren.

"This (conference) is a way for us to go back to the basics—the Scriptures—and to encourage love, respect, and encouragement," she said, in anticipation of the event.

The conference, sponsored by Annual Conference and the General Board, was arranged by Judy and Bob, and Donald E. Miller, General Board general secretary.

Those invited to attend were selected to represent all voices of the denomination, regardless of sex, age, geographical location, ideology, theology, and sexual orientation. "Every voice, in our opinion, has had an invitation and has an opportunity to come to this conference," Judy said.

A Saturday night meeting last summer during Annual Conference by representatives of Annual Conference, the General Board, and special-interest groups within the denomination resulted in dialog between Judy and Don, who agreed that a conference was needed. Although they were undecided about the format, they knew they wanted the Ministry of Reconciliation to be involved. The format emerged once Bob was brought into the process.

Through a series of small- and large-group discussions, the participants were expected to be asked to identify their common ground and what it means for the Church of the Brethren to "continue the work of Jesus. Peacefully. Simply. Together," Bob said.

On Saturday morning, plans called for participants to gather in a "discernment circle," which was to surround three or four chairs placed in the center, with only those sitting on the center chairs permitted to speak. The opportunity to sit on one of the chairs was to be offered to everyone.

The one stipulation included in the invitation to the conference was that each participant was to attend as an individual, a Christian, and as a member of the Church of the Brethren, not as an official voice of a group or organization.

Participants were to be encouraged to describe their vision, "to eyeball and communicate what they feel God is calling them to do as we knock on the door of a new century," Judy said.

Though 40 people out of a denomination of 148,000 may not make an immediate impact on the denomination, "maybe it will be like leaven in the loaf," Bob said.

"Our vision is that this will be the first of many such gatherings," Judy said, hoping that congregations, districts, colleges, the seminary, and retirement homes all join in the process. "It is my vision that we will stop screaming at each other and talking past each other and talk to each other with love, respect, and encouragement. It is a time for bridge building to find what we have in common."—NEVIN DULABAUM

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confesses, "I *loved* it!"

Judy and George worked as equal partners at Harris Office Furniture until Judy quit to enter Bethany Seminary in 1991. In the furniture business Judy learned practices that hold her in good stead as moderator.

Robin Lahman of North Mancheste Ind., who was General Board vice chairman while Judy was chairwoman sees a relationship between Judy's business experience and her type of church leadership. "It gives her a different perspective on how things function. She transfers her gifts as a business leader into her work as a denominational leader. She's *organize* She has a vision for the church."

In her work in the furniture business, Judy (and George) emphasized sense of family among the employees. "We lived out our Christian faith in th business," Judy says. And she agrees that a business background doesn't hurt a moderator's performance. "It gave me skills in relating to people, in being a manager. I use those skills all the time. They help me when I'm going out into congregations, too."

Judy's business mind is reflected in her ideas about how the church shoul operate. "The organized church is the way to get the word out to people," she says. "We can reach more people by being organized more broadly tha the congregation. One person at a time is important, but we have to do in harmony."

A Roanoke friend of Judy's, Doris Egge, notes the carryover from secula business to church business. "Judy's a good organizer. She is intense about whatever she takes on. She sees how t put things together and get them don

One of Judy's maxims is "Use the structure to change the structure." Fo Brethren that means working within t system. Judy is firm that Brethren special interests groups are wrong when they by pass the system to impa the denomination. If you want to do Brethren business, you work through the structures of Annual Conference. You sit eyeball-to-eyeball and work things out. In her travels as moderato

ve: The moderator was not doing a "V for victory" pose, but merely was bolizing quotation marks around a word as she closed the 1994 Conference. ow: As chairwoman of the General Board in 1988, Judy demonstrated eballing" to the attentive general secretary, Donald E. Miller.

y has worked to raise awareness of ual Conference policies and itions available in printed form, just the asking. (See her January article, eck Your Sources.")

udy dreams of the Brethren work- together not only to solve their blems as a church, but to reach out he world. She envisions their formance as that of making music ether. "We can be a beautiful hestra, each playing on a different rument, with the Holy Spirit as our ductor."

Iany people know Judy as a bubbly, outgoing person, never at a loss for something to say. Fewer people know Judy's quieter, more introspective side. They might be surprised to know that the moderator often deliberately drives alone for long distances between appointments just so she can have quiet time. "I like to listen to tapes while I drive, or meditate on a particular scripture or a poem, or spend time in prayer . . . or just think," Judy confides.

And as she talks about her life and work, she often alludes to time spent in prayer. She speaks familiarly of hearing God's voice, of listening to the Spirit speaking to her along the way. She has continued the practice of being in prayer every Monday morning, along with fellow Conference officers and other leaders. "Every two weeks, we Conference officers get together by phone in a conference call. We talk about what we're hearing across the denomination. We talk about what's positive. We really believe in lifting up positiveness."

One cannot listen to Judy for even a short time without an awareness that her leadership work is in tune with her searching for direction in her own "walk of faith." She acknowledges the perilous times the church is experiencing, but she emphasizes the positive side of the peril. "It's a time of opportunity. The Scriptures are full of stories about 'hope in the wilderness.' God is calling us to newness." She pauses and asks, "Wasn't it Franklin Roosevelt who said, 'The only thing we have to fear is fear itself'?"

Judy's personal attitude mirrors what she wishes for the denomination. "My call is in progress. I'm still seeking how God can use me. I was called to enter BVS, to teach school, to sell furniture, to go to Bethany Seminary, to be moderator." She beams, and adds, "I'm on the threshold of another call right now, although I don't know what it will be."

As the Brethren prepare to enter the 21st century, assailed by doubts about who they are, they have no better guide, Judy believes, than the new identity lines adopted last year: "Continuing the work of Jesus. Peacefully. Simply. Together."

That's what moderator Judy Mills Reimer will be about as she guides the Brethren through the Annual Conference agenda. As she has talked to innumerable Brethren groups in past months, she has emphasized to them the importance of the basics, of getting back to Jesus Christ, of the three gifts to exercise: love, respect, and encouragement. At Charlotte in late June, Judy and the Brethren will be busy putting that into practice, eyeball-to-eyeball.

The Brethren i

by Kermon Thomasson

Early Brethren history in North Carolina is scanty, depending on a few historical writings and numerous public records such as land transactions and tax reports. There were Brethren in North Carolina by 1750, on Killian's Creek, south and west of the Catawba River in what later became Lincoln and Catawba Counties. Brethren also settled east of Salisbury, in Rowan County in the mid-1750s, and on the Uwharrie River, in what became Randolph and Davidson Counties, in the early 1760s.

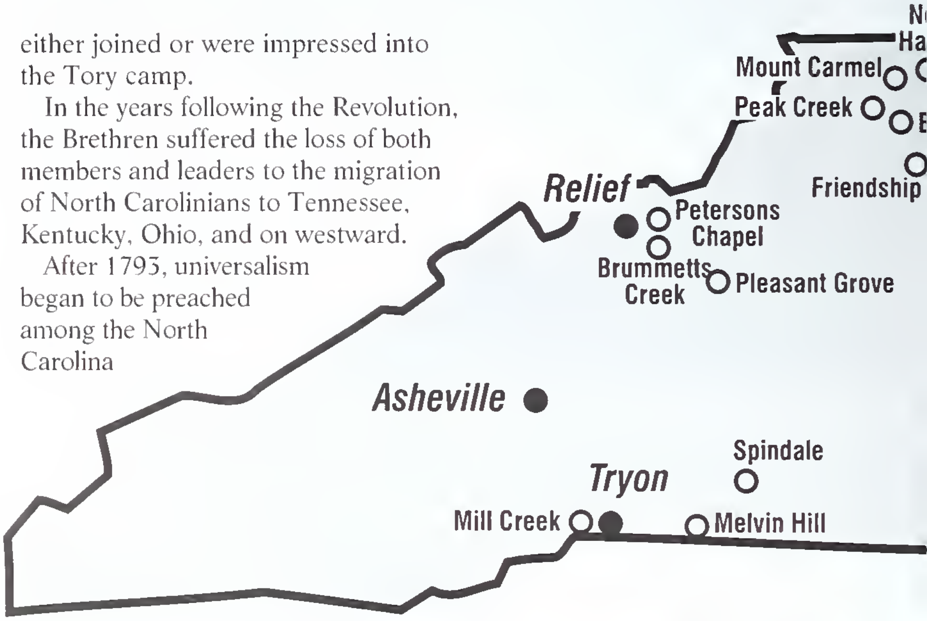
Three major developments affected the growth of the Carolina Brethren—the Revolutionary War, western migration, and the preaching of universalism. Isolation from the stronger Brethren fields in Virginia and Pennsylvania also was a factor.

North Carolina was the most Tory of all the states during the Revolution. Brethren were divided in their loyalties. As the British forces swept through the Carolinas in the final period of the war, many Brethren either joined or were impressed into the Tory camp.

In the years following the Revolution, the Brethren suffered the loss of both members and leaders to the migration of North Carolinians to Tennessee, Kentucky, Ohio, and on westward.

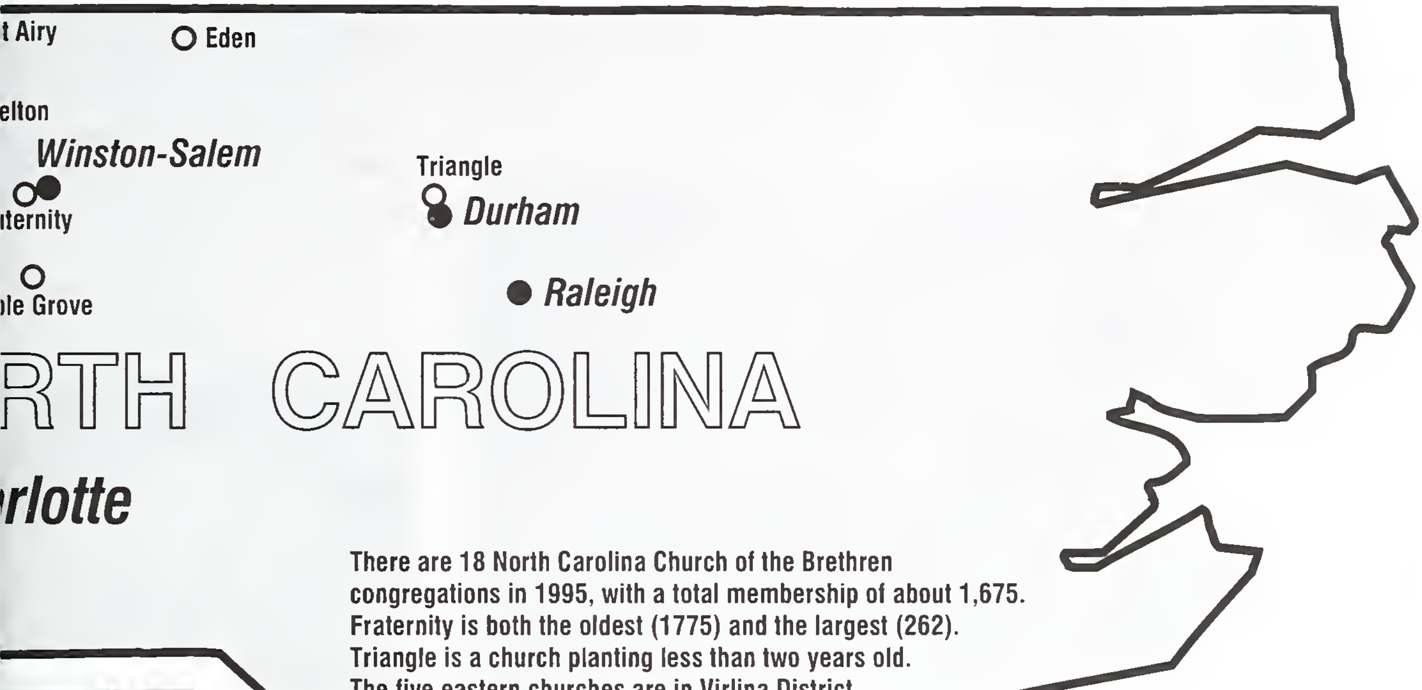
After 1793, universalism began to be preached among the North Carolina Brethren. The great majority of them were disfellowshiped after 1800. Faithful remnants survived, however, here and there. But many Brethren congregations in the state today represent a new seeding begun for the most part as missionary efforts after 1880.

In 1995 there are 18 congregations in North Carolina, with a membership of about 1,675 (see map).



Fraternity, North Carolina's oldest congregation (1775), built its first meetinghouse in 1860. This white fra building (left) is still used by the Old German Baptist Brethren, who share the meetinghouse until 1900, when th Church of the Brethren built its prese brick church (above.) There is only o Old Order family left. It meets on eac second Sunday, its ranks bolstered by carloads of Franklin County, Va., Ol Order folks, much in the spirit of the mid-1800s (see Faw story on page 21

North Carolina



There are 18 North Carolina Church of the Brethren congregations in 1995, with a total membership of about 1,675. Fraternity is both the oldest (1775) and the largest (262). Triangle is a church planting less than two years old. The five eastern churches are in Virlina District. The others are in Southeastern District.

he Faws of Fraternity

nong the colorful stories of North
ırolina Brethren history is that of the
w family. In 1778, Swiss immigrant
kob Pfauw moved into the area of the
aternity congregation near present-
y Winston-Salem. In 1809 Jakob's
n Isaac was chosen elder at Frater-
y; he served until his death in 1835.
The congregation was without
dership for three years. Isaac Faw's
son Jacob heard of John Bowman, a leader in the Germantown congregation near Rocky Mount, Va. He corresponded with Bowman and made the 100-mile journey by horseback to discuss theology and Brethren doctrine and to be baptized. The Franklin County, Va., Brethren began making frequent visits to Fraternity to undergird Jacob's work. He became Fraternity's elder in 1839 and led the congregation until his death in 1887. During that time, the congregation weathered the Civil War, with Jacob being an adamant anti-slavery spokesman. In 1860, Fraternity built its first meetinghouse. In Jacob's last years, what would become the Old German Baptist Brethren (the "Old Order") split from the church, a split that divided the local Fraternity congregation as well.

Jacob Faw

The Faws have continued to provide Brethren leadership to the present time. Chalmer E. Faw (born 1910) has been well known as a Bethany Seminary professor, a Nigeria missionary, and a writer. His most recent book, a commentary on Acts, was published in 1993. He and his wife, Mary, live in McPherson, Kan.

Brummetts Creek: The mother church in the mountains

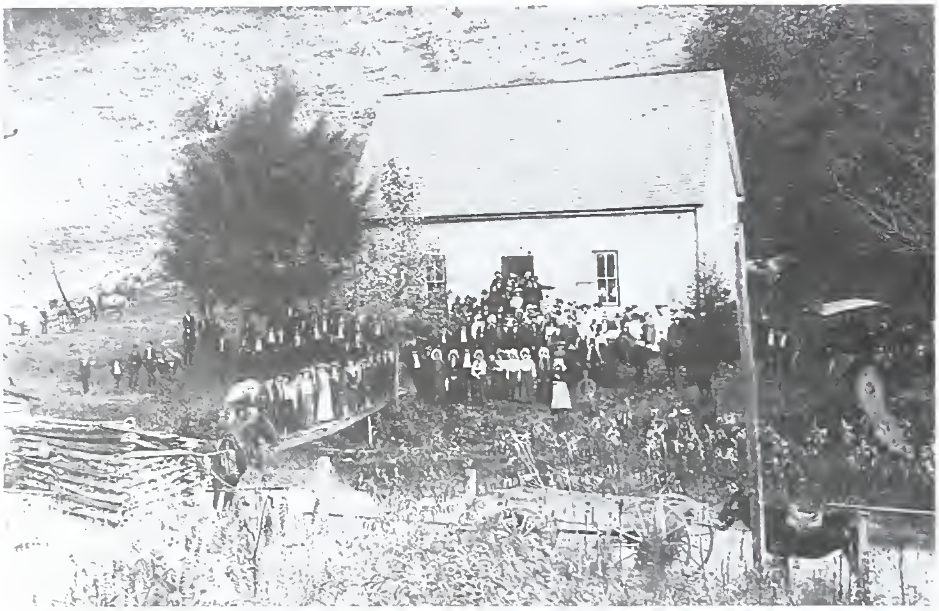
Historic Brummetts Creek Church of the Brethren celebrates its sesquicentennial June 4 and invites everyone to attend. Conferencegoers to Charlotte are encouraged to drive through and enjoy the scenic mountains.

Brummetts Creek is located near Relief, by Toe River on the eastern slope of Unaka Mountain, in Mitchell County. Organized in 1845, it is considered the "mother church" of the congregations in the mountainous region bordering Tennessee.

Typical of those mountain churches, Brummetts Creek draws most of its members from a three-mile radius, near their places of birth. Virtually all members are cousins, and Sunday is a family day. Folks around Brummetts Creek enjoy socializing on front porches, waving to passersby.

Brummetts Creek has had its ups and downs, as have other congregations of the area. In the 1940s, seven of them became independent, althoug they still keep close ties with the remaining Brethren. Brummetts Cree has about 50 members in 1995 and is pastored by Phillip Graeber.

For information on the anniversary celebration and for directions to find Brummetts Creek, phone pastor Graeber at (615) 753-8968.



The 150-year-old Brummetts Creek church in 1919 (left) and today.

North Carolinians in leadership

Brethren in North Carolina have provided leadership both at the local and national levels. Among those of an earlier day were Russell and Bertha Robertson, from the Fraternity congregation, who served on the Nigeria mission field (1927-1931). Russell, a medical doctor, founded the leprosarium at Garkida, still flourishing in 1995. He died in Nigeria of yellow fever.

North Carolina is still producing leaders. Phyllis H. Crain, of Mill Creek Church of the Brethren, near Tryon, presently serves as chairwoman of the General Board's Parish Ministries Commission. An educator by profession, she is director of instruction for Spartanburg District One Schools, in Spartanburg, S.C.

She is one of five General Board members on the Vision Discernment Team (April, page 6), which will give its report at Charlotte. Phyllis and her husband, Keith, are on-site coordinators for the Charlotte Annual Conference.

Phyllis Crain

Steve Brady

Serving in Elgin, Ill., is second-year Brethren Volunteer Service worker Steve Brady, of Mount Carmel Churc of the Brethren, near Sparta. He is assistant in BVS recruitment.

In his first year of BVS, Steve serve in Fremont, Calif., with Tri-City Homeless Coalition. This summer, he will be a member of the Youth Peace Travel Team, giving presentations at Annual Conference, and in Ohio, Pennsy vania, Maryland Virginia, and Florida.

In the fall, Steve will enter Bethany Theological Seminary, pursuing a Master of Theology degree.

) what if . . .

Ve’ve never done it that way before?

/ Judy Mills Reimer

ı could have heard a pin drop. The YF group was as quiet as a mouse t listened to the devotional on rown Sugar.” This took place many rs ago. For years, consumers went he grocery store and purchased wn sugar in cardboard boxes. ldenly, brown sugar appeared on grocery shelves in plastic bags. A losed plastic bag would keep an ened package of brown sugar soft l ready for the next use, while the dboard box, once opened, allowed in, drying out the sugar, making it ficult to use in cooking.

'he plastic bag of brown sugar was ier to store in the cupboard. The bag ıld wiggle its way on top and ween the canned vegetables and ts. The cardboard box had to claim own space on the storage shelf since ould not adapt its material to eezing into odd available space.

'he consumer had no problem lerstanding the advantages of chasing the brown sugar in a stic bag. But the consumer did have roblem in choosing the brown ar in a plastic bag—because “it had er been done that way before.”

'he youth group was listening with entive ears out of its need to make ig decision in the life of the igregation. The pastor and worship nmittee had given to the CBYF the ponsibility of an entire worship ır the next month—even the aching. The group had chosen its ipture, “‘You shall love the Lord ır God with all your heart, and h all your soul, and with all your ıd.’ This is the greatest and first nmandment. And a second is like You shall love your neighbor as ırself’” (Matt. 22:37-39), and its erall theme, “Love.” Around this me the youth had chosen the ics for the four young people iding the 20-minute sermon, the hymns, prayers, and litanies.

Their special music had them stumped. Why? This youth group wanted to sing a contemporary song, “What the World Needs now, Is Love, Sweet Love,” with guitar accompaniment, while slides of CBYF activities were projected on a screen. Singing a contemporary piece of music as a Sunday morning anthem and showing slides in the sanctuary on a Sunday morning? Well, “we had never done it that way before.”

These youth had a momentous decision to make. What they decided would affect the life of the congregation. As I recall my emotions of fear from the response of the church family vs. the excitement of anticipating spiritual renewal from the worship experience as a member of this CBYF group, my thoughts turn to the life of our beloved denomination today.

As we stand on the threshold of the 21st century, we have momentous decisions to make as we anticipate the way God will guide us to be about God’s ministry in this next century.

It is Jesus’ love commandment from 2,000 years ago that can help pave the way for our journey together as we live into God’s vision for us as the body of Christ. God speaks to each of us in different ways. With love and respect we can communicate our God-given visions and ideas, actively listening and responding to each other as we seek the mind of Christ.

In the church, we seem to have a knack for talking about love. We love all the people around the world. We love all our enemies. We love all the people in our favorite charity. We love everyone in our congregation. We love the people of our neighborhood . . . except the nosy neighbors who live next door.

It seems difficult to care for people who want to know all about our life’s history in order to spread half-truths about us in their gossip sessions. We seem to be able to love our suffering sister and brother in a war-scarred country, while ignoring our sibling here at home who is hurting over the loss of employment or a broken relationship.

God calls us to love and respect both. We tell members of our congregation that we love them, while killing the spirit of immediate family members with words and actions of hate and lies.

William Flanders wrote a folk song, “Love Is a Verb,” in the late 1960s. His scripture text was 1 Corinthians 13. “Love as a noun may be kind, may be patient. But love as a noun always tends to be unreal. When love becomes loving, real things start to happen. Then love is received as a fact, not an ideal” go some of the words

God calls us to live love as an action word—to those closest to us as well as our global neighbor.

God has given each of us the precious gift of life. As Christians, we are committed to following in Jesus’ steps by the way we live this gift. As individuals and as the Church of the Brethren, we are called to mirror the image of Jesus Christ as we loosen our grip on our old ways and attitudes of “We’ve never done it that way before.” As we seek to live our faithfulness in following Jesus’ teachings, we have God’s promise of being with us throughout the race. That is an empowering, energizing promise as we move toward an unseen finish line.

God is calling us through prayer and scripture study to examine our cardboard boxes and plastic bags. God is calling us to love and respect each other on the journey into our tomorrows. God is calling us to live life to its fullest—for God’s honor and glory.

Judy Mills Reimer of Goodview, Va., is a member of Williamson Road Church of the Brethren, Roanoke, Va. She is an ordained minister and the moderator of Annual Conference.

Our neighbors the Hindus

by William G. Willoughby

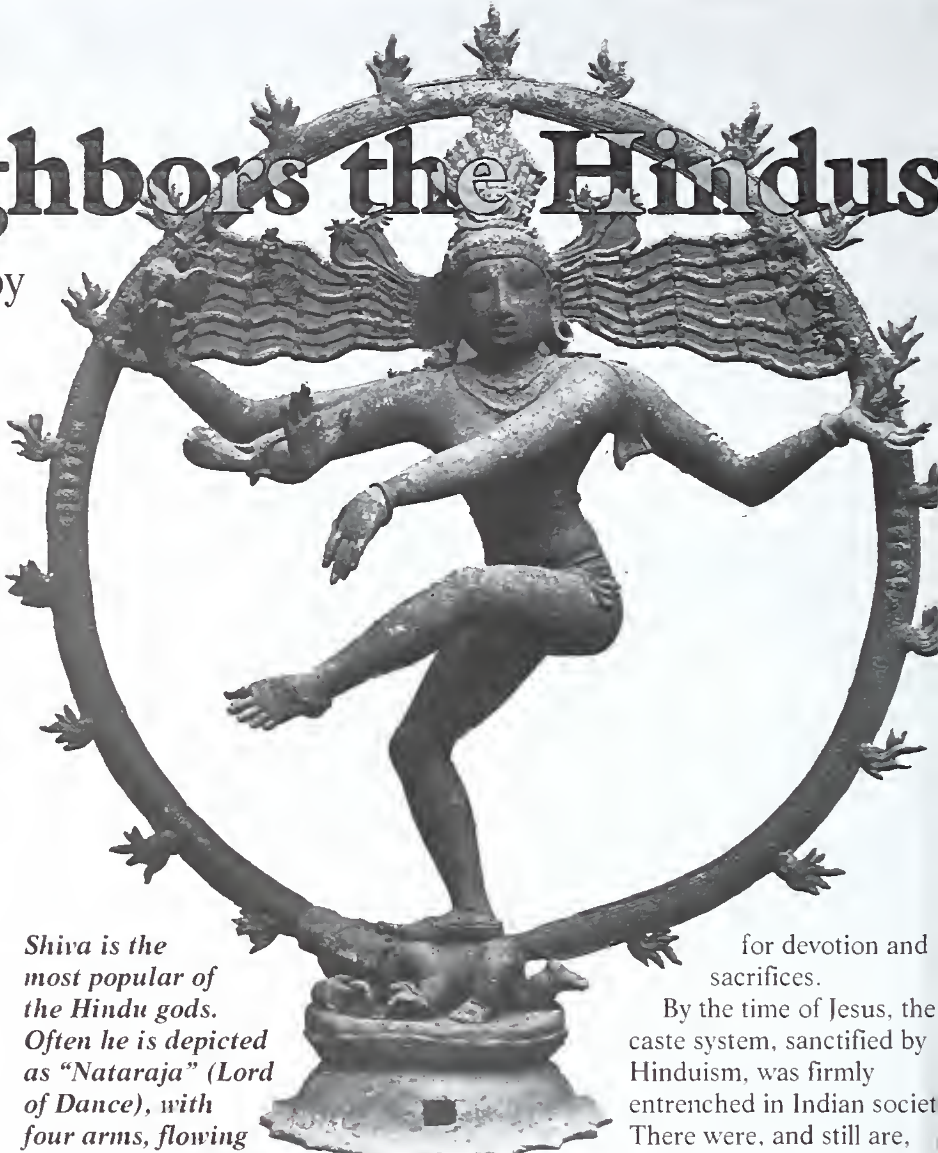
The more I have learned about Hinduism, the clearer it is to me that many styles and patterns of religion are classified under "Hinduism." The gods and rituals of one village in India may be quite different from the gods and rituals of a neighboring village. Even the languages may be different. There are millions of different gods worshiped in India in hundreds of languages.

Yet all expressions of Hinduism share a heritage that goes back thousands of years to the folk religions of prehistoric India. There are no historical "founders" of Hinduism, as there are for Judaism, Christianity, Buddhism, and Islam.

A common belief present in ancient India was the idea of *karma*. This is the moral law that one's actions determine one's destiny. This is similar to Paul's comment, "You reap whatever you sow" (Gal. 6:7).

Another belief of ancient Indians was the idea of reincarnation. They believed that the soul is distinct from the body, and upon death the soul is reborn, entering another body. People who have practiced a virtuous life (that is, have good *karma*) in this lifetime may be reincarnated in a higher order following death. A low caste person may even be reborn as a high caste priest. Those who have bad *karma*, may be reborn as a pig or a rat.

Yoga is a physical/spiritual discipline that is believed to be at least 4,000 years old. There are various forms of *Yoga*, all of which demand years of practice.



Shiva is the most popular of the Hindu gods. Often he is depicted as "Nataraja" (Lord of Dance), with four arms, flowing locks, and his figure encircled by flames.

The Aryan invasion from the North, which occurred about the time the Hebrews were moving into Canaan, also contributed very much to the early development of Hinduism, and eventually transformed Indian society. It gave Hinduism its earliest scriptures, which are called the *Vedas* and are considered eternal, without error, and worthy of devotion. They are composed in the Sanskrit language, now considered a holy language.

As did the Hebrew patriarchs, the Aryans worshiped in the open air, offering sacrifices on stone altars. But, as in the Hebrew religion, open-air altars gradually died out. Throughout India, temples were built in almost every village and town to house the local gods and to provide a holy place for devotion and sacrifices.

By the time of Jesus, the caste system, sanctified by Hinduism, was firmly entrenched in Indian societ There were, and still are, four main castes, with hundreds of subcastes.

All castes are hereditary. Generally Hindus socialize only with members their own subcaste, and do not marr outside that caste. Although India ha outlawed caste and untouchability, it still observed in practice by most Hindus.

In the Hindu pantheon, there are three gods that are considered the "Hindu Trinity." These three represe Absolute Reality.

The four-headed creator god is called *Brahma*. He is widely honorec but in all of India there are only two temples dedicated to him.

Shiva is the most popular of these three gods. *Shiva* is the "destroyer d," the god of the dance, the god death, the god of reproduction d birth.

The next most popular is *Vishnu*, god of love, the god of forgiveness. *hnu* is most similar to the Christian derstanding of God. Unlike the ristian God, who was incarnated ce—in Jesus Christ, *Vishnu* has had umber of incarnations, sometimes animals, sometimes as human ngs.

The best known of these incarnans was *Krishna*, the hero of the st popular devotional scripture of nduism—the *Bhagavad Gita*, which s a favorite of Mahatma Gandhi.

Does a Hindu actually worship tues of gods in the temples? A ndu scholar explained to me: "The ndu devotee who brings offerings to *nesha*, the elephant god, or *numan*, the monkey god, is not rshiping the statue; he is worship- the god represented by the statue."

Hindus may worship one god in e temple, and another god in other temple, for they believe that all gods are but different aspects of one Ultimate.

That one Ultimate, according to nduism, is the divinity who holds all gether in a mysterious unity, an personal god-force that is beyond ional description, a universal nsciousness or world-soul beyond man categories, beyond human derstanding.

Since all people are enmeshed in *rma* and reincarnation, the way of vation is to find release from the ceasing round of birth, death, and birth. To find salvation is to be sorbed into the Ultimately Real. In s liberation there is fullness of owledge and infinite bliss, but there no continuation of the individual self.

In Hinduism there are three clearly defined ways to attain salvation. The first is through works—performing faithfully the rituals of Hinduism, fulfilling the expectations of one's caste, and carrying out one's responsibilities to family and community. This path may take many, many lifetimes before salvation is achieved.

The second is through the path of knowledge. This is not academic knowledge, but a mystical knowledge that comes from absorption in the *Vedas* and other Hindu scriptures. The meditative disciplines of *Yoga* may also lead to this mystical knowledge.

The third is through the way of devotion. This is the path of surrender and absolute devotion to a particular god or goddess. This approach is similar to Christian's commitment to Christ in love and adoration, and is the most popular of the three paths.

Hindus generally are a tolerant people. With their perspective of the Ultimate, they can recognize that the Christian faith is valid for the Christian. The concept of Jesus as an incarnation of God is quite understandable to them. It is difficult, though, for a Hindu to become a Christian for that would violate caste loyalty.

My experience is that Hindus are gracious and friendly; a Hindu librarian in the US went with her American Christian friend to a Christmas Eve service, an Easter sunrise service, and a Sunday morning worship. But when she invited her Christian friend to go with her to the Hindu temple, her friend refused.

Hinduism has had a great impact on American thought, especially on American philosophers such as Ralph Waldo Emerson in the 19th century. One of the most influential speeches ever given in America by a Hindu was that of Swami Vivekananda at the World Parliament of Religions in 1893. As a result, in 1897, the first of many Vedanta societies was established in the US, all of them emphasizing the path of mystical knowledge.

Perhaps the best-known Hindu movement in the United States is the International Society for Krishna Consciousness. With their shaven heads, their ecstatic dancing, their chanting in public places, and their begging in the airports, the Hare Krishnas were well publicized during the 1960s and '70s. Most of them, however, were converts from the US rather than Hindus from India.

Although not many Americans have converted to Hinduism, the number of Americans, from Emerson to Martin Luther King Jr., who have been influenced by the "Wisdom of the East" is large.

It is difficult to estimate the number of Hindus in the US, for many of them are not associated with any temple. There are about 800 Hindu temples, some very simple, others architectural masterpieces.

For Hindus, whatever their expression of faith, their religion is very precious. For many of them, other religions are considered simply as different paths to the same goal. Some Hindus may even honor Christ as a divine being who points the way to the Mystery that is beyond human understanding. Generally, Hindus treat the Christian and the faith of the Christian with respect, and they hope the Christian will treat them the same way.

William G. Willoughby is a retired professor of philosophy and religion, having taught many years at Bridgewater College and the University of La Verne. This article is the third in a series of four on world religions.

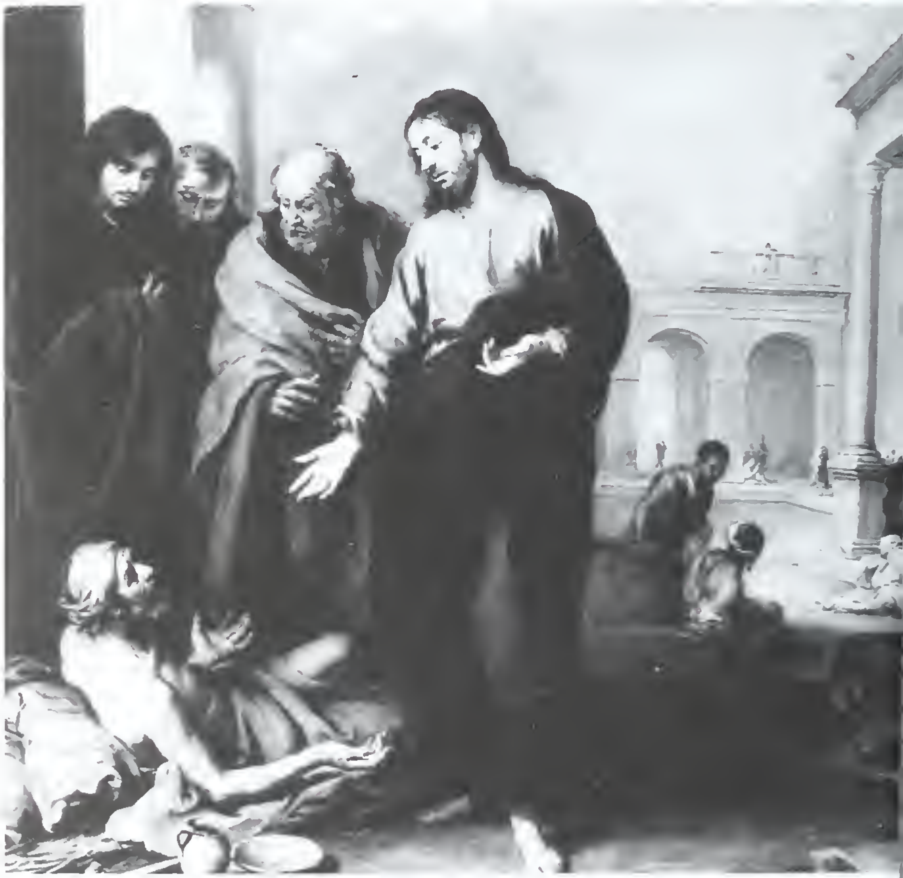
Don't bridge over trouble

by Bill Kidwell

"Whoever stepped in first after the troubling of the water was healed of whatever disease he had" John 5:3[K] *(RSV).*

Belief that healing takes place in troubled waters has both theological and psychological implications. To enter troubled waters can be a therapeutic experience not only for individuals but also for groups. Jesus' presence with the sick man at the pool of Beth-zatha is an invitation for us to enter troubled waters in order that healing may take place.

The invitation is especially important for family groups. There also is a parallel between what takes place in troubled families in which there are parents and children, and what takes place in troubled church families in which there are pastors, deacons, and musicians.


"Jesus Healing the Man at Beth-zatha," by Murillo.

In a disturbingly high number of homes, it is common to find a gathering of troubled people trying to quiet the waters and maintain a balance in which the family functions in a hurtful, unhealthy fashion. Everyone works together to keep family secrets. Perhaps the father is an alcoholic, and a co-dependency develops among family members that perpetuates the father's drinking. By constantly rescuing the father from the consequences of his drinking, family members avoid looking at their need to have the father drink. If the father were to gain sobriety, who knows what might happen to the mother who is energized by rescuing duties? Jesus is present when the family counselor enters the scene and invites mother, father, and children into troubled waters. Jesus is there when the therapist encourages them to do away with the secrets and to be less protective of the troubled family member so that healing can take place.

It is important that we explore how the faith community tries to keep secrets in the church family. It is common for congregations to sweep controversy under the rug in order maintain an uneasy peace that is damaging both to the church and it members. There are church leaders and groups that become addicted t power, and control becomes an iss between competing people or grou Church people often try to pretend issue isn't there. They try to paper over the underlying issues and live with the pathology. Jesus is presen when mediators enter the scene an invite the church to enter troubled

aters

ers. Jesus is there when the facilita- encourages the unhappy groups to ıg the issue out into the open and leal with it in order for healing to ꞉ place.

'n sick family systems, parents and children try to maintain an uneasy togetherness by arranging to have member be the sick one. This ıology can be seen in family nseling centers. Troubled parents ıg in a child who is acting out, ough truancy, drugs, or sexual miscuity. All fingers are pointed ard the child as a troublemaker. ꞉ skillful therapist, while recogniz- that environment and peer pres- ꞉ are factors to be considered, lerstands that the child's behavior is narily a symptom of a deeper blem between the parents. As long he parents can focus their attention the child, they can avoid looking at r unhappy relationship. Jesus is sent when the counselor invites the ıbled parents into troubled waters. ıs is there when the clinician ıses attention away from the child lets the spotlight shine on the hology of the husband-wife rela- ıship.

: is important that we understand v the church family sometimes ınges for a member to be the sick ꞉ in order that the congregation can intain an unhealthy equilibrium. It y be a congregation that over a iod of years has had a series of ıappy experiences with pastors. ey just seem to come and go every ee or four years. It doesn't matter whether they are mature or immature, good preachers or poor preachers; the pastor-congregation relationship ends prematurely.

In each instance the pastor is branded as the sick one. Like warring parents, conflicting church groups find scapegoats in order to deflect attention away from their power struggles. Jesus is present when conflict managers encourage the people to focus their attention away from the pastor and to begin to explore what's happening in their relationship with one another.

Mediating conflicts in family and church groups is no easy task. What looks like peacemaking may not be peacemaking at all. Dysfunctional families have their designated "peacemakers" who play a key role in perpetuating the family illness. While working diligently to quiet the troubled waters, they fail to address the underlying turbulence. They are advocates for tranquillity when there is no justice. They seek peace at any price, even that of their own health and well-being. In their eagerness to quiet the waters, they enable sick groups to remain the way they are. They prevent unhealthy cells from becoming healthy cells.

The antidote to such futility is to stir the waters. Sometimes things have to get worse before they get better. Healing comes out of creative conflict. That's why Jesus invites us into the troubled waters.

Bill Kidwell is a retired pastor from New Carlisle, Ohio. He is a member of Southern Ohio District's Discipleship and Reconciliation Committee.

MAC FACTS

WHO	Barb Sayler '89 and Brian Kruschwitz '92
WHAT	McPherson College alumni who make up half of "JOYA." The name stands for "Journey of Young Adults" and since it's pronounced "hoya," means "jewell" in Spanish.
WHEN	JOYA was formed in early 1993 when Brian and Barb were both involved in BVS.
WHERE	JOYA members travel across the country visiting Brethren congregations, camps and colleges.
HOW	The four-member group conveys its message of peace and reconciliation through workshops and through "concerts filled with singing, poetry, drama, different languages and cultures, stories and audience participation."
WHY	"To celebrate how wonderful life can be and how great God's love is."

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stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Remember the story of "The Emperor's New Clothes?"

There was once an emperor so in love with beautiful clothing that two con artists were able to trick him into believing they were magic tailors who could weave a suit so exquisite and magnificent that only the wise and worthy could see it. It would be invisible to the simple-minded.

When the emperor "inspected" the "finished" clothes, he, of course, saw nothing. But rather than have his subjects believe he was simple-minded, he raved over the beautiful cloth and lustrous jewels.

Next, he arranged for a grand procession in which to parade his new clothes. The crowds, fearful they would be exposed as simple-minded, ooohed and aaahhed over the "new clothes." Except one little boy, who cried out, "But the emperor has no clothes on!"

This fairy tale by Hans Christian Andersen stands as a parable for the church today.

Join a congregation, *any* congregation. The denomination is of no consequence. Before long, you will start receiving clues as to who "runs the church." It may be an old person, young person, male person, female person, lay person, or clergy person.

But tragically, too often the "emperor" person is blind to his own character flaws and tends to exercise influence and power according to a personal agenda.

And nobody tells him he's "naked."

The other parishioners, fearful of repercussions, fearful of appearing judgmental, fearful of looking "simple-minded," take a passive stance and say, "Oh, that's just the way she is."

But no one tells her that she's "naked."

Issues become inflated; decisions become power struggles; molehills become mountains; and newcomers become history.

Yet, no one cries out that someone is "naked."

Let's go back to the fictional emperor. The man was parading naked in front of the whole town! That is *not*, by any stretch of the imagination, healthy behavior. Did those in the crowd, who refused to name the truth, do him any favors? Did they *really* have the emperor's best interests at heart?

According to the tale, they were primarily concerned with how *they* would be perceived. The only act of genuine caring came from the young boy who innocently cried out the truth: "But the emperor has no clothes on!"

When we passively allow dysfunctional, unhealthy behavior in our midst without naming the problem, we are not acting out of love at all, but rather out of the need to maintain our own comfort level.

Am I advocating character assassination? Not at all. I'm advocating redemption. Hear the words of the Amen, the faithful and true Witness:

"For you say, 'I am rich, I have prospered, and I need nothing.' *You do not realize that you are wretched, pitiable, poor, blind, and naked*. . . . I reprove and discipline those whom I love. Be earnest, therefore, and repent." Rev. 3:17, 19. (Italics mine.)

When there are those dominating congregations, creating fear, strife, and division, we need to tell them they are "naked."

In Hans Christian Andersen's story, the emperor realized that the boy spoke, the truth, but he was so ashamed that he had been fooled that he pretended all the people were wrong, and kept on marching down the street.

Sometimes that happens. One can be told he is "naked" and he will refuse to acknowledge the truth.

But *sometimes* she "anoints her eyes" and has "ears to hear." The Spirit gets through. A hardened heart is broken. Conviction leads to repentance. Freely given grace is received. Redemption comes full circle.

And isn't that what the gospel is all about?

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

A new heart and a new spirit:
Promise of renewal for the church

David S. Young

enewal possible for the Brethren? t is a central question we are faced ı at present. This article claims yes, there are challenges that stand ad. Claimed by Christ, Brethren are wn to be faithful anew in service to r calling. Let's tag onto those ds—claimed, drawn, and faith- —to pose the question: Can the thren be renewed?

ccording to Emmert Bittinger's *itage and Promise*, the Brethren ned a renewal movement from r inception. Concerned with the adent morality of their era and with orthodoxy in the state churches, were interested in adult conver- ı and adult rebaptism. Alexander ck's focus was on repentance and kening.

epentance is always at the heart of ewal. In Psalm 51:1,7 we read ve mercy on me, O God, according our steadfast love . . . . Wash me, I shall be whiter than snow." ewal always begins with repentance. ch is a very positive act. It claims more is possible; God's grace is in lence. This may be called the vard turn of renewal. The first ntial for renewal to occur is to be med by some greater vision.

ı my classes in church renewal, lents always search for some ical vision for renewal. Such a pture begins to tug at the very rt of what faithfulness will mean in day and in this context. Returning ur roots in the Scriptures, we ays find the inner dynamic of ewal that will call for new life in time and in this place. With entance as expressing our possibility for more, such a vision can lead us on our way.

As Brethren, we have been experiencing some of this repentance and new vision. We have seen the outpouring of lives at National Youth Conference. We have seen Brethren reaching out at Annual Conference across theological barriers. Confessing and reconciling is a portion of our new hymnal. "Wash me and I shall be whiter than snow" is sung in many of our love feast services.

The quest for spiritual renewal is great among our number. We realize we need growth, not just in numbers but in spiritual depth. There is real integrity to such a quest. We have a lot to offer as early Brethren sought a nearer alignment of life with Christ and his living presence in daily life. As Brethren we are claimed by Christ for renewal as our hearts are open to it.

The second essential for renewal is to be drawn to it. There are several things drawing us to renewal. We are being drawn to discover our strength. If there is one thing I have learned in teaching church renewal, it is that each congregation needs to learn what strengths it has to offer. For too long we have worked from a diagnostic model: Find out what's wrong and fix it, rather than find out what's right and build upon it.

In congregations I often have people gather in small groups and talk about their spiritual growth and what has meant the most to them. Stories of faith often come forth, and the people begin to see that a rich heritage of investment of people has made a difference in their lives. Often the devotion of one person or a particular emphasis has helped.

I also have learned that Brethren have a unique witness to give. In ministering in general society through the hospice program, I have learned that our blend of commitment to Jesus and openness to the religious experiences of others places us at a listening point in ministry that is unique. People are open to speak in the atmosphere of openness to the leading of the Holy Spirit.

I also have learned that people often are eager to hear the message of the spiritual focus of life. People now have become far enough removed from the church that they do not necessarily have any experience, positive or negative, to relate to in terms of the church. They live in a secular world that has not provided the answers they seek. Rather than coming to us, however, people wait for us to come to them.

This is where we are drawn to what can make the real difference. Finding out our strengths as a denomination and as an individual congregation, we also need to learn the real needs of the people about us. Once these two factors come together, an exciting dynamic occurs. Church renewal begins with having a vision for renewal and then by matching strengths with felt needs.

As an example, one congregation experienced renewal in a very visible way. Through pastoral visitation, I learned that there were many widows in the congregation who were in the throes of loss. I wondered whether some group that could relate to this need might offer a ministry to help widows find wholeness.

One bulletin announcement was

From the General Secretary

We belong in South Korea

In the February MESSENGER (page 23), S. Loren Bowman was startled that "leaders of the Reformation Presbyterian Church in South Korea, representing 25 congregations, have voted to join the Church of the Brethren." Bowman then comments, "At this point in the history of Christianity, I did not think we would be seeking church growth by inviting large-scale transfers from another denomination."

A few words of background might be in order. The Brethren went to South Korea because Korean Brethren in the United States joined other Brethren in asking the church to do so. Dan Kim, a native South Korean and a member of the Church of the Brethren who has attended Bethany Seminary, accepted the call to return to his homeland. Our ecumenical partner churches in South Korea advised us that relating to another small denomination is much better than starting alone. Because Brethren are cooperative, our presence should lead to greater cooperation rather than less.

Dan Kim was in touch with many individuals, and through him the leaders of the Reformation Presbyterian Church became interested in the Church of the Brethren. The Reformation Presbyterian group was not a long-established church. Quite the contrary. It has been together for three years, its leaders and congregations coming from several different denominations. During these several years members have organized themselves and crystallized their shared beliefs. Their concerns have been about authoritarian leadership in the church and about a Christianity that shows itself in one's way of living. During this formative period of seeking God's direction, they learned of the Church of the Brethren.

They were immediately drawn to our sense of sister/brotherhood, our belief that the church is led by the mind of Christ, that each is a servant of the other. They were intrigued by the love feast and open to believer's baptism. When we indicated women and men are equally accepted into leadership in the church, they agreed, even though this practice is not widely accepted in South Korean churches. When Dan Kim taught that Christ prompts us to be of service to one another, even to our enemies, they agreed. With many other Christians they believe South Korean churches need an emphasis upon living one's faith, and they find this in the Brethren.

Here was a new group of Christians looking for another way of living faith in Christ, and they believe they may have found it in the Church of the Brethren. Shall we turn them away because they already are Christians?

Our relationship with the Reformation group is not the totality of our work in South Korea. We have begun a training school, have initiated relationships with our potential partners, and have taken steps to introduce the Church of the Brethren to Korean society.

We are now in a process of learning to covenant with one another. We are in South Korea because Annual Conference wanted us to be there. The church there can grow only by God's leading. But then, that is the way it always has been.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

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made. One pulpit announcement was given. I asked one person to ready some tea and another to serve as a hostess. Fifteen people showed up, and we talked about loss and the spiritual resources to handle such feelings. Soon more people joined from the community. A few weeks
later, one member saw another in t
graveyard, stopped her car, and we
and ministered to her. Ministry wa
taught and caught and spread with
grace.

Psalm 51 as a restoration psalm
goes on to talk about a new heart an
a new spirit. And that is what begins
invade a congregation and a denomi
nation that begins to match vision w
strengths and needs. The heart
biblically is the point of contact with
God. A new heart means one in whic
there is a vibrancy of faith at work.
There is also a new spirit. "Restore t
me the joy of your salvation, and
sustain in me a willing spirit" (Psa.
51:12). Everyone knows when a
willing spirit pervades a congregatio
We are drawn to renewal when thing
begin happening.

In church renewal, the servant lead
model helps us envision the longer-
term need for renewal. In this model,
the leader emerges as the one who fir
serves, and through serving, is lifted t
leadership. The servant begins to
envision the needs of people and how
ministries can be built to fulfill those
needs. Since most real change takes
least three years, congregations shoul
build an incremental three-year plan
renewal that is in step-like fashion.
Changes certainly can be made along
the way. But something changes with
a new heart and a new spirit begin to
pervade.

All congregations in renewal begir
to experience a third movement of
renewal, that of reaching outward ir
service. This is where we are called
Brethren to be faithful. In doing a
successful Sunday school study for
district, I learned of joy in one Bretl
ren congregation in which members
had taken off work one day to work
the roof of their new addition, not t
defray the cost of the mortgage but
give the money to CROP for world
hunger.

I saw the joy in a Mennonite cong
gation that had converted part of th

horse stables to have a youth club ting place, and had canceled ship on Sunday to have dialog on to use the new building space, in the planning stage. An addi- al joy was a service exchange going an inner-city congregation, in ch children came from the city and irn the Mennonite children went to city.

earned of joy when a student of an r-city American Baptist church ed how Sunday morning atten- ce grew 35-37 percent through cons making follow-up calls in es of attending members. By ing out the apparent needs, they able to increase the sense that the gregation cared about them. Now are planning a building for eless mothers who are finding a life.

ne thing we learn biblically about joy, though, is that it doesn't ys come without pain. There are growing pains of experiencing wal. Sometimes quarters become nped. People begin wondering t this new enthusiasm may mean. y then learn that new people want mbrace old members and learn and v from them. People begin to reach and that can be a whole new rience.

hat is most often learned in wal is that we are thereby being ful. If there is anything right about is that we are being faithful to the ng that is ours. God can transform s imperfect creatures. A new heart a new spirit can begin to pervade. h are the gifts of renewal. God s new life and there is the promise e joy of new h in our midst. **M.**

avid S. Young, an ordained minister in el Hill (Pa.) Church of the Brethren, hes church renewal at Eastern Baptist logical Seminary in Philadelphia. He has en a new book, A New Heart and a New t: Renewing Your Church *(Judson Press), able from Brethren Press.*

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. . . A story that needs to be told.

Instead of marbles . . .

I know about playing marbles games. (See March Editorial.) I have played, sometimes cheating, and that was wrong. We must look at things that are happening in the way God would look at them, and call sin sin.

The Bible says that when we are born again in Christ Jesus our Lord we are children of God. So we need not pick up our marbles, but pick up the Word of God and let God lead us, his children. We must proclaim the Word of God and let people realize we don't get involved in the things of the world.

William H. Garber
Dayton, Va.

The opinions expressed in Letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *editor, 1451 Dundee Ave., Elgin, IL 60120.*

Marbles for everyone

As Jesus "did his thing" yet another Easter, I am reminded that the father forgave the errant son and the Lord forgave the woman caught "in the act." Also he forgave the woman who anointed him and finally those who killed him.

The penitent thief and Zaccheus repented, we are told. In no other case have we any clear knowledge that the "sinners," with whom Jesus regularly ate and fellowshipped, changed their "low-down" ways or that he demanded it.

What, then, of us? What happened to "'Vengeance is mine,' saith the Lord"; to "Let 'em be until the harves and then *I* will sort the crop"?

Whether it was the "righteous" brother, the pharisees, or the disciples themselves, Jesus had to keep sayng, "No. Judging's not your job."

Thank God, he gave us a cross, not a sword. If we follow Jesus, we are going to have to let *everyone* play marbles. (See Letters, "Staying in the Marbles Game," April, page 28.)

Alan Kieffabe
Denton, M

Differences run deep

I don't have to take my marbles and g home, but I can take my family and g to another denomination. (See March Editorial.)

Why continue to focus on the differences we have? They run deepe than a need to "broaden our horizons," and they are much more serious than a marble game.

The editorial page should be used t bring us together, strengthen our faith and unite us in our common belief in Jesus and his teachings. I was enjoyin the March MESSENGER until I got to the last page.

The marble analogy was cute; the message was not.

Jeanie W
Hinton, V

Our confidence has eroded

I was disappointed by the tone of the March editorial. It seems to belittle and rather callously pass judgment o those whose stewardship decisions ar made with painful soul-searching.

My congregation is one that decreased its giving to the denominatio and district in 1994 and is doing so again in 1995. The question is one o faithful stewardship.

Washington Office Network

a bridge between members of the church and public policy makers

Nearly forty years ago, the 1957 Annual Conference proclaimed, "*We believe that in a democracy Christians must assume responsibility for helping to create intelligent public opinion which will result in legislation in harmony with the eternal laws of God.*"

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If you are interested in promoting national and international efforts for a world of greater peace, justice and stewardship of God's creation, send your name and address to **the Church of the Brethren Washington Office, 110 Maryland Ave., NE, Box 50, Washington DC 20002** or call **(202) 546-3202**.

Stay informed and live out Christ's call to active peacemaking by joining the Washington Office Network!

Ve sadly realize that many of those o control the Church of the ethren purse strings are playing a ne different from ours. We believe r outreach money should be rusted to organizations and lividuals who share our mission of oclaiming Jesus Christ as Lord and vior of the world.

Vhen we ask about the goals of ny denominational programs, we r such things as peace, justice, onciliation, wholeness, and lusivity. These are noble, and ounded in the New Testament. But en we ask what role the death and urrection of Jesus Christ plays in s, we often receive vague, evasive, or nflicting answers.

s a result, our confidence in those o ask to be stewards of our out- ch money has seriously eroded. en little boys know that if you don't st the other players, and if you n't agree on the rules, it doesn't ke much sense to continue the rble game.

Ve will continue in denominational log. We will continue to fund treach programs in which we find a nmon understanding of the New stament call to evangelism and vice. But as long as the boundary es for the General Fund marble ne remain fuzzy, and the page in rule book about Jesus Christ is der revision, don't be surprised if continue to say, "Sorry, but we nk we'll play somewhere else."

Linda Davis
McFarland, Calif.

ear for the poor

us made famous Deuteronomy :11: "There will never cease to be ne in need on the earth." So what we do in response? Give up in spair? Blame the poor for all our tional problems? Accuse them of sins of laziness, poor judgment, morality, and irresponsibility? Those last two responses seem to be politically correct attitude these days. But they reflect a more serious poverty than physical poverty. They reflect a poverty of compassion.

The Deuteronomy scripture does not suggest a response, but gives a command: "Open your hand to the poor and needy neighbor in your land."

The Pentagon is requesting $20 billion to build 20 Stealth bombers. This comes as Congress considers reducing welfare aid to the poorest of the poor. Yet all federal spending on welfare comes to only half of the cost of those bombers!

Mennonite Weekly Review recently editorialized, "There is much talk of the need for moral revival in America.

CHOOSING
GLOBAL PERSPECTIVE

Torin Eikenberry, a Manchester College junior, looks at the world as part of his community. A recent BCA student in Strasbourg, France, and one with prior foreign travel experience, Torin has gained a global view of problem solving. Intrigued by how people think and what makes things work, Torin's curious and reflective nature is challenged in his environmental studies and biology majors. After graduate school, Torin's plans include work to preserve a global ecological system.

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A5B

A nation reluctant to help the poor but eager to buy more weapons has a . . . mark against its claim to moral stature."

As a pastor in an inner-city church, I fear for the poor among our membershp and in our neighborhood. As an American, I fear the consequences of our national economic immorality.

I beg the larger church to fight for the poor among us, to open our hands to the poor as the scripture commands, and to pray that we become a more compassionate, peaceful, generous nation.

Irvin R. Heishman
Harrisburg, Pa.

Brazil needs help

The Church of the Brethren in Brazil is alive. On a visit to Rio Verde in February, I was asked by five individuals to request the US Brethren to provide on-site ministry training. Former pastor Onaldo Pereira also asked for the program to include an additional brother in Christ.

US Brethren who have been supporting the Brazil ministry should continue (through the national offices in Elgin, Ill.) so that training can be funded.

The Brazil congregation's pastor, Mariluce Periera, especially needs our prayer support as Onaldo Pereira's illness progressively incapacitates him.

Clyde Carter
Daleville, Va.

Free advertising?

I was surprised to see the free advertisement MESSENGER gave for a video produced by the Brethren/Mennonite Council for Lesbian and Gay Concerns in Beverly Brubaker's April letter (April, page 28). But then I took heart by realizing that in the good Brethren manner, MESSENGER eagerly would follow our nondiscriminatory policy and carry the following note:

For Brethren interested in learning more about gay and lesbian concerns, there now is an excellent video available. "God's Good News for Persons Called Gays and Lesbians" can be ordered for $19.95 (plus $4.50 p & h from Day Seven Ministries, P.O. Box 265, Elizabethtown, PA 17022. This video is a great resource for individuals, families, Sunday school classes, o other study groups working to discer where to stand on the issue of homosexuality.

Galen R. Hackma
Hershey, P

Diagnosis: A heart problem

At an international peace conference i Bonn, Germany, I ate breakfast one morning with a German church leade who had helped sponsor the meeting.

When he asked what church I belonged to, I told him, "The Churc of the Brethren." Instead of responding, "Church of the *who*?" the person exclaimed, "The Church of the Brethren! I *know* them! When I was a child, after the war, I receive clothes from the Church of the Brethren!"

At a time when our denomination i "sweating blood" trying to figure out how to stay financially solvent or fiscally responsible in light of reduce giving (see April, page 6), we ought t be on our knees asking for forgivenes for not "digging deeper."

Our denomination's financial crisis is, at its core, a "heart problem." We need spiritual reconstruction that wil liberate both our hands and our walle from our pockets. We are hanging ou heads and wringing our hands, sayin "Woe is me!" when we should be getting on with serving those in need all around us . . . with our hands and our hearts.

The money will follow truly engage hearts, minds, and hands that choos out of sheer joy and love, to make th Word become flesh.

Phil Riem
Nairobi, Ker

n 1708 vision, new policy on speakers

en R. Hackman

ur forebears d a vision

April editorial raised an interest-
question: "Did our denominational
bears in Schwarzenau, as a
mittee of eight, write out a vision
ement before trooping down to the
River in August 1708?"

ecently have been toying with the
e question, and thus have reread
e of the early Brethren stuff. And
ld! They did write a vision
ement (of sorts) before trooping
n to the river. It's found in the
t Brethren tract," published
ntly in *The Complete Writings of*
ander Mack, edited by William R.
ly.

is tract, as it now is called, was
y a letter sent about the area just
re the original eight braved the
rs of baptism. The letter both
ains what the Brethren were
emplating and invites others to
them.

ay this tract contains a vision
ement of sorts because the letter
ainly is not couched in the nice
ne of today's slick advertisement-
scious language. The letter does,
ever, articulate what the early
hren envisioned. On the surface,
etter is about baptism. But be-
h the surface, the vision that
pelled the Brethren can be dis-
ed. This vision contained several
elements, but all were rooted in one essential theme. The vision of the early Brethren was simply *a commitment to radical discipleship*.

Why all the fuss about baptism? After all, the eight Brethren all had been baptized previously. Mack himself had been baptized and confirmed in the Reformed Church. The fact is that although Mack (or whoever wrote the letter) confesses that rebaptism was not going to save anyone (page 13), for him the vision of the Christian life involved *a commitment to radical discipleship*—going all the way with Jesus—and that meant being baptized as Jesus was.

The **foundation** of this *commitment to radical discipleship* also can be discerned in the letter. Mack and the early Brethren had an unswerving loyalty to the teachings of the Bible, particularly those of the New Testament, and especially those of Jesus. The unswerving loyalty grew out of a trust in the accuracy of the documents comprising the canon of scripture and the exactness of the message they contain.

The **fruit** of this *commitment to radical discipleship* can be seen in several ways—the Brethren call to practice a biblical mode of baptism in spite of civil persecution, their insistence that only those who *practice* the faith should be allowed to remain in the church, and their concern to persuade others of the truth of their convictions.

If this was the early Brethren vision, its foundation and fruit, how far from the fold we have strayed! In the April MESSENGER is an excellent question-and-answer piece informing us about the South Korea mission. In it, David Radcliff mentions that some Brethren oppose the idea of missions (at least in South Korea). Unfortunately, he is correct: Some Brethren do oppose missions today (as some did at other times in our history when we lost the original vision). The early Brethren had few qualms about taking their message through "Christian" Europe because they knew their vision was to call for a *commitment to radical discipleship*.

Too often we have hidden our reluctance to fulfill the great commission behind the misinformed notion that the church is present everywhere today. Even if that were true, which it is not, that would not have stopped the early Brethren from calling for a *commitment to radical discipleship*. The need today is urgent, to both take the vision of radical discipleship to places where the church already exists (such as Western Europe) and to take the gospel, with its call to radical discipleship, to the thousands of groups that yet remain outside the reach of national churches.

Another example of how far we have strayed from our original vision is found in the January MESSENGER. In the article "Who Sorts the Fish?" Jimmy Ross argues forcibly from the parable of the dragnet that we should welcome anyone who desires to unite with the church, even if that person is a *bad fish*. Brother Ross' argument is well-reasoned and convincing, but it certainly is not Brethren, nor does it square with the remainder of biblical teaching (such as the ending to the key text of Brethren church organization, Matthew 18:15-17).

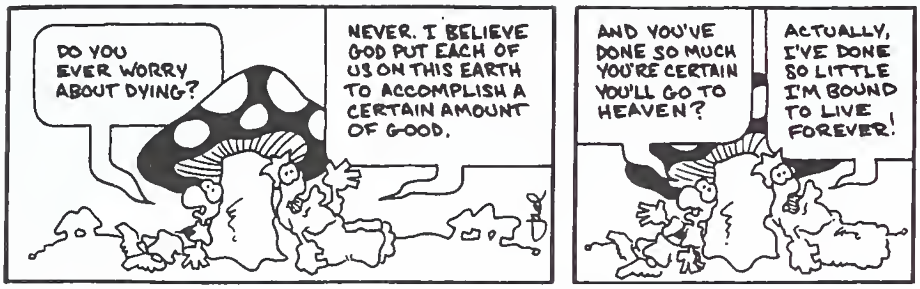
I doubt if any of us wants to return to the days of the ban, but while society becomes increasingly secular and pagan, it will be urgent for the church to call for a more radical commitment and to maintain standards that are in sharp contrast to the world. The issue is not inclusiveness vs. exclusivity, but a *commitment to radical discipleship* vs.

ld in respect and fellowship those in the
h with whom we agree or disagree is a
cteristic of the Church of the Brethren. It is
continuation of this value, and to an open
robing forum, that "Opinions" are invited
readers.

e do not acknowledge our receipt of obvious
nions" pieces, and can print only a sampling
at we receive. All "Opinions" are edited for
cation.

Pontius' Puddle

NOTICE: *Send payment for reprinting "Pontius' Puddle" from* MESSENGER *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*


DO YOU EVER WORRY ABOUT DYING?
NEVER. I BELIEVE GOD PUT EACH OF US ON THIS EARTH TO ACCOMPLISH A CERTAIN AMOUNT OF GOOD.
AND YOU'VE DONE SO MUCH YOU'RE CERTAIN YOU'LL GO TO HEAVEN?
ACTUALLY, I'VE DONE SO LITTLE I'M BOUND TO LIVE FOREVER!

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church as usual.

A third example relates to the original Brethren vision involving an unswerving loyalty to the trustworthiness of the Bible. There was a time, a generation or two ago, before many the significant textual discoveries of the last 50 to 100 years, when it may have been rational to question the authenticity of some of the biblical documents. But today, with access t manuscripts copied within decades the originals and showing no significant variations of content, it has become impossible to be intellectuall honest and still question the absolute trustworthiness of the Bible.

Yet, far too few Brethren in "high places" affirm the factuality of the Bible, but rather continue to cast doubt upon the trustworthiness of its teachings, especially those touching the supernatural.

While the secular western world finally again is affirming the reality of the supernatural (*Time*, April 10, 199 "The Message of Miracles"), we still doubt that Jesus walked on water, not to mention rising from the grave.

The "old vision" of our forebears explains there being a Church of the Brethren today. If the old vision no longer is valid, then perhaps there no longer is a need for the Brethren. I believe that there remains, however, ever greater need for this vision, reapplied to our contemporary settin but essentially the same in spirit.

We sometimes ask, "What can our small denomination offer the rest of the church and the world?" Here's o answer—*a commitment to radical discipleship*. This call is more relevan than ever, with the easy-believism, cheap grace, and high glitz of much American Christianity. And it's a message for which the world hunger as evidenced by the huge numbers o people turning to highly disciplined churches and religions (such as Islam).

Galen R. Hackman, a former Nigeria missionary, is pastor of Conewago Church of Brethren, Hershey, Pa.

ndra Wagoner

‘ontrol doesn’t roduce unity

n responding to the Annual Confer-
e Program and Arrangements
mmittee’s new “Policy for Organiz-
and Speakers of Annual Conference
al Events” (see page 15).

always am amazed that children
rn to grasp the nuances of words
l language. As a child, I delighted in
anging words in ways that were
norous and caused others to laugh.
I began to write, I found many
ative possibilities and learned that
rds could express and define my
ughts. Consciously and uncon-
ously, I learned that language could
t or heal, comfort or chastise,
ate or damage.

s an adult, I continue to learn. I
rvel at words that offer beauty,
phetic wisdom, comfort, and joy.
nultaneously, I am learning with
ness that words and language can
devastating. With the onset of the
war with Iraq, I became keenly
are that language could be used to
and deceive, sanitize and dilute,
isoring the truth of violence and
ror. “Operation Desert Storm”
sked that the desert included real
ople and real lives, allowing what
s insane to seem quite reasonable
l rational.

ast year in my ordination hearing, I
rned that my own language and
rds could be appropriated by others
l used against me. I learned that
ny would have preferred that I
inge my language, valuing dishonest
rds rather than truthful dialog. Most
ently, as I read the new “Policy for
ganizers and Speakers of Annual
nference Meal Events,” I found
self questioning the integrity of a
icy that uses such words as “unity of
body” and “bond of peace” in the
ntext of control and censorship.

am saddened and frustrated by the
plication of this policy. The policy
can be used to restrict, exclude, and dismiss future speakers such as Martin Rock. I doubt that the body of Christ will find genuine healing when unity is created by control, and peace is established by silencing and excluding. This policy joins the growing list of recent denominatinal statements and policies that restrict, silence, and control under the guise of unity. How much longer will this denomination make decisions based on fear? How much longer will we live by and promote the illusion that unity is created by uniformity and control?

What I have appreciated about the Church of the Brethren is that our theology is based upon freedom and choice. Thus we never have favored creeds because they tend to control

Don’t miss the Messenger Dinner

on June 29, 1995
at Annual Conference in Charlotte, N.C.
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AdinGray

with music from their new release “Peace by Piece”

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and define. We have a long history of trusting that people are able to make their own decisions and to discern for themselves.

Attendance at Annual Conference luncheons is voluntary. It is not the responsibility of the church to make decisions for others. In our struggle for unity, it seems a greater responsibility for the denomination to offer the breadth of theological, biblical, social, and personal perspectives, without apology, so that nothing is hidden, nothing is silenced. I can't believe that God's unity and peace ever would be based on exclusion or silencing.

Conflict will not disappear by controlling and squelching. If anything, it fuels the fire. The transformative process has greater potential for an authentic outcome when all are considered valuable and included in the struggle. I fear that we will continue to silence the very ones who offer prophetic wisdom. We need prophets. Prophets expose injustice and the reality of our disunity, offering a road toward honest conversation. I have learned from Jesus' example that prophets offer life where there has been deadness, hope to those who have been marginalized and forgotte
I need to hear these words. I believe they have a place within the body of Christ.

The "unity of the body" and the "bond of peace" are beautiful expres
sions. But I am disheartened that, us
within the context of this Annual Conference policy, the beautiful has become manipulative, obsolete, exclusionary, and based on fear. The
unity and peace that this policy clain
to protect ultimately betrays itself.

I yearn for a time when once agair
can trust and embrace our denomin
tional language of peace, unity, and our oneness in Christ. My hope is th
the Program and Arrangements Committee will reconsider that whic
squelches, and embrace, instead, a spirit that builds sufficient trust and dismantles fear.

Maybe then we will know better how to establish peace and create unity.

Zandra Wagoner is an ordained Church o
the Brethren minister from McPherson, Kan.

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BRETHREN IN RALEIGH AREA—Creating new Church of the Brethren fellowship in Research Triangle area of North Carolina (near Raleigh) being explored by Virlina District. Group currently meets on 2nd sunday evening each month; considering more frequent meetings. Interested people may contact Darla Kay & Duane Deardorff at (919) 851-2626, or Dave & Lynette Minnich at (919) 682-9253.

COURSE OFFERED—Education for Conflict Resolution, Inc. in N. Manchester, Ind., a non-profit organization w/ ties to the Church of the Brethren, will offer the 40-hour course "Mediating Interpersonal Conflict," July 17-21, 1995 in N. Manchester. Course covers conflict theory, communication skills, interpersonal negotiation, & third-party mediation w/ emphasis on reconciliation of relationships. Hands-on learning and skill acquisition emphasized. Cost for training is $275. For info., contact Education for Conflict Resolution, Inc., P.O. Box 275, North Manchester, IN 46962. Tel. (219) 982-4621.

EDUCATION—Olney Friends School, a Christian Quaker residential high school in southeastern Ohio, now in its 158th year, seeks to provide education & life experiences rooted in gospel values of trust in God's guiding presence, honesty, simple living, peace, & respect for the good in every person. Through college preparatory studies, daily community worship, shared creative activities, maintaining buildings and grounds, work in the school's kitchen & farm, and community service projects, Olney School seeks to live out the central message of the Gospels—love of God and love of every person. Contact Ken Jacobsen, director, Olney Friends School, Barnesville, OH 43713. Tel. (614) 425-3655.

FOR SALE—Beer Realtors offers Waubee lakefront adjacent to Camp Mack, Milford, Ind. Upper floor has lrg. eat-in kitchen, living room, 2 bedrooms, bath, laundry, deck, & 2-car garage. Lower level also contains kitchen, bedroom, lrg. workshop area, lrg. closets. Home could be multi-family dwelling. Located on 2 1/2 lots of private beach w/ lovely view across lake. Take advantage of Camp Mack's full summer programs from your home. Jean Treesh, Beer Realtors. Tel. (219) 658-4212, or (219) 457-4495.

FOR SALE—From the author, Joyce Debolt Miller's recently published book; *". . . until seperated by death," Lives and Civil War letters of Jesse Rolston Jr. and Mary Catharine Cromer.* 208 pages perfect-bound, many pictures and reproduced documents, including 70 letters found in an old feed sack. From these Scots-Irish roots came Jesse Edward Rolston, a dedicated Dunkard minister who served the Brethren in Sheldon, Iowa, until his death in 1955. $29 ppd. Rt. 2, Box 716, Bridgewater, VA 22812.

INVITATION—To all individuals interested in an inclusive church: A pre-Annual Conference celebration in Charlotte, N.C.—"Dancing at the Wall: Re-imagining the Church" (Sun. eve., June 25, to Mon. eve., June 26). Sponsored by Womaen's Caucus and Brethren/Mennonite Council for Gay and Lesbian Concerns. For more info., or to register, call Jim Sauder at (616) 870-1501, or Zandra Wagoner at (316) 241-6912.

INVITATION—Celebration House Church, small Bret
group meeting in members' homes in Washington,
metropolitan area for past 25 years, welcomes
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three evenings a month. Members share leadersh
worship and study, go on retreats, welcome new i
and people. Call or write Gladys Weaver, 1362 Fourt
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INVITATION—Iowa's capital city, Des Moines, is w
the Church of the Brethren is alive and well. Please
newcomers to our city, and all your friends and rela
to: Pastor Carl H. Van Farowe, Stover Memorial Ch
of the Brethren, 4100 Sixth Ave., Des Moines, IA 50
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INVITATION—Welcome to Montgomery County,
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ren moving into the area. Our strengths are worshi
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rning Points

v
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ıpaign, Ill./Wis.: Jonathan hompson
ıes, Atl. N.E.: Jason enlinger, Cbad Eberly, eil Martin, Emily Miller, errick Snyder, Yvette toltzfus
ıtry, Atl. N.E.: Barry ierhaus
Creek, N. Ohio: Nick lger, Nicole & Heather ampson, Dianna Hastings, arrie McMillen. Edward idgeway, Andrew & regory Sampson
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Wedding Anniversaries

Banwart, Harold and Lois, Adel, Iowa, 50
Bartholomew, Charles and Margaret, Windber, Pa., 55
Bellows, Alpha and Dorothy, Dixon, Ill., 50
Cackler, Ellis and Inga, Perry, Iowa, 50
Cameron, Earl and Grace, Brethren, Mich., 55
Chase, Ted and Dorothy, Defiance, Ohio, 55
Erb, Samuel and Beulah, Ephrata, Pa., 72
Finck, George and Ruth, Worthington. Minn., 60
Fryman, Harold and Lavon, Goshen, Ind., 60
Gibson, Ivan and Mary, Wellman, Iowa, 50
Gilbert, J. Edward and Mildred, Kokomo, Ind., 50
Godsey, Harvey and Betty, Independence, Kan., 50
Jones, Kermit and Druscilla, Windber, Pa., 50
Koons, Glenn and Lorraine, Chambersburg, Pa., 50
Marshall, Herschel and Lois, New Lebanon, Ohio, 60
Shelly, Clyde and Esther, Manheim, Pa., 60
Shiffler, Carroll and Anna, Elizabethtown, Pa., 50
Stauffer, Guy and Ruth, Manheim, Pa., 50
Steinmetz, Clyde and Mary, Lancaster, Pa., 65
Sumey, Clyde and Sara, Uniontown, Pa., 65
Swartz, Galen and Ruby, Adel, Iowa, 50
Vinard, James and Myrtle, Delphi, Ind., 55
Wickert, Ronal and Violet, Astoria, Ill., 55
Wine, Ralph and Margaret, Mount Sidney, Va., 50

Pastoral Placements

Baker, Paul Maynard, from Cedar Grove, Shen., to Crab Orchard, Virlina
Ballinger, James H., from Mount Joy, Virlina, to Travelers Rest, S.E.
Carroll, Donald R., from Pine Glen, M. Pa., to Osceola, N. Ind.
Carter, Jeffrey, from Florin, Atl. N.E., to Manassas, Mid-Atl., assoc.
Gibble, Kenneth, from Arlington, Mid-Atl., to Chambersburg, S. Pa.
Gibson, James H., from Mount Joy, Virlina, to Travelers Rest, S.E.
Heinlen, Roy Eugene, Jr., from other denomination to Troutville, Virlina
Hess, Cecil David, from Pleasant Hill, W. Pa., Sebring, Atl. S.E.
Long, Janice Kulp, from Center, N. Ohio, to Good Shepherd, Virlina, team
Long, John R., from Center, N. Ohio, to Good Shepherd, Virlina, team
Morningstar, M. Albert, from secular to Myersville, Mid-Atl.
Ruth, Brian Curtis, from other denomination to New Haven, Mich.
Schimpf, Herbert, from retirement to Jacksonville, Atl. S.E.

Licensing/ Ordination

Banks, Wilbert E., ordination received Jan. 28, 1995, Williamsburg, M. Pa.
Black, Rachel, licensed March 17, 1995, Beaver Creek, Mid-Atl.
Blough, Lester, Jr., licensed Apr. 16, 1994, Syracuse, N. Ind.
Brubaker, Donald Ray, licensed Feb. 25, 1995, Williamson Road, Virlina
Combs, Daniel O., licensed Feb. 11, 1995, Capon Chapel, W. Marva
Davis, Steven Paul, licensed Nov. 4, 1994, Lake Charles, S. Plains
Dietz, Arnold, licensed Feb. 9, 1994, Baugo, N. Ind.
Duplissey, Carolyn, licensed Nov. 4, 1994, Lake Charles, S. Plains
Gifford, Carolyn Dale, licensed Nov. 4, 1994, Lake Charles, S. Plains
Kohler, Paul, licensed Sept. 24, 1994, Champaign, Ill./Wis.
Layman, Lowell, licensed Feb. 6, 1995, Poplar Grove, S. Ohio
Markey, Georgia Ruth, licensed Jan. 5, 1995, Bermudian, S. Pa.
Martin, Leonard Shipman, licensed Feb. 25, 1995, Emmanuel, Virlina
Parr, Alvery Bowman, ordained Feb. 25, 1995, Bassett, Virlina
Platts, James Martin, licensed Aug. 4, 1994, Antelope Valley, S. Plains
Runion, Connie Sue, licensed Feb. 25, 1995, Crab Orchard, Virlina
Ruth, Brian Curtis, licensed Jan. 21, 1995, New Haven, Mich.
Self, Don Stuart, licensed Nov. 4, 1994, Lake Charles, S. Plains
Swihart, Ellen, ordained Oct. 3, 1994, Rock Run, N. Ind.
Weber, Linda F., licensed Jan. 21, 1995, York Center, Ill./Wis.
Wenger, Jerriann Heiser, licensed Dec. 15, 1994, Huntingdon Stone, M. Pa.
Wilson, Ralph H., licensed Jan. 30, 1995, Parkview, M. Pa.

Deaths

Albertson, Florence, 94, Pomona, Calif., Jan. 31, 1995
Anglemyer, Marilynn, 84, Forest, Ohio, Nov. 25, 1994
Bame, S. Clarence, 81, Forest, Ohio, Feb. 7, 1995
Barnes, Robert, 81, Columbiana, Ohio, March 15, 1995
Beck, Richard, 88, Lancaster, Pa., March 6, 1995
Berkey, Marie, 71, Irwin, Pa., Jan. 27, 1995
Bird, Jean, 74, Warsaw, Ind., Nov. 29, 1994
Blough, Ada, 94, Johnstown, Pa., March 25, 1995
Bowen, Janet W., 46, Oklahoma City, Okla., March 5, 1995
Brandenberg, Grace, 94, Brethren, Mich., Jan. 21, 1995
Coffman, Walter, 96, La Verne, Calif., Jan. 9, 1995
Colbert, Mark, 91, La Verne, Calif., Jan. 27, 1995
Croker, Mae, 83, Cadott, Wis., Dec. 3, 1994
Crossan, Hilda, 75, Ephrata, Pa., Feb. 3, 1995
Davis, Thomas, 90, Windfall, Ind., Jan. 30, 1995
Dunmire, Goldie, 84, Pittsburgh, Pa., June 29, 1994
Eller, Jeffrey, 18, Pyrmont, Ind., Jan. 20, 1995
Emmert, Dale, 86, Dallas Center, Iowa, April 6, 1995
Fredrick, Victor, 82, Telford, Pa., Jan. 10, 1995
Fuller, Raymond E., 75, Edwardsburg, Mich., Jan. 21, 1995
Gerlack, Vera, 84, Manheim, Pa., Nov. 4, 1994
Gibble, John, 84, Manheim, Pa., Jan. 31, 1995
Good, Esther, 93, Wooster, Ohio, Feb. 6, 1995
Harman, Warren G., 76, Harman, W.Va., Jan. 8, 1995
Hartman, Zafon, 91, La Verne, Calif., Feb. 23, 1995
Hauck, Justina, 81, Pittsburgh, Pa., Dec. 15, 1994
Heckman, Mary M., 79, Lancaster, Pa., March 26, 1995
Jacobs, J. Melvin, 86, New Oxford, Pa., Feb. 2, 1995
Kinch, Michelle, 29, Silver Lake, Ind., Jan. 29, 1995
King, Robert, 87, Goshen, Ind., Jan. 26, 1995
Lehman, Ruth, 88, McPherson, Kan., Jan. 26, 1995
Matlock, Alice, 102, Dixon, Ill., Feb. 23, 1995
McClenithan, Fay, 90, Sebring, Fla., Jan. 19, 1995
McGwin, Virginia, 72, Lorida, Fla., July 12, 1994
Miller, Grace, 92, Bridgewater, Va., March 9, 1995
Myers, Elva, 95, Dallas Center, Iowa, Dec. 2, 1994
Osborn, Mildred, 83, Sebring, Fla., Feb. 6, 1995
Richards, Russell, 77, Stanley, Wis., Sept. 19, 1994
Richy, Shirley, 59, Ashley, Ind., Feb. 25, 1995
Robison, Aulma, 78, Pittsburgh, Pa., Dec. 18, 1994
Roose, Phyllis, 63, Goshen, Ind., March 4, 1995
Royer, Alton, 85, Perry, Iowa, June 6, 1994
Sawin, Margaret, 72, Claremont, Calif., March 8, 1995
Schmidt, Elsie, 86, Brethren, Mich., Feb. 19, 1995
Smeltzer, Howard, 83, Elkhart, Ind., Feb. 2, 1995
Snell, Iva V., 95, La Verne, Calif., Jan. 17, 1995
Snodderly, Edna, 86, Lititz, Pa., Jan. 23, 1995
Sterner, Bev, 46, Chambersburg, Pa., Aug. 24, 1994
Summers, Ruth, 89, Chambersburg, Pa., March 24, 1994
Thomason, Ruth D., 85, Martinsville, Va., Apr. 14, 1995
Tifer, Charles F., 59, Wyoming, Del., March 5, 1995
Tobias, Paul, 97, Tallmadge, Ohio, March 3, 1995
Vest, Frederick F., 64, Grottoes, Va., Dec. 14, 1994
Wall, Eunice, 92, McPherson, Kan., March 10, 1995
Whitacre, Jesse, 93, Grantsville, Md., March 15,

Bogged down in the search for Jesus

Down on the southeast side of our little town of Elgin, Ill., is a place called Bluff Spring Fen. Nature lovers go there to admire rare plant and animal life that finds the fen a friendly environment.

The more sophisticated and serious of the nature lovers concern themselves with preserving these increasingly rare examples of wetland ecosystems that have taken so long to form, that preserve unique forms of life, and are so threatened by urban sprawl.

This class of nature lover appreciates the detailed history of the fen. More than 15,000 years ago, a mile-high sheet of glacial ice pushed through Illinois, dragging torn-up rock formations and forests in its powerful wake. When the ice finally melted, formations such as fens emerged, and with them, new wildlife adaptable to fen conditions.

Fens are not to be confused with bogs. Bogs are acid; fens are alkaline. Fens are formed when water percolates downward through 50-foot gravel piles left behind by a retreating glacier. Limestone minerals dissolve, making the water alkaline. Certain wildlife thrives in alkaline fens. Other wildlife thrives in acidic bogs.

The nature lovers who revel in such geological minutiae are at one pole. At the other are the cynical developers who care neither for fen nor bog, but would drain the mess and cover it with concrete. Somewhere in between are we who don't readily distinguish between fens and bogs, feeling rather sophisticated if we are environmentally aware enough to call them "wetlands," and visiting them simply to appreciate the pretty butterflies and flowers.

Tramping through a fen is a squishy way to get where I'm going; I want to talk about our notions of Jesus—the *historical* Jesus, if you will, and the quest thereof.

The scholars who wrestle with the minutiae of history and culture to define the *Jesus of history* and the scholars who wrestle with the minutiae of theology to define the *Christ of faith* are like those who dig back into the geological past to distinguish between fens and bogs. Just as the vast majority of us nature lovers can't tell the difference between a fen and a bog—and don't lie awake at night worrying about it—so do the vast majority of us Christians not distinguish very clearly between the Jesus of history and the Christ of faith.

We have heard a great deal in recent years about the search for the historical Jesus. Many of us are familiar to some extent, for example, with the well-publicized "Jesus Seminar," which is concerned about the authenticity of the sayings of Jesus. Its members' practice of tossing beads of various colors into a box to vote on that authenticity makes it easy to trivialize the seminar's work and to dismiss the scholars as attackers of the Christian faith.

But there is much to be said for serious inquiry into the question of who, as a human being, Jesus of Nazareth was. For some Christians, it is important and helpful to see Jesus as a historically credible person. As one writer puts it, "To find modern scholarship probing beneath the theologically freighted language of the Gospels and discovering a Jesus who does not float above circumstance but who makes sense as a participant in the social order of a specific time and place comes as something of a relief."

The problem is that the Jesus historians can never quite get to the bottom of the matter. Probably no other historical quest has expended so much energy going over and over such a scant supply of data. Jesus stays beyond our grasp. Was he the great eschatological prophet calling for repentance just in the nick of time? Or was he some wandering sage, or a peasant mystic, or a community organizer, or a streetsmart provocateur in backwater villages oppressed by the Roman Empire? Just who was the guy? We don't know . . . and a whole lot of Christians don't care.

Don't care, that is, about all the fuss; they just want to believe in the Christ of faith. And, for many, searching for the historical Jesus is tantamount to doubting the words of the Gospels. That's what riles many Christians about the "Jesus Seminar"—the appearance of "debunking" the Bible.

That's why we have to settle for different approaches to the Gospels. For those who find themselves better friends of the environment if they understand exactly the geological difference between fens and bogs, hey, go for it. For those for whom fens and bogs are all the same thing, how much does it matter, so long as they love, appreciate, and protect those unique ecosystems?

The historical approach to Jesus is not essential to being a follower of Christ. After all, Christianity got along for nearly 2,000 years without the awarenesses that arise from a *historical* approach to Jesus. But, on the other hand, the historical approach is useful to many. Combining historical memory with metaphorical narrative helps their belief.

So, whatever our approach to Bluff Spring Fen, when we get there, let's just enjoy the butterflies and the wildflowers together.—K.T.

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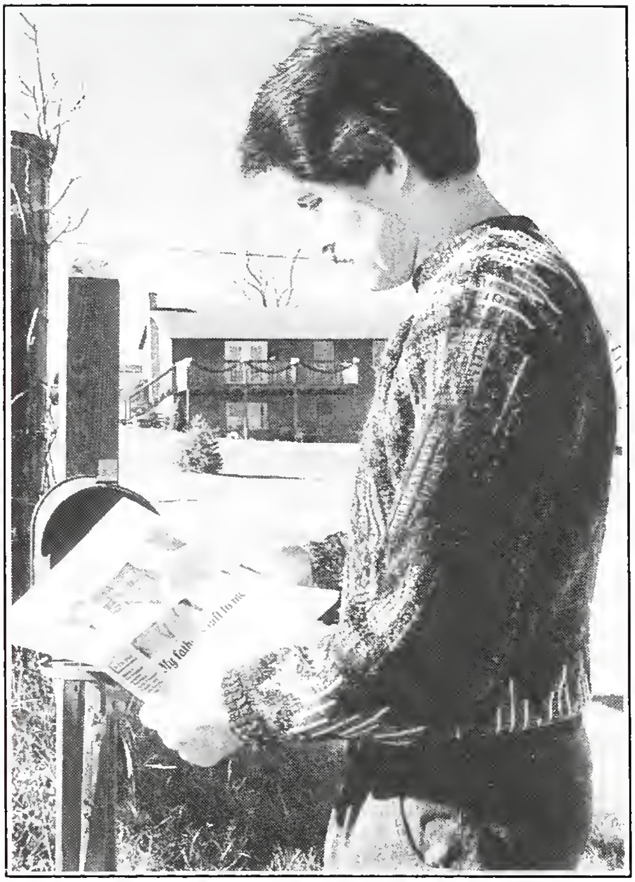

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eidi said her husband wouldn't read *OGETHER* because it was "church uff." Last night I left my copy open here I stopped reading. This morning I und my husband working on the Nord Search." He wanted me to help nish it and send it in. What a miracle!
—*New York*

✱ **Alex** was turned off on Christianity. But as he was reading *TOGETHER* he was struck by an ad on Muscular Christianity. So he took his wife and two young sons to the church that mailed out *TOGETHER*. He found an authentic Christianity he was looking for and is now a committed Christian. Currently he is taking up a 2-year pastoral ministry program to prepare himself to help other drug addicts like himself.
—*Ohio*

✱ **Church of the Brethren pastor,** Gordon Hoffert says, "The response to our first issue of *TOGETHER* has been immediate and positive. The day after *TOGETHER* arrived, two of our members who were featured in the paper were running some errands in town. Of the four people they saw, three initiated conversations about *TOGETHER.*"
—*Minnesota*

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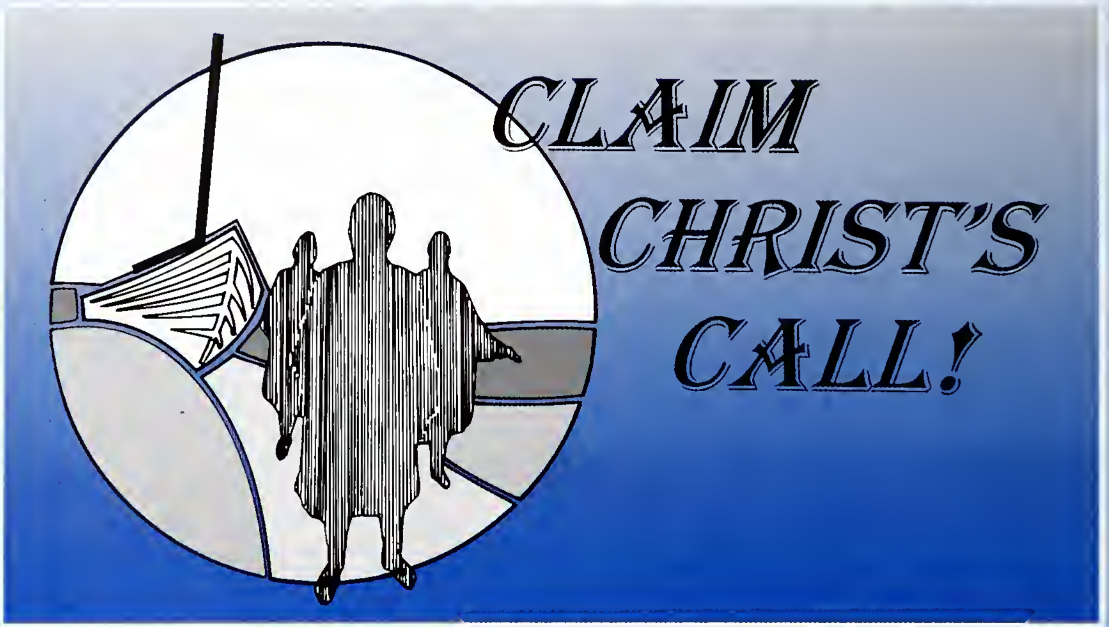
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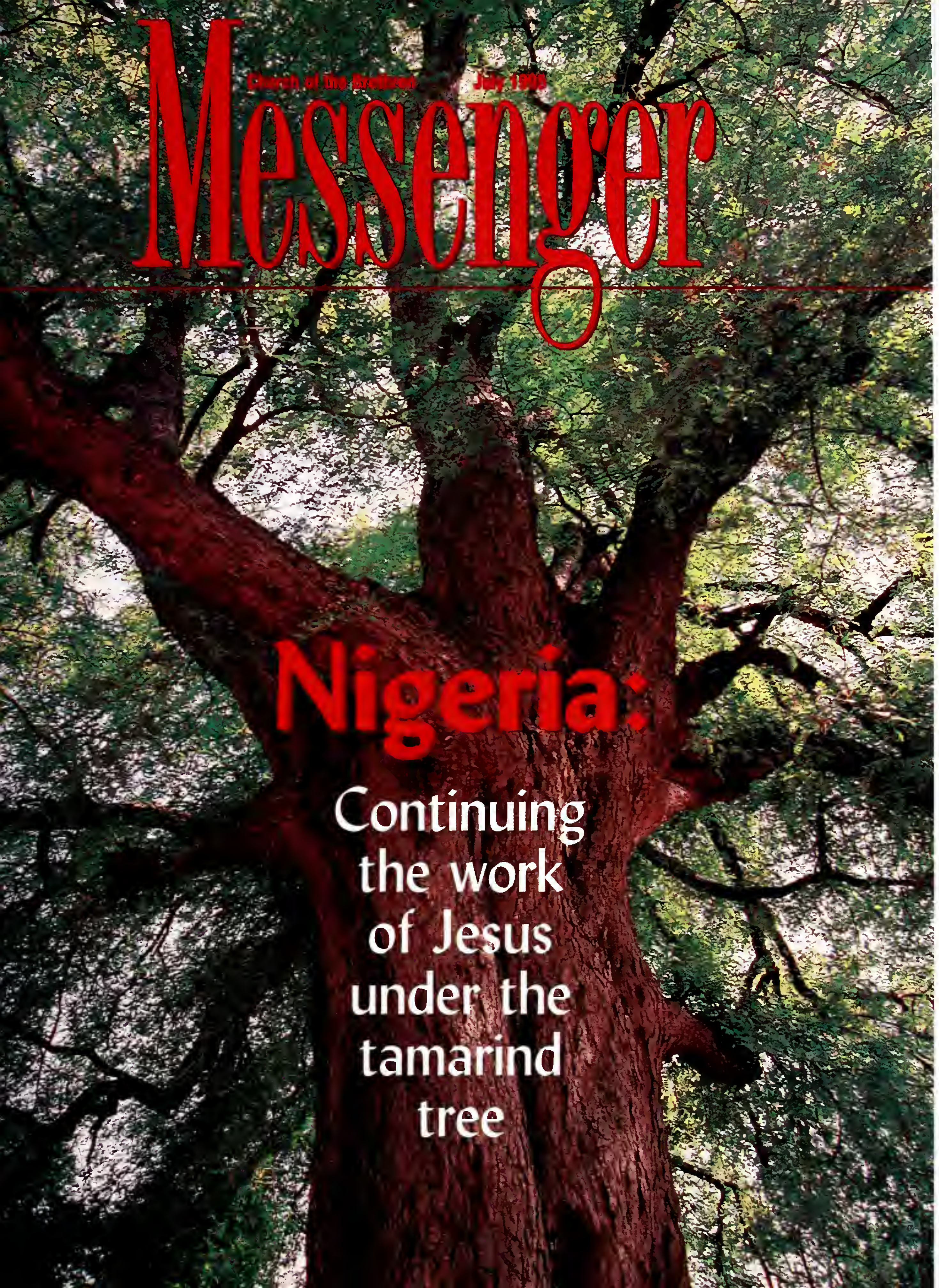

Nigeria:

Continuing the work of Jesus under the tamarind tree

From the Editor

History seemed to have come full circle when Nevin Dulabaum headed off for an assignment in Nigeria. When I was just six months into my job as MESSENGER managing editor in 1974, I was entrusted with a brand-new Pentax camera (which I still use) and sent off to Nigeria on assignment. Now, in 1995, another managing editor, six months into his job, was on his way to Nigeria on his first overseas assignment.

One difference is that Nevin is a professional photographer, among his many skills, and he took along his own camera. You will see the results of his Nigeria photography on this month's cover and on pages 12-19, along with his report on the state of the Church of the Brethren in Nigeria (EYN). Annual Conferencegoers could see an exhibit of Nevin's Nigeria photos on display at Charlotte.

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SCHOOL GARKIDA

In his Nigeria coverage, Nevin Dulabaum describes the work of the Garkida Technical School, renamed to honor Ralph and Carol Mason, who founded the institution.

In addition to his role as managing editor of MESSENGER, Nevin serves as director of News Services on the Communication Team. Each month you see his writing in the News section of MESSENGER. And he serves as co-editor of *Agenda*, the in-house newsletter sent to congregational leaders. Not so apparent to the denomination are the news releases on Brethren doings that Nevin's department cranks out and distributes to the religious and secular press.

Serving on General Board staff is beginning to look like it runs in the Dulabaum family. Nevin's dad, Willard Dulabaum, formerly served as coordinator of Brethren Volunteer Service Orientation. And his two sisters were 3-year BVSers.

Kermon Thomasson

Printed on recycled paper.

COMING NEXT MONTH: Major coverage of Annual Conference.

Messenger
Vol. 144, No. 6 July 1995

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On life's journey we are bound to encounter storms. What's important to remember, writes Christopher Bowman, is that the destructive force of a storm is not the end of the story, but instead a new beginning.

Update on Nigeria 12

Just back from Nigeria, Nevin Dulabaum reports on the vibrantly alive church we know as EYN—Ekklesiyar Yanuwa a Nigeria. Sidebar articles by Betty Hare and Filibus Gwama.

Matthew speaks . . . on Brethren identity 20

Richard B. Gardner discusses the new Brethren identity lines with (of all people) Matthew, a gospel writer with a special place in his heart for Brethren.

Our neighbors the Buddhists 22

In the final installment in a series of four articles on world religions, William G. Willoughby describes a group whose "middle way" of nonviolence and compassion parallels a strong tenet of the Brethren.

Cover story: *Nevin Dulabaum spent the last two weeks of May visiting the Church of the Brethren in Nigeria (EYN). Eight pages in this issue, beginning on page 12, are devoted to his report. Left: Ishaku Dalili and Albrecht Ebertshauser baptize new EYN members at Mubi.*

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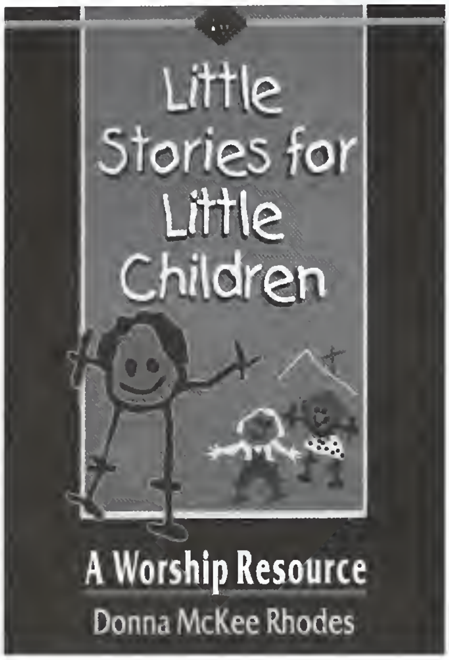
In Touch

What to tell the children

Don't let **Donna McKee Rhodes** hear you complain about the inclusion of children's storytime in the Sunday morning worship service. She's high on the importance of that inclusion. "It lets the children know they are loved and are part of the church—God's family, not tomorrow, when they 'are older,' but today, just as they are."

Donna, who regularly tells the children's story at Huntingdon (Pa.) Stone Church of the Brethren, did such a good job with the stories that she was persuaded to write a book of her best ones. Just published is *Little Stories for Little Children*, 52 stories that teach spiritual concepts and Christian values.

In most of the stories, the borrower from Donna's book will use an object such as a toy, a picture, or item of food to put across the concept being taught in the story. "I use what is familiar in the child's world to teach the unknown concept," Donna says.



Donna Rhodes considers a story during worship "an excellent tool to teach God's love and biblical truths to children." To help make her case, she has produced 52 stories that can be adapted for use on Sunday morning.

Donna's work as minister of Christian nurture at Stone church and her work as operator of a home day-care center were good background for becoming a children's author. And once the idea of a book was born, producing it was a snap: She regularly had recorded all her children's stories on her PC. All she had to do was select the best 52.

Donna was slated to be at Annual Conference, where she would autograph books in the Brethren Press book sales area. And she hopes her stories will bring blessings to everyone who ministers with children.

Adapted from an article by Sue McElwee, church page editor for The Daily News, *Huntingdon, Pa.*

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

A gift from Guyana

"Members of Paint Creek are wonderful, salt-of-the-earth people," says **Lallman Singh**, who has done nearly two years of 180-mile-round-trip commuting to pastor the small rural church 20 miles west of Fort Scott, Kan.

Lallman grew up in the Hindu faith on one of the 365 islands in Guyana's Essequibo River. After a Guyanan pastor, trained by Wesleyan missionaries, led him to Christianity, Lallman studied for three years in Barbados before immigrating to New York in 1968. Eventually the Singhs moved to Chicago, then to Olathe, Kan.

Stafford Frederick, pastor of Olathe (Kan.) Church of the Brethren, who had known Lallman in Guyana, told him that Paint Creek needed a new pastor, the former one having just left. Paint Creek already had inquired about the procedur for closing the church when Lallman contacted the congregation's pastoral search committee. A "trial sermon" led to an immediate vote to accept Lallman as pastor.

Lallman Singh

Lallman continues to liv in Olathe, but each Sunda

e's 'Mr. 4-H'

lac Bair won recognition st summer at National outh Conference as a win- er of the NYC eech contest ee "Speech! peech!" ay/June 1994, ige 3). emonstrating at he is not ithout honor in s own country, now has been amed "Mr. 4- " in Carroll ounty, Md.

Mac had attrib- ed his ease in iblic speaking his 4-H Club tivity. Turns it, he's into ore than public eaking. As a H Club mem- r, Mac participates in 4- 's bicycling, rocketry, and nning projects as well. nd he's a past president of s 4-H Club chapter and the Carroll County Horticulture Club. Last year he was a 4-H ambassador at the county fair. He has attended 4-H Club Congress.

Mac Bair

The 4-H Club kind of runs in the family. Mac's parents and grandparents also were active as youths in 4-H. Right now Bair is into goats. He began raising and showing goats when his parents became interested in them.

"I won reserve grand champion meat goat two years ago," he says. But he thinks highly of goats for more than meat. They are smart, he says. "They are almost better than dogs."

Canning is another interest for Mac. He got into that "because," he says, "you get to eat the stuff you can." He puts up tomatoes, peaches, beets, pickles, and applesauce.

Not all Mac's time goes to 4-H. He is active in Hanover (Pa.) Church of the Brethren, and in his spare time, he plays recreation league baseball. A high school senior this fall, Mac looks forward to someday being a teacher of biology and chemistry.

Adapted from an article by Joanne E. Morvay, staff writer for Carroll County Times, *Westminster, Md.*

id whenever else he is eded, he drives the 90 iles to Paint Creek. Since s ministry began there, a rmer long-time member is rejoined, a new member attending regularly, and e church has begun con- icting bimonthly services a nursing home.

"The Lord led me to int Creek," says Lallman. t's a long way from uyana, but I'm happy re. And the Paint Creek ethren are the best."

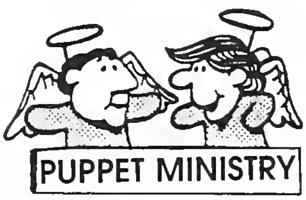
-Irene S. Reynolds

Irene S. Reynolds is a freelance iter from Lawrence, Kan.

Names in the news

Bassett (Va.) Church of the Brethren has honored two of its musical members, father and daughter. **William H. ("Bill") Smith** was recognized for his 62 years in the church choir. **Gloria Faye Smith Craig** was recognized for her 37 years as pianist and organist.

- "Mark's Minstrels," a group of boys from Ephrata (Pa.) Church of the Brethren that does puppet shows has been touring this spring and summer, winding up its season as performers at Annual Conference. Members are **Brendan Bailor**, **Matt Brossman**, **Ben Eisemann**, **Hans Herr**, **Mike Lang**, **Justin Lindberg**, and **Mike Sickmeier**. **Mark Herr**, Ephrata's director of Christian education, leads the group.



- **Rex Miller**, administrator of Shepherd's Spring Outdoor Ministries Center (a Mid-Atlantic District camp), near Sharpsburg, Md., was named 1995 Executive of the Year by the Hager Chapter of Professional Secretaries International.
- **Irene Bittinger**, a member of La Verne (Calif.) Church of the Brethren, was the subject of a feature article in *Enthusiast* (Winter 1994-1995), a publication for Harley-Davidson fans. The article described the adventures of Irene and her husband, Desmond, with their Harley-Davidson motorcycle while they were Nigeria missionaries in the 1930s.
- **Lyle Neher** and his son **Paul**, members of Ivester Church of the Brethren, Grundy Center, Iowa, have been named Master Seedstock Producers of Iowa.
- Three McPherson College students are serving as camp interns this summer. **Darren Hendricks**, from Lone Star Church of the Brethren, Lawrence, Kan.; **Jerry Bowen**, from McPherson (Kan.) Church of the Brethren; and **Amy Norsworthy**, from Clovis (N.M.) Church of the Brethren, make up the team. They are traveling to Brethren camps in Kansas, Colorado, Oklahoma, Iowa, Illinois, Indiana, Ohio, Pennsylvania, and Virginia, promoting McPherson College and leading group activities and Bible studies.

Close to Home

Good neighbor policy

Eighteen Brethren from **Western Pennsylvania District** went to **Honduras** in April to help isolated communities build two food-processing centers and repair an orphanage.

A Church of the Brethren member from Hollsopple, Pa., Chet Thomas, established *Proyecto Aldea Global* (Project Global Village—PAG) about 10 years ago. PAG's purpose is to improve the lives of impoverished Hondurans by promoting community development and teaching self-reliance. Villagers must provide labor and funds. PAG provides a revolving loan fund and the expertise to develop cash crops and small businesses. "The whole idea is self-sufficiency," said John and Arbutus Blough, the workcamp's coordinators.

One group of workers did repair and maintenance work at an orphanage that Chet started in 1974, after Hurricane Fifi. Western Pennsylvania District began funding the orphanage project in 1980.

Another group installed a food-preservation system donated by the Church of the Brethren General Board. The system is used for home-canning. PAG introduced apples, peaches, and coca trees to the area as cash crops and to help restore and maintain the environment—hills denuded by woodcutters.

A third group went to the mountain village of Belen Gualcho to begin building another food-processing plant. PAG introduced apples to that area about nine years ago. "Now there are about 250,000 trees there that will be fully productive within two more years," said John Blough.

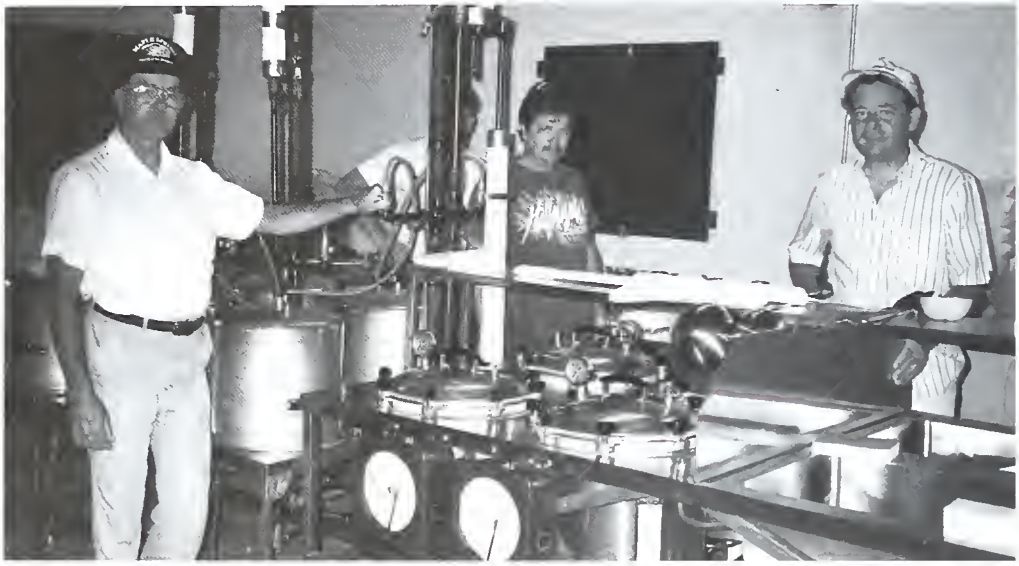
Once the PAG-built plant is operating, the villages will produce applesauce, apple juice, and apple butter.

Western Pennsylvania District donated $71,000 worth of equipment for the project. An additional $4,000 worth was donated by other sources. Area Church of the Brethren congregations donated $4,015 and the Church of the Brethren Emergency Disaster Fund provided $4,500. The $8,515 was used to purchase building material.

One of the joys for the workcampers was the enthusiastic participation of those they had gone to help. "The poverty in Honduras is different from poverty in the US," said workcamper Neal Harvey. "Here, impoverished people sit around waiting for a handout. Impoverished people in Honduras work hard."

That's a pretty sweeping characterization, but when you are waging a war on poverty, it's gratifying to sense esprit de corps among those you've gone to help.

Adapted from an article by Pattie Booze, staff writer for the Daily American, *Somerset, Pa.*



Workcampers in Honduras' Yure River Basin area installed this food-processing equipment donated by the Church of the Brethren General Board. John Blough (left) coordinated the workcamp. David See (center) is a Brethren Volunteer Service worker, a colleague of Chet Thomas (right), founder and director of Project Global Village.

Sprucing up Germantown

The grounds of **Germantown** Church of the Brethren, in Philadelphia, got a sprucing up in early May. Over 20 senior high youth and advisers from Atlantic Northeast District came to this, the mother Church of the Brethren in the US, to donate their services as a clean-up crew.

The workers cleaned out flower beds and fence rows gathered up a winter's worth of debris, and dug out tree roots that threat-

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

*he burying ground behind Germantown church con-
ains the grave of Alexander Mack (far right).*

ned to topple grave stones the historic burying round. The graves of such ell-known pioneers as lexander and Anna Mack re located there.

By the end of the busy orning, flowers were eing planted—signs of pring and new hope.

During lunch, stories bout early Brethren were ld the youth. Several rom the group also visited earby Wissahickon Creek, cene of the first Brethren aptism in America in 723.

The day was a plus for ll. Germantown's grounds ere clean and freshly lanted with flowers, and a roup of young Brethren ad a greater knowledge of nd appreciation for their eritage.—JANICE GLASS ENSINGER

Janice Glass Kensinger is asso-iate executive of Atlantic ortheast District.

his and that

ostoria (Ohio) Church of he Brethren joined other hurches in the Ecumenical inisterial Association of ostoria in "Alive in '95," a roject that encourages ostorians to attend church. The group ran a series of five large ads in two local newspapers. In January the group used volunteers from member churches to put fliers at the door of homes in Fostoria and two nearby homes. In March, Brethren from other Northern Ohio District churches helped Fostoria reach some 500 homes, handing out fliers that describe the Fostoria congregation.

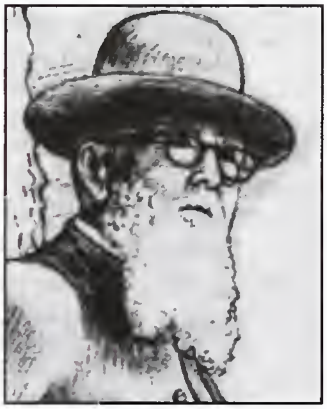
- **Three Springs** Church of the Brethren, near Blain, Pa., found a good way to be neighborly when it opened its Clothes Closet program. Twice a year it holds a "clothing day," when the needy can select items of all sorts and sizes. There are no price tags, but offerings are accepted. That money pays for a newspaper ad, with the remainder donated to a food bank. "People are appreciative," says organizer Darlene Cauffman. "Some show us their selections as they leave."
- Virlina District has granted project status to **Smith Mountain Lake** new church planting. A steering committee had been investigating for the past 18 months the possibilities for the project's success. The goal is to "invite people into a life-changing relationship with Jesus Christ and to provide a biblically based faith community."

Campus comments

Bridgewater College's Alumni Weekend was highlighted by a reunion of the men who sang in the college's Clericus Chorus, 1949-1955. The chorus was made up of preministerial students and others planning to enter Christian vocations.

Three of the five directors of the chorus were on hand to direct it in a program of music drawn from the original repertoire. They were Earle Fike, Huntingdon, Pa.; Emmert Rice, Oak Brook, Ill.; and Ben Sollenberger, Fort Wayne, Ind.

- Terry Barkley, a member of the **Bridgewater College** library staff, begins this fall as director of the college's Reuel B. Pritchett Museum, succeeding B.J. and Virginia Wampler, who have retired. Reuel B. Pritchett was a Brethren minister, raconteur, and antiquary from Tennessee, who founded the museum in 1954, providing its displays of eclectic memorabilia from his lifetime of collecting.



Reuel B. Pritchett

Let's celebrate

Greensburg (Pa.) Church of the Brethren celebrated Heritage Sunday on May 7 to mark the congregation's 84th anniversary and to honor new members. The morning service followed patterns from 19th-century Brethren practices. After the service, each new member received a Bible.

- **Manassas** (Va.) Church of the Brethren and **Nokesville** (Va.) Church of the Brethren, both organized in 1895, held a centennial celebration June 11 at **Midland** (Va.) Church of the Brethren, the parent congregation. The day included an "old-fashioned" Brethren worship service, supper, and a love feast patterned along 19th-century lines.
- **Peters Creek** Church of the Brethren, Roanoke, Va., will hold events September 23-24 to mark its sesquicentennial. Organized in 1845, Peters Creek is the oldest Church of the Brethren congregation in the area and the parent of several Roanoke Valley congregations. Annual Conference was held at Peters Creek in 1869. The celebration will include a church service, tours, a videotape, and a historical exhibit.

News

May 'Vision Gathering' airs wide diversity of thought

General Board chairman Ernie Barr was among the Vision Gathering participants who gave time afterward to a group work project—planting flowers at the General Offices.

A "Denominational Vision Gathering" organized by Annual Conference officers and General Board leaders brought 39 participants to the General Offices May 19-20 to talk face-to-face about being Brethren. (See "An Opportunity to Hear Each Other," May/June, page 18.) The meeting's format was worked out with the help of Bob Gross of the Ministry of Reconciliation, part of World Ministries' On Earth Peace Assembly.

Annual Conference moderator Judy Mills Reimer, who spearheaded the gathering, saw it as "a way to go back to the basics—the Scriptures—and to foster love, respect, and encouragement." In the face of the US secular climate of people and groups "trashing" one another, Reimer hoped to bring together a diverse group of Brethren to air their concerns and describe their vision for the church.

Under Gross' guidance the participants used a process of small-group discussions and "discernment circles" to express a wide diversity of viewpoints.

"We weren't trying to reach consensus on anything," said Ken Holderread, from Elgin, Ill. "But there was a fairly deep level of trust out of which we could talk. The common bond among us was the love for the church that we all feel."

Zandra Wagoner, from McPherson, Kan., added, "We did focus on common ground. The problem is that we don't have that much common ground. There are real tensions among us, and it's important to present those." Wagoner was among those who came away believing the gathering had not achieved any sense of unity. "I'm still not joyful," she said. "I still feel pain."

The gathering's organizers had car fully compiled their invitation list to represent as many "voices of the denomination" as possible. One of those voices was that of Ludovic St. Fleur, pastor of the Eglise des Freres Haitiens congregation in Miami. Speaking for ethnic groups in the denomination, St. Fleur said, "My pe ple don't know what happens in Elgi or in the General Board. They're not organized like long-time Brethren. Th don't think that way." He saw "keepi the same spirit" as the common grou on which all Brethren can stand.

Reimer acknowledged that the gat ering was just one step, a first step, toward getting the Brethren to ident their common ground and to agree what it means "to continue the worl of Jesus. Peacefully. Simply. Together." "We have to start somewhere," she said.

She did not agree with those who suggested the process used by the gathering could work at Annual Conference. "Even a group *this* size may have been too large," she said.

"Maybe it's like leaven in the loaf. said Gross. He agreed with most pa ticipants that they should go home a replicate the process learned at the gathering, bringing other Brethren together in a process of discussing t issues in an atmosphere of "love, respect, and encouragement."

—Kermon Thomasson

Maryland's Fairview churc struck by tornado in May

What was predicted as a storm turn into a tornado, and the Fairview Church of the Brethren in Cordova, Md., saw its power on May 18.

The church and the parsonage bo suffered damage. The church's chi ney, roof, some windows, part of th siding, and the sign in the front ya felt the effect of the storm. Trees a tombstones in the church cemetery were knocked over.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of Messenger *or the Church of the Brethren..*

ne end of the parsonage was royed, as well as the electrical ng, the roof, and part of the garage.

lyde Lehman, pastor of Fairview rch, and his wife, Gladis, were ie at the time of the tornado, but ner was harmed.

Ve have been in tornadoes before, not while we have been in a se," Clyde said.

Ve were very fortunate," Gladis ed. "We are thankful that no one hurt. Things can be replaced. s cannot be replaced."

ne tornado damaged the church parsonage around 3:45 p.m. The munity responded immediately.

ccording to Cordova Volunteer men's Association Chief Jamie Neal, 104 firefighters from three nties worked on the damaged perty.

ne community also helped put a porary roof on the parsonage, ed items into safe storage, and ned up the property. The major ir work began the following week.

though the church was damaged, as declared safe by the inspectors. congregation was still able to hold edding service, serve meals to kers from the community, and a kite day on Sunday afternoon.

he congregation spent Sunday rning in a praise and thanksgiving ice.—PAULA S. WILDING

Translator Tut Wan Yoa hands out the very first copies of Genesis and Exodus at the Presbyterian Church of Sudan's General Assembly.

Large shipment of Nuer Bibles sent to Sudan

With 80,000 pieces of literature being shipped into southern Sudan, many who read the Nuer language will be able to read the Bible and associated works for the first time.

The Death and Resurrection of Jesus and *Women: For Christ and the Church* are two books that have been translated into Nuer, a language spoken by one million Sudanese. Genesis, Exodus, and the entire New Testament also are being shipped to Sudan. The New Reader Portions (Books One, Two, and Three), introductory books for those who have recently learned to read the Nuer language, also are included in the shipments, which began in February.

The literature is published and printed in Nairobi, Kenya, and then shipped to the New Sudan Council of Churches (NSCC) compound in Lokichogio, a town in northwestern Kenya near the Sudan border. The literature is sent into Sudan with people already going to the various places where the literature is destined. The church leaders are responsible for distribution of the items once they arrive in Sudan.

Since there are many people and a relatively small amount of literature, "they will become teaching materials for the church, and not privately owned copies," Lester Boleyn said. Church of the Brethren members Lester and Esther Boleyn have been working on the Nuer Translation Project since 1989.

Although the operation of shipping 80,000 pieces of literature is large, "when you realize that there are over 1,000 preaching points and congregations in the Presbyterian Church of Sudan, Catholic, and Seventh Day Adventists (all churches in the Nuer area) in southern Sudan, you realize the relative smallness of this effort," Lester said.

The literature is "received with overwhelming enthusiasm," the Boleyns report. "The people are found sitting and reading them at every opportunity."

The Boleyns hope to complete the entire Old Testament in Nuer by June 1997.—P.S.W.

Calendar

"Stand Firm in One Spirit," a Brethren Holy Spirit Renewal Conference. July 18-22, Eastern Mennonite College, Harrisonburg, Va. [Contact Bob and Shirley Barley, (410) 833-4031].

"Peacemaking in the Nuclear Family," sponsored by New Call to Peacemaking. August 4-6, Bethany Theological Seminary, Richmond, Ind. [Contact Denominational Peace Office, Church of the Brethren Offices, (800) 323-8039].

"Sing Through the Hymnal," a workshop on *Hymnal: A Book of Worship*. August 10-13, Bethany Theological Seminary, Richmond, Ind. [Contact Nancy Faus, (317) 983-1813].

Association of Brethren Caregivers (ABC) Board meetings, September 8-10, General Offices, Elgin, Ill. [Contact ABC, (800) 323-8039].

World Mission Offering Emphasis Sunday, focusing on Nigeria, October 1.

District and General Board announce staff changes

Janice Eller

Barbara Greenwald

Phyllis Michaelsen

Guillermo Encarnación

Janice Eller has resigned from her position as executive of Oregon/Washington District, effective December 31, due to the district's reduction of the position from half-time to quarter-time. Eller has served the General Board in this position for 10 years and will continue to work half-time as interim co-director of Ministry for the General Board.

Barbara Greenwald has resigned as associate in Human Resources at the General Offices in Elgin, Ill., effective July 1. She continues to work in the Ministry office until December 31 when she will retire after 18 1/2 years of service to the General Board.

Phyllis Michaelsen resigned from her position as coordinator of Brethren Volunteer Service Recruitment, effective July 31. Michaelsen has held the position since May 1992.

Guillermo Encarnación, interim director of Hispanic Ministry, has expanded his General Board staff assignment to include ministry to the Dominican Republic, effective June 1.

Identity lines promoted through new resources

In an effort to help Church of the Brethren congregations and members spread the Brethren message, the General Board's Media Outreach Committee, Brethren Press and Communicorp have designed several new resources scheduled to debut at Annual Conference.

The General Board commissioned Communicorp, a communications group, to work with the church in developing words and materials that enable Brethren to speak more clearly about their identity and beliefs.

"Together, Communicorp and the Media Outreach Committee have developed a packet of resources that will tell people what the whole project is about," said Dale Minnich, chairman of the Media Outreach Committee.

The new materials were to be displayed at Annual Conference, and every congregation will receive a packet titled "Another Way of Living" with sample items. Congregations can expect the packet to arrive around August 1.

Included in the packet are: *Reflections*, the entire Communicorp report in book form; *Who Are These Brethren?*, Joan Deeter's book that introduces the Brethren; "Matthew Speaks," an article by Rick Gardner focusing on the apostle Matthew's impressions of the identity lines (see page 20, this issue); a series of advertisements for local newspapers; an identity brochure; an ordinances brochure; welcome samples; an order form; and stats of the identity lines and the Church of the Brethren logo.

Other projects lifting up the identity lines are the KidsWall exhibit of children's drawings, Annual Conference's General Board Live Report, and the General Board Annual Report.—P.S.W.

Bethany focuses on hymnal during weekend workshop

"Sing Through the Hymnal," a worl shop on the use of *Hymnal: A Book of Worship,* is open to 150 music and worship leaders. The event will be hosted by Bethany Theological Seminary, Richmond, Ind., August 10-13.

Leaders for the workshop include Tim Binkley, Nancy Faus, Michelle Grimm, Tara Hornbecker, Bob Kettering, Lucille McDaniel, Rebecc Slough, Leonardo Wilborn, Andrew Wright, and Lani Wright. The workshop is supported by the Seminary, General Board, and participating districts.

"We (the committee) wanted to introduce songs in the hymnal that many people may not have heard yet," said Nancy Faus, coordinator the hymn sing workshop. "We thought that actually singing throug the hymnal would be a way to introduce musicians to the songs they d not know."

The committee working to implement the hymnal also is planning pa 2 of the workshop for the summer c 1996. Several workshops will be hel to train others to teach the hymnal a its various offerings.

"This workshop will train people s they can return to their districts and train others how to use the hymnal," said Faus. "Once they learn some n hymns that look too difficult or diffe ent, they can teach others some of these gems."

In addition, a ministry of music course will begin with the workshop and end August 17. The course will center on the hymnal's music styles and multicultural offerings. The co may be taken for credit or audit. Sc full-tuition scholarships are availabl

To register or request informatior contact Nancy Faus, (317) 983-18 A registration fee of $50 is due by July 5.—P.S.W.

e than $460,000 has been raised for disaster relief through id-Atlantic District Auction over the past 15 years. This year's on raised over $36,000. The auction was held at the minster (Md.) Agricultural Center on May 6 with over 500 peo- attendance. About $14,500 was raised through the auctioning quilts.

ence in the United States is the focus of "Peacemaking Nuclear Family," a consultation sponsored by New Call to emaking. The consultation will be held August 4-6 at Bethany ogical Seminary/Earlham College, Richmond, Ind. Dale Brown uth Krall are the scheduled leaders, with Lee Krähenbühl and France performing in a Saturday evening concert. The con- ion will be attended by Mennonites, Quakers, and Church of rethren members.

lay, New Call to Peacemaking released a study packet com- orating the 50th anniversary of the Hiroshima/Nagasaki bomb- "Call for a Jubilee End to Nuclear Weapons and Domestic nce" contains a study guide, worship resources, appendices, ackground reading for action.

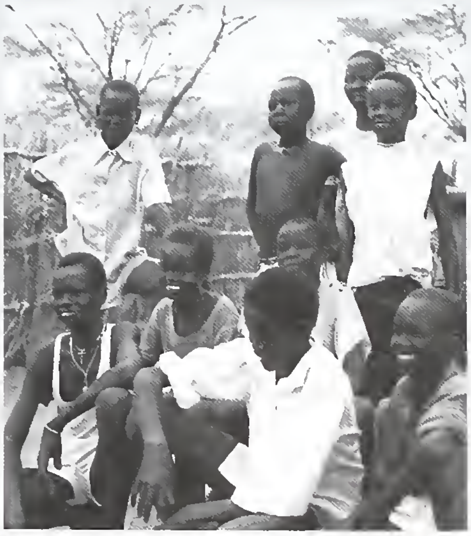
life of Dan West will be retold to a whole new generation he re-release of *Passing on the Gift: The Story of Dan West.* Vest story, written by Glee Yoder and originally published by ren Press in 1977, is being re-released in conjunction with er book about West. *Faith The Cow*, a children's book, focus- the first heifer West sent overseas to a family in need.

sing on the Gift not only tells of Dan West's founding of Heifer ct International, but also the life of this multifaceted personality, spiration to all who seek to live out their faith in practical ways.

istian faith must not become another casualty of ulture wars. Indeed, religious communities should be the ones g for a cease-fire," states "The Cry For Renewal: Let Other s Be Heard," a declaration signed on May 12 by General tary Donald E. Miller. Miller joined over 40 ecumenical rsers in calling for religious communities to help groups whose s are not heard in political agendas.

urches must work toward a long-term transformation that s a new model for how spiritual and moral commitments relate political process, at national, state, and local levels," said ey Granberg-Michaelson, general secretary of the Reformed ch of America, who urged Miller to sign the declaration. "Such nsformation needs to move beyond both the rigid answers of olitical right and the traditional responses of religious and polit- beralism."

er Schrock, former executive secretary of the New Sudan cil of Churches, chose a different way to tell the story of the in the Kakuma Camp in Kenya—by telling their story to other en. Schrock wrote a sermon as an educational resource for en produced by the Presbyterian Church USA (PCUSA) called "The Kakuma Children's Sermon Study Guide." The resource not only teaches children about the refugees in the Kakuma Camp, (see "Refugees on the Rebound," January 1993) but also shows them how they can help the Sudanese children who have been separated from their families due to the civil war in Sudan. The resource is available free of charge from the PCUSA.



"The Kakuma Children's Sermon Study Guide," is an educational resource for children that tells the story of children in the Kakuma refugee camp.

Emergency Disaster Fund recently started a special project to aid the over 40,000 Sudanese refugees in the Kakuma Camp. The project funds will help pay nurses, build shelters, plant trees, and purchase materials such as blankets, mattresses, and recreational supplies. Donations may be sent to EDF at the General Offices.

EDF made an allocation in May of $10,000 to five Russian Agricultural Development projects. The funds will assist Church World Service Europe Committee as it help fund the agricultural projects.

The Discipleship and Reconciliation Committee Handbook was released by Ministry of Reconciliation in May. The handbook is a culmination of over three years work and is intended to be used as a resource to congregations and their Discipleship and Reconciliation Committees. "We see this as a resource for the denomination, and several district executives with whom we have coordinated have been very supportive," said Enten Pfaltzgraff Eller, Ministry of Reconciliation chairman.

Less than one percent of the federal budget is spent on foreign assistance. A recent bill introduced to Congress, "American Overseas Interests Act of 1995," will authorize funding for foreign assistance programs in 1996 and 1997. "For many US citizens, justifying foreign assistance on the basis of humanitarian concerns is not enough," said Andrew Loomis of the Church of the Brethren Washington Office. "In addition to the benefits of promoting human rights and social justice, US economic interests are also met through such foreign aid programs."

The 1977 Annual Conference statement "Justice and Nonviolence" states, "The Church of the Brethren seeks to . . . encourage the United States to . . . participate in the movement for a new international economic order for promoting economic well-being for all." Loomis suggests that Church of the Brethren members write their members of Congress, encouraging their support for nonmilitary foreign aid assistance programs.

Life in the storm

by Christopher Bowman

The Lord hurled a great wind upon the sea, and such a mighty storm came upon the sea that the ship threatened to break up (Jon. 1:4).

The Bible, from start to finish, is filled with stories about storms. There are all kinds of storms—floods, hurricanes, violent winds, tempests, and whirlwinds—which occur on land and sea, day and night. There are big storms and small storms, storms with rain and storms without.

At the heart of all this storm talk are lessons about transformation. Biblical storm stories, from Jonah and Job, to Peter and Paul, grapple with what it means to be challenged and to change. The storm, metaphorically and literally, is that place where our lives are at risk. Storms are those places in life where our boats are about to capsize, our faith is close to crumbling, and our weakness becomes more obvious than our strength. It is not surprising that the Hebrew word for "war" or "battle" is sometimes translated "storm." In the storm we fight for our lives.

It is one thing to hear a report of the storm; it is quite different to feel the waves crash in on our lives. Water-walking looked like a fascinating exercise to a boat-bound Peter; it was another matter, however, when he found himself knee-deep in a sea-water highway. Whatever the form of the tempest—illness, loss, depression, faith-floundering—when seen from within, a storm cannot be taken lightly. Within the upheaval of the storm, the very real battle for life takes place.

When I study these battles for survival in the storm stories of the Bible, several elements come to light. First, for all our efforts, storms ultimately force us to recognize our own powerlessness. Second, the threat of a sinking ship requires that we lighten our load. And finally, storm stories remind us that God is in the middle of the storm.

Rowing harder doesn't work

Nevertheless the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more stormy against them (Jon. 1: 13).

Faced with the possibility of sinking, the sailors transporting Jonah gave a natural human response: Row harder. This should come as no surprise. Like the sailors, we tend to redouble our efforts when overpowered by our own storms. We want to believe that we can overcome any obstacle by preforming better. "Surely," we say, "we can save ourselves if only we work harder."

> 'Storms become times of transformation as we cease our frantic rowing and turn instead to prayer and faith-filled water-walking. It is imperative that our work be turned over to the work of Jesus and that our fascination with doing be replaced with our listening for the call of Christ to our being.'

In the storm, however, we eventually become aware that salvation does not rest with our capability. For all our valiant efforts to perform better, work harder, or improve our ability, salvation has never been linked to ability or performance. Although often difficult to see and hard to digest, our hope lies in the fact that we are not always in control; our effort does not dictate our er

The essential transforming power such storms comes as they reveal to that which we cannot control. There comes a moment, a pivotal point, when what we can do is overwhelme by that which we *cannot* do. This is the moment when we face our limitations, and often the very real prospec of our nonbeing. This is the moment when we stop our rowing, look outsi ourselves, and ask, "What must I do to be saved?"

In Paul's storm story (Acts 27) this release of control is seen when the sailors toss the tackle overboard. In Jonah's story, control is released whe the sailors toss the prophet overboard Storms of this kind strip the sails, oa and tackle from the ship; they oblitera the gadgets we depend on for steerin and powering our lives. Storms like t take control of the controls.

All our extra-effort rowing will not bring us to dry land more quickly. It only as we stand, stripped of our abi ty and strength, before the awe-full turmoil and turbulence of the spirit-infected storm that we begin t see the salvation God affords.

Lighten the load

We were being pounded by the storm violently that on the next day they began to throw the cargo overboard, and on the third day with their own hands they threw the ship's tackle ov board (Acts 27:18-19).

In biblical sea-storm stories, anot early response to the danger of deat is to throw the cargo overboard. Fo sailors in a sinking ship, cargo becomes worthless weight. Buried b the storm, we struggle to live or we die. Eugene Peterson writes in his study of Jonah (*Under the Unpredictable Plant: An Exploratio Vocational Holiness*). "Storms are t environment in which we either los our lives or are saved; there is no c safe ledge on which to perch as spe

rs." Up to our necks in sea-froth,
rest of our agenda-packed sched-
s fades into the background; noth-
else matters. As the storm calls our
y lives into question it shakes loose
excess baggage from our water-
ged interiors.

t is the all-encompassing nature of
storm that forces us to get rid of
that "important" cargo we've been
rying around. In dumping the
go, we are forced again to ask
ut priorities and property. What
who) should survive this crossing?
at (or who) will be found in our
go holds? Tossing the extra bag-
ge and profit-oriented cargo from
lives is an act of cleansing—spiri-
l, vocational, relational, and reli-
us. It is the removal of shoes on
y ground, the washing of feet in
er rooms, and the driving of
ney-changers from temple courts.

long with the cleansing nature of
aring out the cargo bins, it is also
act of invitation. Often our lives are
filled with cargo and baggage that
have no more room for anything
. Once emptied, the cargo hold is
dy to welcome new gifts and gear.
n tossing the tackle, we are intro-
ced to a world we cannot control, a
ft we do not steer, and a rescue
ond our ability. In throwing out the
gage of our lives, we are introduced
a God who circumvents schedules
l rearranges priorities—a God who
l not be captured in or confused with
go or capability. The ritual tossing of
kle and cargo prepares us to ascend
hill of the Lord with unconfused
rts and unencumbered hands.

nsformation Within the Storm

r God comes and does not keep
nce, before him is a devouring fire,
d a mighty tempest all around him
a. 50:3).

u make the winds your messengers,
and flame your ministers (Psa.
4:4).

n his complaint to God, Job asserts, "You lift me up on the wind, you make me ride on it, and you toss me about in the roar of the storm" (30:22). Yet it is from the middle of the whirlwind, literally and figuratively, that God answers this sack-clothed, ash-covered questioner (38:1 and 40:6). The whirlwind is somewhat less frightening if we understand that God can be found at its center.

The most powerful conversations we have with God come in the middle of the whirlwind. For it is there that we are stripped of all pretense and performance. It is at the center of the storm that our schedules miraculously clear and our cargo holds mysteriously empty. Transformation comes most readily to persons on cargo-free ships in the middle of stormy seas.

At the heart of the hurricane we receive a message of hope and we encounter the messenger of life. Both the "fear not" and the rescue come within the storm, not before or after. The storm is not simply to be tolerated in order that we might get on with life; the storm itself invites new life. It is not only that the invitation toward transformation is heard most clearly during the storm-realized futility of rowing harder and the frantic tossing of treasure and tackle, but that the storm participates in the transformation toward which we are invited.

It is while sinking into the underworld of the ocean depths that Jonah is swallowed by a savior indigenous to that murky world. It was in the second week of the storm that an angel appeared to Paul with the message, "Fear not." And when Jesus calls to his disciples with the same message, he is walking on the very water which threatens to capsize their craft. In fact, Peter is invited to walk toward Jesus before the water and wind are calmed (Matt. 14:29-32). Surrounded by destruction and threat of death, the whirlwind participates in the birth toward which it points.

Be reconciled to storms

O afflicted one, storm-tossed, and not comforted, I am about to set your stones in antimony, and lay your foundations with sapphires (Isa. 54:11).

Storms come to individuals, groups, and denominations as part of the human condition. We all have faced the sometimes violent winds of change in which we become tempest-tossed. What we may fail to realize, initially, is that storms are invitations to transformation.

Storms become times of transformation as we cease our frantic rowing and turn instead to prayer and faith-filled water-walking. It is imperative that our work be turned over to the work of Jesus and that our fascination with doing be replaced with our listening for the call of Christ to our being.

The wind and the waves help us to strip our being to its core. All the cargo and baggage of which we have grown so fond is tossed into the hungry sea. This is no easy task; our baggage is often where we have placed our identity and our cargo is how we have made our living. Yet the storm does not ask permission as it relentlessly prunes away the nonessentials.

As we move deeper into the storm, we come to agree with Nahum and the psalmist and trust that "God's way is in whirlwind and storm," and that God "rides the wings of the wind." We confess that the destructive force of the storm is not the end of the story but instead a new beginning. For God, who brought life from the watery chaos at creation, our personal challenges, congregational changes, and shifting denominational paradigms are just so much more primordial soup.

Christopher Bowman is pastor of Martinsburg (Pa.) Memorial Church of the Brethren and a member of the General Board. He has chaired the Board's Vision Discernment Team formed this past March.

Continuing the work of Jesus: NIGERIA STYLE

by Nevin Dulabaum

The shiny white Toyota pickup truck pulled to a stop. Not that five men in a four-wheel drive, four-door pickup complete with *air conditioning* is all that unusual, but in this case, as we climbed out of the cab onto Nigeria's baked heartland, it seemed like it was.

The truck was parked in northeastern Nigeria, at the edge of Kwajaffa, a village about six miles from Garkida and several miles and three villages off the main road. With mud huts and family compounds constructed from the deep, burnt-red African soil, and the clear blue late afternoon sky serving as the backdrop, the scene was one that could have been painted and sold in a Nigerian marketplace.

Taking the lead by walking away from the truck and the village, down a narrow dirt path toward a small valley and a clump of trees several hundred feet away was Stephen Zoaka, director of the Wells/Dams program for Ekklesiyar Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria). I followed, as did John Tubbs, a Church of the Brethren missionary who had arrived in Nigeria five days earlier with his wife Janet. So did Yakubu Bukar Bwala, director of EYN's technical school in Garkida: Lohkat Faman, EYN's administrative secretary; and a growing-by-the-minute group of curious residents.

What we saw when we reached the valley and the trees was a small spring used by the villagers for drinking water. At the height of each rainy season, the spring provides enough water for everyone. But by the end of the dry season, which typically lasts from November until mid-May, water can sometimes take hours to find.

Walking past the spot where women were collecting water, we came to an area of the valley that had widened out between the two ridges, downhill from the source of water but completely dry.

Bridging the two ridges was a three-foot-high, several-foot-thick wall. Constructed out of stones and cement, the wall when completed will stand several yards high and will serve as a dam to supply the village with water, even during the dry season.

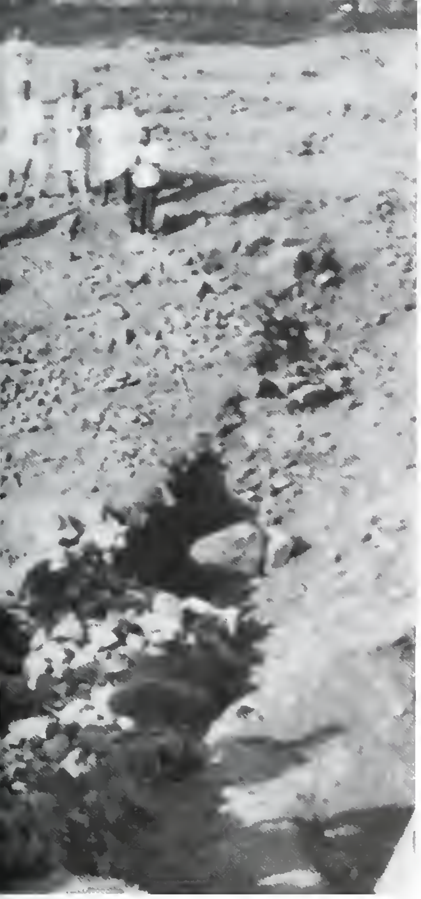
The EYN dam project is an extension of its wells program, which was started in 1978 with the idea that helping rural residents to easily obtai clean drinking water would go far in improving their health. Since then, EYN has assisted with the construction of over 3,000 wells.

With the well project, a crew of tw stays in a village until the hole has been dug and lined with concrete. EYN provides the expertise and concrete; the villages provide the labor and rough materials.

The dams portion of the program was started in 1993 because wells ha started drying up. Villages provide h of the concrete, and all the stones ar labor, except for a supervisor.

During the height of the dry seas EYN has 28 teams assisting with th construction of wells, and hopes by next year to also have four supervis trained to supervise dam constructi

The Wells/Dams program is one a handful of EYN nationally-sponso programs. Though EYN's national programming shares some similariti to Church of the Brethren program there also are some differences. An for good reason.



Because some services and necessities are lacking in Nigeria, such as water, basic health education and necessities, firewood and fruit, and spending money for women, EYN programming provides training and basic services not offered adequately by Nigerian secular society.

EYN traces its roots back to March 17, 1923, when Stover Kulp and Albert Helser con- cted the first Brethren worship ser- e in Nigeria, under a tamarind tree Garkida.

Though EYN gained its indepen- nce from Church of the Brethren SA in 1972, the two Church of the ethren denominations remain closely iliated. I asked EYN members from to Michika what it means to be a mber of their denomination, and answers were similar to what you ght expect to hear from a Church of Brethren member, after the "some- ng like the Mennonites" analogy.

EYN members live their lives in cordance with the New Testament, lowing the teachings of Jesus Christ. like other Protestant denominations northern Africa, EYN members irm the practices and beliefs of ievers' baptism, with three full mersions to symbolize the Trinity; twashing and love feast services; mility and service to one another; d pacifism. And like their American others and sisters, they sing hymns great four-part harmony, as we were blessed to hear at headquarters (near Mubi), Michika, and Kano.

Another similarity is their need to nourish themselves spiritually, socially, and physically.

"That is what we inherited from the Church of the Brethren—a holistic approach incorporating mind and body," said Toma Ragnjiya, principal of Kulp Bible College (KBC), during a discussion between EYN and Church of the Brethren representatives over an evening meal in Jos, capital of the Plateau state.

But this is where the similarities seem to end.

Nigeria is the world's 10th leading oil producer, and yet an estimated *90 percent* of its oil profits—billions of dollars annually—is siphoned off by corrupt officials. Nigeria's dream "of becoming the continent's first democratic superpower has been stifled by ethnic strife, grand-scale corruption, and a series of ruthless military strongmen," says Jack White, of *Time*.

Instead of residing in what once looked to become a wealthy, democratic state, Nigerians endure living conditions not commonly seen in the Western world. Given its one-time hope for democracy and its billions of dollars of oil reserves that could be used to improve services and infrastructure, it is fair to say Nigeria has fallen short of its potential.

State-controlled utilities such as water, electricity, and telephone service are unreliable. The education system is becoming substandard, and health care and preventive medical treatment is such that the average life expectancy is about 50. And though it has the most paved roads in Africa, some stretches of its main highways are pocked with potholes.

Being a Christian in a country where Muslims wield most of the economic and political power also has its difficulties.

For example, the structure housing the EYN congregation in the historically Muslim city of Kano burned down in October 1991. Despite the fact that EYN has purchased the property, the government has not transferred the certificate of ownership for the property, without which EYN cannot rebuild its church. Thus, the congregation's more than 1,000 members each week worshiped in a wood and tin lean-to, hoping the permit would be issued. That lean-to, however, was burned down on May 30 during a tribal dispute between traders. Also destroyed was the pastor's residence.

A second example, given by another EYN official, is that Christians have a difficult time obtaining bank loans from Muslim bankers. Bank loans, of course, are one method people can use for bettering their position.

"So the church has to do something to help people . . . because where people can feel God, they can do anything," said Bitrus Bdlia, EYN general secretary. Which is why the focus of Church of the Brethren and EYN programming has gone such separate ways, aside from evangelism leadership and theological training.

Programming for the Church of the Brethren serves to supplement its members' lives in the secular world. However, because some services and necessities are lacking in Nigeria, such as water, basic health education and necessities, firewood and fruit, and spending money for women, EYN programming provides training and basic services not offered adequately by Nigerian secular society.

"The church is bridging the gap in a little way with its programs," said Toma Ragnjiya.

By helping people through its various outreach programs, which are partially funded and staffed by missionaries of the Church of the Brethren and the Basel Mission of Switzerland, EYN as an organization also has benefitted.

Since 1983, EYN's membership has tripled, from about 40,000 to this year's tally of 122,000. Also this year, EYN is scheduled to increase its districts from 29 to 31, with a handful of major metropolitan congregations—in places such as Kano, Lagos, Jos, and Abuja—poised to have districts created around them within a few years.

Despite its successes in growth and overall programming, EYN in 1995 is forced to deal with some economic, social, cultural, and internal problems.

Earlier this year the exchange rate of the naira dropped from 20 per US dollar to 80, and yet wages and salaries have not been adjusted accordingly. Even before the naira's devaluation, wages for EYN pastors and staff were about five times lower than for government employees. Thus, some people who would make strong EYN leaders opt instead for higher paying government jobs.

Then there are problems of culture. Polygamy, strictly forbidden for EYN leaders and pastors, still is being practiced by some EYN members.

Tribal conflicts also interfere with church life, as some EYN officials believe that the loyalty of its member ultimately resides with their tribes, n with EYN.

And then there is the issue of women's ordination. Though the official ban against women being ordaine was lifted last fall, and there are a handful of capable, trained women ready to become ordained pastors, th motion to allow women's ordination was tabled at the April Majalisa, EYN Annual Conference.

Though Bitrus Kwajighwi, EYN president, and Kwanye Toma, nationa

US Brethren in Nigeria: 'Frustrat

Janet Tubbs, sitting in her new home of only six days—high on a hill at EYN's technical school compound in Garkida—reflected with tears in her eyes how she felt seven years ago when her husband John returned from a Nigeria workcamp.

"I never had the desire to go to Africa," she said. "But when he came home, I could see he was different. I saw the change, the kids saw the change, and then I read his journal and could tell God had really changed him."

"I don't know how to explain it," John said. "I don't know what it was about the trip, but it had a tremendous impact on me."

So why the tears, Janet?

"It was like he came over and got a blessing I missed out on. I vowed to myself that someday I would make the walk from headquarters to Kulp Bible College (KBC)," a half-mile trek.

And she did. In 1993, John spent three months serving as an exchange pastor, and Janet took the walk she had envisioned for five years. But even before then, after John's experience in 1988, the two felt drawn to serve abroad.

"God was leading us to the mission field," Janet said.

John encouraged Janet, a former school bus driver, to enroll in coursework that would yield usable mission skills. Though she had not attended school for 35 years, two schools and several years later, in August 1994, Janet received her nurse's diploma.

John also believed he should get hi skills formally in order, and so he enrolled in an auto mechanic correspondence course after returning fro Nigeria in 1993. Thus, when it was announced that two tech school positions would be available as of March, the Tubbses were ready and applied.

John and Janet succeed Ralph and Carol Mason, for whom the tech school was renamed in April. Ralph was killed in a truck accident near Garkida last December, three month before his assignment was to conclu

John's assignment will be teaching auto mechanics while Janet is slated teach English, at least at first.

The Tubbses are just two of the handful of Church of the Brethren missionaries stationed in Nigeria.

Susan Grubb, a fourth-year Brethren Volunteer Service worker from Elizabethtown, Pa., teaches fourth grade at Hillcrest School in J Brad and Bonnie Bohrer, of Berea, Ohio, will enter Nigerian missionary service in August as teachers at KBC

Also going in August, for a 10-

:tor of Zumuntar Matan Ekklesiya (E—the Fellowship of Women of Church), believe women's ordina- will take place, and could happen in a year, such a move is not cted without controversy.

aditionally, Nigerian women have expected to blend into the back- nd and to avoid eye contact with . Thus, while EYN leaders are to women becoming ordained, also believe their membership is quite ready for women to go from g meek bystanders to the final ority on God's Word.

Despite the aforementioned problems, the primary concern for the leaders is to regain the trust and credibility that were breached last fall. In September, the then general secretary, administrative assistant, and treasurer were removed from office because of questionable financial practices.

A Basel Mission accountant earlier this year found that over 1,000,000 naira is unaccounted for. Merv Keeney, Africa/Middle East representative for the Church of the Brethren, said the former treasurer is being held largely responsible.

"But, since two signatures from the three top leaders—president, general secretary, and treasurer—are needed to withdraw money from the accounts, this requires some involvement from other leadership beyond the treasurer," Merv said. "As is often the case in such matters, the extent of this financial mismanagement is unlikely to be fully known."

The new team of leaders (the general secretary, treasurer, administrative secretary all having been appointed in September; the president having been elected in April) is determined to gain back the trust from EYN members and from the Church of the Brethren and the Basel Mission. They have established policies and procedures so that such problems cannot happen again.

Now that the districts that had withheld money over the trust issue are sending in their funds, the new team seems to have been given the opportunity to succeed.

"The new leaders recognize that

s, wonderful times'

th pastoral exchange, will be in Mitchell, of Boalsburg, Penn. there still are two missionary ncies to be filled.

ven when the Church of the hren missionary slots are filled, the ber of Brethren serving there y pales when compared to the en years of Brethren missionary x—the early 1960s.

igeria gained its independence in 0 and called for its people to be :ated. However, there weren't ıgh Nigerians teachers, so mis- aries were used. In its heyday, the rch of the Brethren Mission M) had over 100 members in eria at any one time.

fter a few years, however, the ıber of Nigerian teachers increased the government assumed control ıost of the schools—including :a Teachers College, a former CBM ool—and most of the teaching tions became indigenized.

ıough the Brethren program in eria is just a fraction of what it was e decades ago, the opportunity to e the Lord in a faraway land still ıcts a dedicated lot.

There are frustrating times and derful times, but I think it all bal- es out pretty well," Susan Grubb . "I would never trade the experiences that I've had—never. It not only teaches you about the world, but it teaches you about yourself, too. When your ideals are questioned, you have to come up with the answers."—N.D.

Top: Yakubu Bukar Bwala, Mason's Tech School Director; Janet and John Tubbs; and Daniel Nkirda, Tech School instructor, inspect an engine used for training at the tech school's auto mechanic shop in Garkida.
Bottom: Susan Grubb attends to one of her fourth grade students at Hillcrest School in Jos.

they need to rebuild the image of the headquarters and regain the trust of the congregations, districts, and membership," Merv said. "The Nigerian church deserves a great deal of credit for the maturity and decisiveness with which it has handled these difficult internal matters."

Despite these problems, EYN in 1995 continues to be a denomination full of vigor and growth. In addition to creating new districts, many congregations have multiple "preaching points," which will become congregations when they reach 100 members.

To meet the educational needs of its younger members, EYN has purchased a large parcel of land across from headquarters and plans to construct and open a secondary school. Later this year both headquarters and KBC should be tied in to the national power grid, so that students, employees, and people attending denominational events can use electrical equipment when needed, not just each evening from 6 to 10 p.m.

As the new EYN leaders look to the future, they optimistically see both challenges and opportunities.

Trying to relate to people of other faiths and trying to deal with the "isms" of the world, such as sexism, racism, tribe-ism, and "me-ism," will be the main challenges, Bitrus Kwajighwi said, at a meeting with EYN officials and Church of the Brethren representatives at the EYN headquarters.

EYN leaders also see great opportunities for the denomination to continue to expand. Many Nigerians are neither practicing Christians nor Muslims, and many people, particularly youth and young adults, are seeking spiritual salvation, Toma Ragnjiya said.

"This is a really great opportunity and a challenge at the same time," he said. "We shouldn't lose these young people. As the church grows, we have to have enough leadership to lead the church."

"I think some of the challenges are for the betterment and the future of the church," said Bitrus Bdlia. "But we can't be too optimistic. We have to work. We have to do something."

Ask any of the villages that now have wells or dams that provide safe, accessible drinking water, and they will say EYN has done something. And it has made a difference.

Nigerians might not be able to count on their government for some of the basic services they need, but increasingly they are able to count on EYN.

EYN's women: A force for good

As we entered the Jos airport on our arrival, we heard Rebecca Reuben's deep voice calling "Welcome! You are welcome!" and we saw Ruth Gituwa's welcoming smile. Joyce Person and I, both from Polo (Ill.) Church of the Brethren were in Nigeria for two weeks, representing the Global Women's Project.

Our stated purpose was to fellowship with our Christian sisters in Nigeria. Everywhere we went, members of *Zumuntar Matan Ekklesiya* (ZME—Fellowship of the Women of the Church) greeted us warmly and went out of their way to welcome us. Fellowshipping was easy.

Four days were spent traveling to various areas of EYN. Everywhere, the love of the sisters for each other was heartwarming, their joyous laughter infectious.

The important part that EYN women play was evident. Evangelization in unreached areas is part of their program. With the money they raise, they supply food, clothing, and simple medical supplies to the villages they reach. Having addressed those needs, they find the people receptive to the gospel.

I asked Rebecca Kwabe of Yola why women were so eager to join their fellowship. "Because we give so much support to each other," was her ready reply. ZME members are there for each other in times of illness or other crises. When a death occurs, they prepare food for the family for a week. They help celebrate weddings, births, and baby-namings. Instrumental and vocal music, Bible study, and instruction in nutrition, health, and literacy also are part of the ZME program.

For three days we attended the annual Women's Conference, held at Kulp Bible College. A thousand women were gathere for worship, business, and fellowship.

"Drama" (we would call it skits) is popular with ZME. One drama depicted life before and after the arrival of Brethren missionaries. Many times the women expressed gratitude for our bringing the gospel, education, and health care to their land.

I had served as a nurse in Nigeria, 1958-1962, but I did not recognize man of the once familiar cities and villages, so expanded had they become. Expansion characterized the church too. It was exciting to hear stories of churches outgrowing their buildings and erecting new ones.

The people—and the church—face many challenges. The high inflation rate causes much hardship. But never did we detect a complaining spirit. Instead, everyone expressed gratitude for God's goodness and blessings. That spirit made it easy to understand why the church is growing. That new understanding alone made the visit to Nigeria worthwhile.—Betty Hare

Betty Hare is a member of Polo (Ill.) Church of the Brethren. She served in Nigeria as a nurse, 1958-1962.

Nigeria

Mission in Context Series

Ekklesiyar Yan'uwa a Nigeria
The Church of the Brethren in Nigeria
Vital and Growing

Nigeria

Promise of the future: Monica Luka holds her daugher, New Year, named for the day she was born.

THE LAND

Nigeria covers about 650 miles north to south and 700 miles east to west. Its land mass is larger than the states of Oregon, Washington, and California combined.

Situated just north of the equator, Nigeria has a hot and humid coastal region to the south, tropical rain forests and river plains in the center, and grasslands and desert to the north.

The Church of the Brethren mission began in the northeast toward the Cameroon border.

THE PEOPLE

Nigeria contains numerous ethnic groups and languages. The official language is English, but less than half of the people speak it fluently. Knowledge of several Nigerian languages is common.

As major ethnic groups, the Hausa in the north and the Yoruba in the southwest predominate at more than 21 percent of the population each, followed by the Ibo in the southeast and the northern nomadic Fulani. North-south tensions and power struggles related to these ethnic groupings are a dynamic of Nigeria's history and national life.

Most Nigerians live in rural areas, although the cities are growing rapidly. The Nigerian church mirrors the population's move from rural areas and small towns into the urban setting.

With more than 88.5 million people (1991 census), Nigeria has the largest population of African countries. Almost half of the population is under the age of 15, 73 percent is under 30.

HISTORY

Recorded history in the northern cities of Kano and Katsina dates to the year 1000.

Overland trade routes brought Arab culture and Islam to Nigeria's northern cities. This influence shaped Hausa culture and language, which remains a unifying factor in the North today.

The Hausa, Kanuri, and Fulani controlled the North under a series of empires and confederacies during the 11th to 19th centuries.

In the south, the Yoruba and Beni peoples built important and sophisticated nations. The Ibo also controlled much territory but organized no central government.

The first European contact came in the 15th century, when Portuguese sailors landed on the coast. The Beni engaged in the slave trade with them, but then cut contact. The Beni empire began to decline by the 18th century, and the Yoruba empire began to break up in the 19th.

The slave trade was soon taken up by other Europeans. When slave trading became illegal in England in the early 19th century, the British navy started intercepting slavers.

The British began trading in other products and gained influence. By 1885, British firms controlled trading on the Niger and Oil Rivers and a British protectorate was declared. The British gradually expanded their control, capturing Benin in 1897, Bauchi and Bornu in 1902, and Kano and Sokoto in 1903.

The British continued limited self-rule during the colonial administration. In northern Nigeria, traditional rulers retained much power. Houses of Assembly were set up for the major regions. In 1947 a central council for the whole country was established.

Nigeria became an independent nation in 1960. In 1966, however, an army-led coup overthrew the civilian government. Since then the country has been ruled by a series of military governments, interspersed with short-lived attempts at democratic civilian rule.

Struggles between ethnic groups for power led to the 1967 attempted secession of the Ibo-dominated southeast as the Republic of Biafra. More than a million people died in the two-and-a-half years of fighting, which ended with the country remaining united.

A military government again took power in a coup following democratic elections in 1993.

The government is in the process of moving the federal capital from Lagos—with 8.7 million people the largest African city after

RELIGION

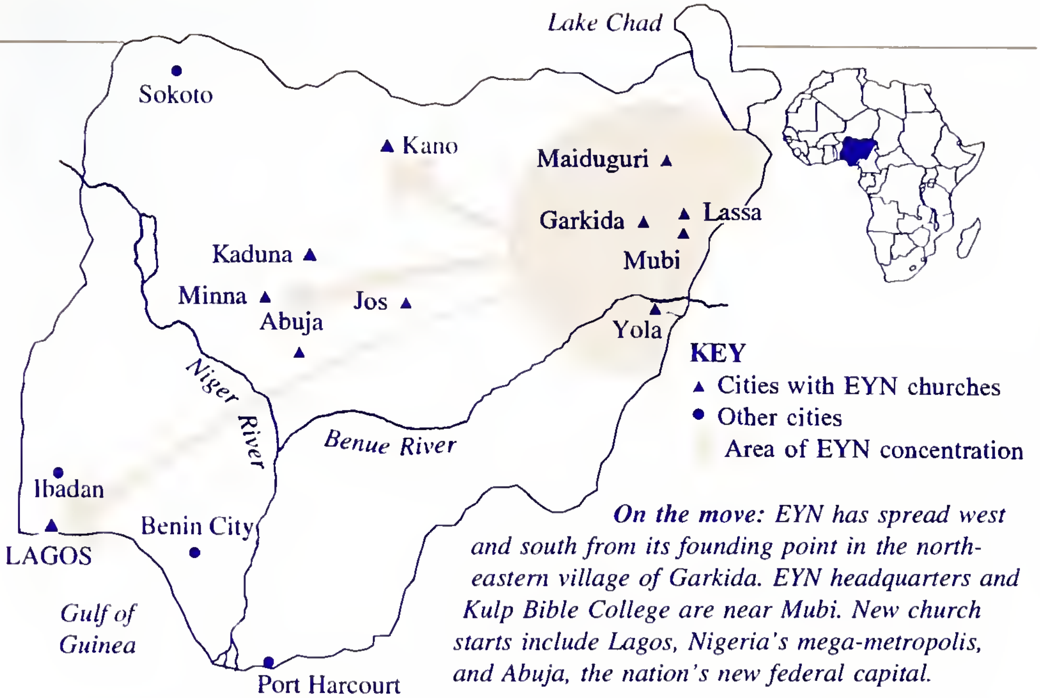
The 1991 census did not include questions about religious affiliation, but many believe that there are about as many Christians as Muslims in Nigeria.

Traditional animist religions continue to be practiced, even by professing Muslims and Christians.

Although both Christianity and Islam are legally recognized, the rivalry between them is fierce and has prompted violence in some areas. Friction between the religions is spurred by political competition. Under Muslim political leaders, the Nigerian government has joined and then suspended participation in the Organization of the Islamic Conference.

Muslim majorities exist in the North and in Lagos city, while Christians lead elsewhere. Members of the church in Nigeria often feel that they live under Muslim oppression.

Nigeria



***On the move:** EYN has spread west and south from its founding point in the northeastern village of Garkida. EYN headquarters and Kulp Bible College are near Mubi. New church starts include Lagos, Nigeria's mega-metropolis, and Abuja, the nation's new federal capital.*

Cairo—to Abuja, a planned city in central Nigeria.

ECONOMY

Revenues from extensive petroleum production have made Nigeria one of Africa's largest economies. Agriculture employs more than half of the population. Fishing, forestry, mining, and manufacturing contribute to the economy. The US is a significant trading partner.

Despite many assets, the gross national product of over $32 billion is outweighed by Nigeria's external debt of some $35 billion. Estimated per capita income is $250, down from about $1,000 in 1981.

The gap between rich and poor is growing. Efforts to broaden the country's economic base beyond oil, which has provided 95 percent of export earnings, have yet to show results.

BRETHREN MISSION

The first Brethren worship service in Nigeria was held on March 17, 1923, by H. Stover Kulp and Albert D. Helser under a tamarind tree in the village of Garkida. "Each of us prayed that this spot might be a fountain to which people might come and drink of the Water of Life and eat of the Bread of Life," Helser wrote.

From its beginning, the Church of the Brethren mission in Nigeria emphasized education and health care alongside evangelism, church planting, and theological education.

Although beset by personal tragedies, the missionaries began to translate the Scriptures into the local Bura language, engage in health care, and establish schools and a hospital.

In the following decades, the Church of the Brethren Mission (CBM) continued to establish schools and other programs, and its influence spread from Garkida into new areas.

In the 1970s, the Brethren began the Lafiya health program and well-digging project. At this stage, when indigenous authority and nationalism were emerging, the mission turned over its schools and hospitals to the Nigerian state governments.

Cover: *Pastors Abraham Wuta and John Tubbs baptize new members. In the background is the "Northern Knot," traditional symbol of northern Nigeria.*

Left: *Like most church leaders, pastor Abraham Wuta also is a farmer.*

Also, the Nigerian church became independent.

The Nigerian Brethren gained a strong foundation from their mission education. Many well-educated Brethren have held positions in local and state governments, as well as important posts in government institutions such as schools. And the practice of educating girls as well as boys ensured that there are many well-educated women.

Following an Annual Conference mandate of 1955, the mission programs in Nigeria were gradually indigenized. The US church now works in partnership with the Nigerian church. One aspect of this partnership is US personnel serving in ministries continuing under the Nigerian church: the well and dam program, the Technical School, and theological education. US and Nigerian Brethren also meet through workcamps, a pastors' exchange, study by Nigerian leaders at Bethany Seminary, and visitors to Annual Conference.

Nigeria

EKKLESIYAR YAN'UWA A NIGERIA

The growth of EYN is astounding. In 1981, it had about 40,000 members, but by 1995 had grown to more than 100,000 members in more than 260 churches.

Presently, EYN is planting churches in places far from its traditional area. Establishment of city congregations is a challenge for Nigerian Brethren because of their strong rural roots.

An enthusiasm for the gospel marks EYN. The important contributions of women and youth also add a dynamic quality. The Women's Fellowship—*Zumuntar Matan Ekklesiya*—leads congregations in joyful singing with traditional instruments. The women raise money and operate their own programs, engage in evangelism, and advocate for women's leadership in the church.

"Youth" (up to age 40) are an energetic segment of the church, adding music and fellowship groups.

EYN TECH
Dedicated to Excellence
Committed to Service
SCHOOL GARKIDA

US-Nigeria partnership: *Ralph and Carol Mason helped EYN start a Technical School.*

EYN is led by a president, who serves as spiritual head and chairs the Executive Committee (similar to the US church's General Board) and annual meeting, and by a general secretary with administrative and program responsibilities. A yearly *Majalisa,* or annual conference, is the most important gathering.

EYN members may attend an established congregation whose membership runs to the thousands, or a small village preaching point. Recent growth has resulted in two dozen new congregations yearly. Congregational leaders include pastors and evangelists.

EYN continues the widely recognized rural health program; a well program, which dug more than 3,000 wells since 1978 and has expanded into dam-building; a rural development program; a Technical School; a Theological Education by Extension program; a Women's Center; and Kulp Bible College.

The church participates in *TEKAN,* a council of Protestant churches in northern Nigeria; the Theological College of Northern Nigeria; the nationwide Christian Council of Nigeria; and the World Council of Churches.

MISSION HIGHLIGHTS

1923 First worship service in Garkida
1924 Boys and Girls Schools opened at Garkida
1925 Garkida Hospital plans finalized
1927 First baptisms
1929 Work started at Garkida Leprosarium
1942 Hillcrest School for missionary children started in Jos
1952 Waka Teachers College opened. M. Karbam was first Nigerian to be ordained
1959 Theological College of Northern Nigeria and Waka Secondary School opened
1960 Kulp Bible School begun at temporary site
1963 First Nigerian graduated from TCNN to teach at Kulp Bible School
1964 Ngamariju Mamza became first Nigerian secretary of the church
1972 Nigerian church became independent as *Lardin Gabas*
1973 Lafiya rural health program begun
1976 Church named *Ekklesiyar Yan'uwa a Nigeria*
1978 Well program begun
1988 Mission fully integrated into EYN

INTERCESSIONS

Pray for *Ekklesiyar Yan'uwa a Nigeria* and the Brethren witness in Nigeria. Nigerian Brethren live the gospel in a country divided by religious and ethnic differences. Many people face economic hardship even as they seek to minister to needy neighbors.

Pray for Nigerians who suffer in the sometimes violent conflict between Christianity and Islam. Pray for peace, goodwill, and mutual understanding.

Pray for US Brethren working with EYN to strengthen the church and embody Christ's witness in that context. Thank God for the partnership between US and Nigerian Brethren, enriching and strengthening both bodies.

RESOURCES

Invite Nigerian Brethren into your community to share faith and culture.

Introduce yourself to the works of Nigerian authors such as playwright Wole Soyinka, who has won the Nobel Prize in literature, and award-winning novelist Chinua Achebe.

View and discuss videos that highlight Nigerian ministries: *A Thing of Wonder* (20 minutes, portrays the dynamism of EYN), *Touchpoint: Fill the World With Love* (14 minutes, including a section on the well program), and *Lafiya Comes to US Congregations* (a congregational health program with Nigerian roots). Order from Brethren Press, (800) 441-3712.

Read a thoughtful book on Islam from a Christian perspective, *Striving Together*, by Charles Kimball, available from Brethren Press.

Produced in 1995 by the Church of the Brethren General Board. Text, Cheryl Cayford and Mervin Keeney; cover baptism photo by Janet Tubbs; other photos, Mervin Keeney. Order additional copies from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

\ three-fold ministry

klesiyar Yanuwa a Nigeria's program- ıg for its members in 1995 is based evangelism, training, and self-help.

reading the gospel

angelism is the EYN program that rks with various denominational ɔgroups, such as Women's lowship, Youth Fellowship, choirs, ys Brigade, Girls Brigade, and New e for All. Because many Nigerians neither practicing Christians nor ıslims, one of evangelism's main ıls is to always reach out into the nmunity in some way whenever an N event occurs, to spread the gospel l to be joined by newcomers, said nson Dzarma, evangelism director.

le hopes someday an evangelism ining center will be constructed at ıdquarters so that people can be ined and then return to their con- gations to use their leadership lls. He also said office space for the icers of each group his department ɪrsees would be useful.

)ne challenge Samson faces is in his empt to evangelize people of the ani tribe. Fulanis typically are ıslim in background, but despite their ɔts, Samson finds the task of talking Fulanis about Christianity much easi- :o accomplish than just outright find- them, as Fulanis traditionally are nadic cattle herders. Once he has ceeded in finding Fulanis who want learn more about Christianity, nson uses nonelectric cassette and ord players to expose them to biblical chings and messages.

'The only problem I have is how to to them," he said. "I don't have a ɔblem with the Fulani people because now them and I trust them."

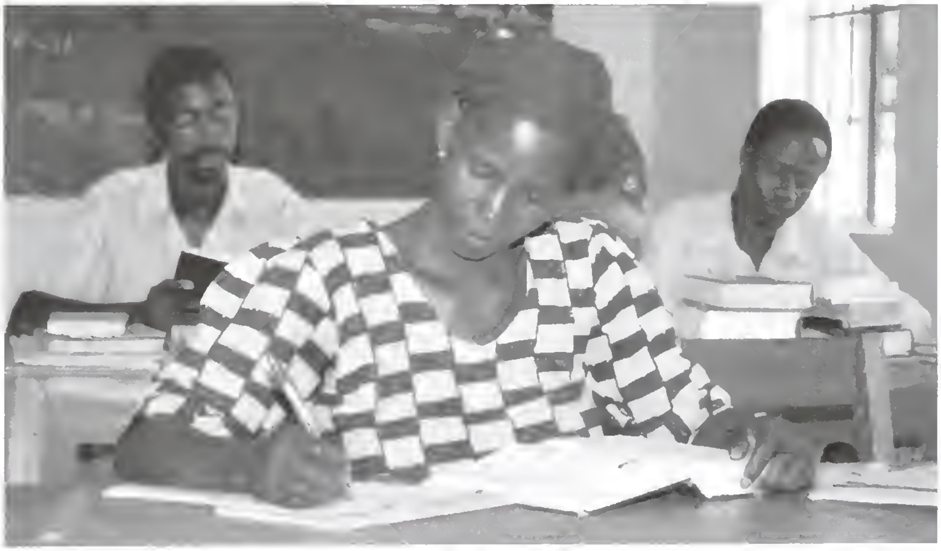
aining is the backbone

raining is the backbone of an orga- :ation, then EYN is built upon a n structure. Many opportunities st for EYN members and others to earn an education. Two-, three-, and four-year degrees are available for would-be evangelists, pastors, and teachers, and are offered in Hausa or English, depending on the degree. Ninety percent of EYN's pastors are trained at Kulp Bible College, said Toma Ragnjiya, KBC principal, which is located near Mubi in northeastern Nigeria adjacent to EYN headquarters. "The role of KBC is very important in the sense it is the nucleus, or the leadership training center, for EYN."

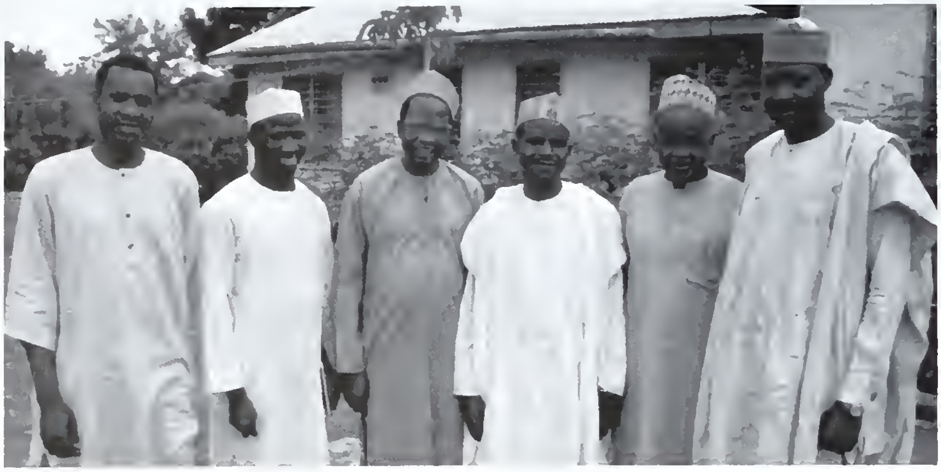
KBC also hosts workshops and seminars for pastors, and for other denominational organizations.

Some students who chose to study theology elsewhere attend Theological College of Northern Nigeria, located just south of Jos in north central Nigeria. TCNN was founded by the Church of the Brethren and about 10 other mission groups in 1959. TCNN offers two-, three-, and four-year degrees, and a masters degree. During the most recent semester, TCNN had 200 male and 45 female students.

Two EYN members are selected to attend Bethany Theological Seminary in Richmond, Ind. Two new students will be selected to begin the two-year



Top: Samson Dzarma, EYN director of evangelism, demonstrates how a non-electric record player is used to evangelize people of the Fulani tribe. Bottom: Suzy Zachariah and two classmates tend to their studies at Kulp Bible College.



Standing outside headquarters is EYN's leadership team—Kevin Peter, treasurer; Lokat Faman, administrative secretary; Bitrus Bdlia, general secretary; Bitrus Kwajighwi Tizhe, president; Ishaku Kwambala, vice president; and Toma Ragnjiya, KBC principal.

program this fall, based upon their undergraduate transcripts and English test results.

For those who have jobs or can't move to attend a college, a third theological education option is Theological Education by Extension (TEE), which offers three- and four-year programs designed to prepare students for KBC. It also offers a six-year program for those wanting to be pastors or church leaders. TEE has three main offices, 20 regional centers, and 211 local centers, reaching about 75 percent of EYN's congregations. During the past school year, TEE had 1,357 students enrolled in 211 classes.

Aside from theological training, EY members can learn basic skills at Mason's Tech School, in Garkida. Th curriculum includes auto mechanics, English, translation (English into Hausa), math, typing, Christian religious knowledge, and health. Twenty-

What the good news did for Ngoshe

The good news of Jesus Christ has done great things among my people in Nigeria. My village of Ngoshe is in the Mandara Mountains of the Northeast, along the Cameroun border. The gospel reached there in 1959, through the Basel Mission, now a missionary partner with the Church of the Brethren. I was a youngster at the time.

I grew up in the traditional religion of my people. I had done three animal sacrifices by the time I became a Christian. We children watched the missionaries' activity with interest. I enjoyed listening to their songs and playing soccer. But our parents did not want us Ngoshe children mixing with people from neighboring Gavva. The Gavva villagers were our enemy. There was lots of fighting, killing, and stealing, back and forth. We knew nothing of peace. We were taught to cheat before you get cheated, kill before you get killed.

But four years of missionary work had its effect. In 1963 I was among eight people out of 60 who passed the baptismal examination. Those of us who had more than one wife were forced to give up all but the senior wife. Otherwise we had to forgo baptism. Through our traditional way, my mother had married me to two wives in January 1963. Fortunately neither wife had become pregnant by the time I had to choose between them. So I found it easier than those who already had children. I still ponder what the best way is for presenting the gospel when the cultural taboos of the presenter clash with the traditions of the receiver.

The entire village of Ngoshe was angry at us converts. On the day of our baptism some of us were beaten. Some were driven away from home. The missionaries counseled us to be patient and forbearing, to respect and obey our parents insofar as it was possible.

One bad tradition, terrible in fact, was that of killing the eighth child. It was believed that unless that child was killed, the husband would die. When my mother had had seven children, she left my father to escape having an eighth child, who would be killed. She married a man who had neither a wife nor children. She hoped that this husband would allow her eighth child to live. But when she bore him a child, refused to listen to her pleas and buried it alive. My mother said she cried and cried. And she left that m the same day. She returned to her f husband, She had two more childre by him, and I was number 10.

Filibus Gwama and his wife, Maryamu, rejoice that their Christian marriage departed from customs of their tribal traditions.

The missionaries worked hard to away with that tradition. Gradually more and more of my people accep the Christian teaching and abando killing the eighth child. I think of t old days as I rejoice in my own eig

Timothy Mohammed (right) displays one of the many types of trees that can be purchased at an EYN nursery, as part of the AGRIC program. Another EYN self-help program assists with rural health concerns. Emmanuel Takubu(lower right), principal of the RHP Training School, also serves as an instructor.

students graduated in March, and ut 40 students are expected to be olled for 1995-96. However, work ie school's automotive shop/train- center continues year-round.

ter health through education

Rural Health Program began in September 1974 as a way to improve healthcare and treatment for those living in rural areas. Villages must decide they want to participate in the program by electing a village health board, and then by nominating and supporting a male and a female to travel to RHP's training facility in Garkida for three months of study.

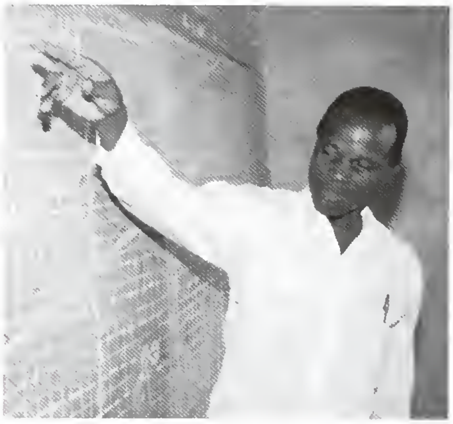
Students are taught how to deal with common diseases and ailments, and how to administer basic medicines. Once trained, they return home and serve as the village's medical team. If the team faces an illness or disease more complex than it has been trained to handle, it contacts one of 17 dispensaries located throughout EYN territory. Dispensers have a two-year degree in medicine and can make diagnoses and prescribe many more drugs than the local health workers. One doctor, Isaiah Tari, supervises the entire program from Garkida. Currently 74 villages participate in the program.

Providing food and money

The Rural Development Agriculture Program (AGRIC) began in 1987 as a way of improving the well-being of its members.

The soybean program for women was started that year, and though it took a while for women to see the benefits of participating, the program has become quite successful. "Now soybean production in EYN is just excellent," said Sikumta Mbaya, director.

The soybean program is based on the idea that the beans can be grown at home and then sold or used to make one of 17 different products.



Thus, one aspect of the program consists of a training seminar where women can learn the various ways soybeans can be cooked for food or made into milk. Either way, the women gain a little spending money or much needed products.

AGRIC also has started five nurseries in five districts. Once a nursery has become self-sufficient, after about three years, the district takes over, allowing AGRIC to move to another district. One nursery now is self-sufficient, while the others still are maintained by Sikumta and his staff.

EYN members and others go to the nurseries to buy seedlings of fruit and firewood trees, and to purchase seeds and other agricultural necessities. AGRIC also sells plastic bags, so that seeds and other items can be stored for up to two years.

Through these and other related agricultural initiatives, AGRIC has become "very successful," Mbaya said.

And, like all of the EYN self-help programs, it has helped make EYN members' lives a little easier.—N.D.

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d, who now is 13 years old.

ly wife and I attended a meeting in tzerland in 1989, where we were by some people that we Christians uld not go to other cultures and urb their way of living. They asked we should interfere with life in er cultures. But, for me, as long as e are people who have not heard is' gospel of glorifying God, loving r neighbor . . . and even your my, and doing good to those who you, then we are compelled to therefore and make disciples of all ons," teaching them to obey every- g Christ has commanded us.

henever I visit Ngoshe and Gavva e days and watch my people living cefully together, praying together, ing together, and eating together, I se God that there were Christians accepted the great commission, ing to us, teaching us a better —the way of Jesus Christ.—FILIBUS MA

libus Gwama, an ordained minister of esiyar Yanuwa a Nigeria, graduated from any Theological Seminary in June. After ng as a counselor at Camp Mack in Indiana ummer, he will return to serve in Nigeria.

Continuing th

Matthew

. . . on Brethr

Peacefully. Si

by Richard B. Gardner

You never know when one of our New Testament forebears is going to show up. The most recent occasion was last fall, as I was getting ready to head to Elgin for General Board meetings. I had just finished reviewing the agenda, and was pondering the new identity tag lines for Brethren proposed by Communicorp: "Continuing the work of Jesus. Peacefully. Simply. Together." As I reflected on the words, a bit drowsily I admit, I found myself asking: "What would my old friend Matthew think about this description?"

No sooner was the question formulated than there he was—the author of the first Gospel—seated across from me in my office at Bethany Seminary! He looked less severe than you might picture an apostle, and he seemed eager to talk. So I plunged right in.

"Is that really you, worthy scribe?"

"It is indeed, and only a little worse for wear since we last talked."

"Well, I'm glad you were in the neighborhood. Let me ask your opinion about a new report that is stirring some interest among the Brethren. It's called . . ."

"No need to say more; I've read the report too."

"You have?"

"Oh, yes. I follow the Brethren rather closely. Since your ancestors drew so heavily on my Gospel, I've had a vested interest in your story."

"So, what do you think about our quest to come up with a new identity tag?"

"Actually, the church has been doing that from the very beginning. You'll find some of our identity lines in Jesus' beatitudes and other sayings—the poor in spirit, the salt of the earth, the light of the world. Rather intriguing captions, don't you think?"

Could you say the same thing about 'Continuing the Work of Jesus'?"

"It works for me. In fact, it summarizes the way I tried to present the calling of Jesus' disciples in the narrative of my Gospel. They, and all disciples since then, are entrusted with the task of continuing the work that Jesus began in Galilee. And my sense is that the Brethren always have tried to live out of that self-understanding."

"Say some more, Matthew, about what that involves. If Brethren are continuing the work of Jesus, what will they be doing?"

"They will be doing everything we see Jesus doing in the stories of the Gospels. They will announce the reign of God, God's new administration of mercy and justice. They will meet human need with the same divine co passion that Jesus demonstrated, a compassion with no boundaries. The will be God's agents of healing and forgiveness to broken spirits, broken lives, and a broken society. They will gather new disciples who live for the coming of God's reign, 'teaching the to obey everything that I have commanded you.'"

"That's quite a mandate."

"No doubt about it. But that's the work Jesus shared with the disciples when they went out to the villages of Israel. It's the work he assigned whe he gave the Great Commission. And the work that he wants to keep doing through Brethren and others."

"It's clear from what you've said t 'continuing the work of Jesus' fits w with your own story, Matthew. But does it 'work' for other New Testament writers, such as John an Paul? You know that Brethren affir the *whole* New Testament as their creed."

"As indeed they should. And they find that John and Paul each speaks his own way about carrying on the work of Jesus. So, for example, in John's Gospel, Jesus assures the disc ples that 'the one who believes in m will also do the works that I do and fact, will do greater works than thes

"And Paul?"

work of Jesus

peaks ◆ ◆ ◆

ply. Together

entity

ow about these words from a letter postle wrote to the Corinthians: 'In st God was reconciling the world to self . . . and entrusting the message conciliation to us. So we are assadors for Christ.' That's really at eart of continuing Jesus' work."

he new identity lines also highlight how Brethren go about coning the work of Jesus—'Peacefully. ply. Together.' If my memory is ect, these themes all receive hasis in your Gospel as well."

es, they do. We are barely into s' Sermon on the Mount when we him proclaim: 'Blessed are the emakers.'"

hich must mean something more keeping the lid on all our cons."

or sure. As Jesus goes on to say, 's peaceful people take steps to work heir conflicts and become reconl with one another. They look for tive ways to break the familiar cycle etting even with those who wrong . And like Jesus when the disciples ted to act as his militia, they seek to the world from violence rather than umb to violence to save themselves."

o the work of peacemaking must inue."

ow more than ever."

et's turn to another quality of continuing the work of Jesus, that of living 'simply.' Brethren really are struggling with what it means to live out that part of our identity. Is simple rustic? Is simple plain? Is simple cheap? Is simple possible?"

"Well, I'm sure that the Annual Conference study committee you appointed to figure that out will come up with some good answers. Meanwhile, you might find an important clue in another of Jesus' beatitudes."

"Which one is that?"

"'Blessed are the pure in heart,' those whose vision is clear, whose loyalties are undivided, and whose lives are focused."

"Could we say then that continuing the work of Jesus implies helping people find a focus for their lives in the midst of the clutter, confusion, and complexity of our culture?"

"Yes, and the particular focus that Jesus commends is to 'seek first the kingdom of God.' That is what the simple life for which Brethren continue to strive is really all about, with or without plain dress."

"And we pursue the kingdom 'together.'"

"'Together' is a key component of Jesus' work and ours. That's why the story of Jesus is full of references to meals and eating. Whatever else salvation is, it is what we see happening when people gather around a common table, eating and laughing with Jesus, enjoying God's presence."

"So, potluck dinners are part of continuing the work of Jesus?"

"Well, yes. And so are your love feasts, and your council meetings, and your youth conferences, and your Annual Conferences. But it doesn't stop there. The keys to the kingdom entrusted to Peter are keys for opening community to others."

"That's where Jesus' vision of community probably stretches us the most. It's hard to move beyond the togetherness of our own tribe."

"But it's critical that you do. The whole point of a 'together' people is to make 'together' the shared experience of every tribe and every people. If the Brethren sense of community can be released to serve that end, it will be a gift beyond measure."

"Well, Matthew, it's been good talking with you again. Thanks for dropping by. Just one parting question: There are so many points at which the new identity lines for the Brethren resonate with the themes of your Gospel, I have to wonder: Did Communicorp use you as a consultant for its project?"

"I'll never tell!" **M.**

Richard B. Gardner is academic dean of Bethany Theological Seminary. He is the author of Matthew *in the Believers Church Bible Commentary series.*

Our neighbors the Buddhists

by William G. Willoughby

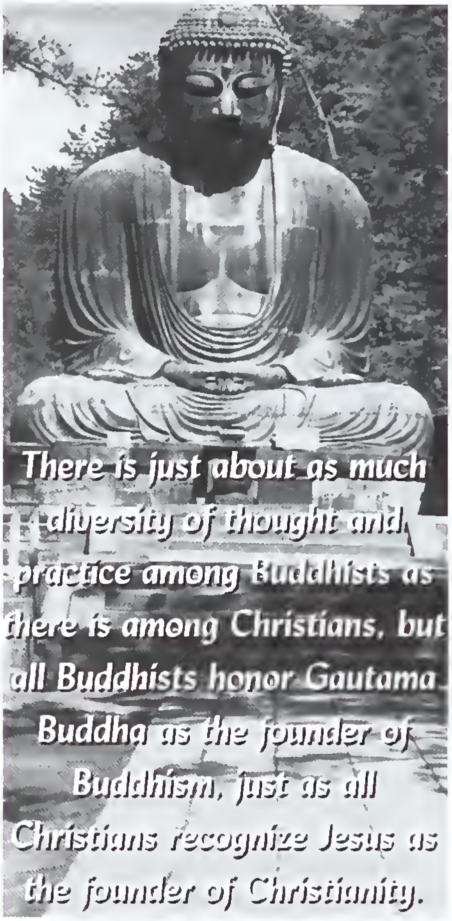
"What did it cost?" I asked our guide at the Hsi Lai Buddhist Temple.

As soon as I asked the question, I regretted it, for my question clearly reflected American materialism. One of the basic characteristics of Buddhism and one of its attractions for many Americans is its spirituality, its emphasis on selflessness, freedom from greed, and liberation from possessions. It seemed almost blasphemous that I had mentioned money.

The nun replied, "34 million dollars." Dressed neatly in her saffron-colored robe and with clean-shaven head, she was guiding a group of University of La Verne students through the largest Buddhist temple complex in the Western Hemisphere.

Located in the city of Hacienda Heights, east of Los Angeles, this imposing structure was completed in 1988. It encompasses 15 acres, and can accommodate several thousand people. Within its walls are a cafeteria (vegetarian), a museum, a large library, dormitories, and a seminary. Buddhists come at any hour of the day to present their offerings of flowers or fruit, to meditate as individuals, or to chant in groups. They come to use the resources of the temple for spiritual growth. Tourists come also— by the busloads— to view this amazing complex.

The temple's name, Hsi Lai, means "coming to the West." The International Buddhist Progress Society, which was responsible for building and operating this temple, sponsors seminars, festivals, pilgrimages, and introductory lectures for non-Buddhists. One of its primary objectives is the training of Buddhist clergy to propagate Buddhism in America.



There is just about as much diversity of thought and practice among Buddhists as there is among Christians, but all Buddhists honor Gautama Buddha as the founder of Buddhism, just as all Christians recognize Jesus as the founder of Christianity.

Some Western young people who have converted are attending the seminary to become Buddhist clergy. Almost all those who attend for meditation or for other spiritual disciplines are Chinese-speaking— from the United States, China, Taiwan, or other Asian countries.

Chinese Buddhists have been in the United States for more than a century. Chinese men were brought by the thousands to California in the 19th century to work in the gold fields and to help construct the transcontinental railroads.

A keen interest in Buddhism was
inspired in the 19th century by artic
and books that described Buddhism
sympathetically. So many Bostonian
became interested that Phillips Broo
in 1883 somewhat exaggeratedly co
mented that "a large part of Boston
prefers to consider itself Buddhist
rather than Christian."

Buddhists from other Asian coun
tries, especially Japan, arrived in lar
numbers during the 20th century.
Generally, they had a difficult time i
the United States until after World
War II. For a period of time, Japane
immigrants were not even allowed t
become naturalized citizens. In man
western states they were not permitt
to own land, and were frequently
treated with animosity.

In 1899, the first Buddhist clergy
arrived to provide a ministry to the
Japanese in San Francisco. By 1931
33 Buddhist temples had been estab
lished, and were organized into a
"denomination" that is now called t
Buddhist Churches of America.

These Buddhist churches meet or
Sunday morning, and conduct s
vices quite similar to a Christian
Protestant service, including organ p
lude, invocation, use of a creed, a
responsive reading, a sermon, bened
tion, and postlude. The Buddhist
Churches of America stress the savi
grace of a divine being called "Amid
Faith in Amida assures salvation anc
entrance to a heavenly realm called
"Pure Land."

In marked contrast to other Budc
temples is a small Zen Center high
the slopes of Mount Baldy, about 3
miles from Los Angeles. At an eleva
of 6,500 feet, and nestled in a grov

nderosa pines, this center consists of eral simple wood buildings— dor- tories, a common eating place, a ditation hall, and a small adminis- tion building.

In the surrounding Angeles tional Forest are meditation paths so called "hiking trails"). The sim- city of the buildings is much like the ethren meeting houses in rural nnsylvania a century ago. There are pulpits, no altars, no stained glass ndows, no organs or pianos.

Zen had a long history in Japan ore it found expression in America. is expression of Buddhism empha- es disciplined meditation, ethical liv- , and community work. Three endur- contributions of Zen to Japanese ture are flower arranging, the tea cer- ony, and garden landscaping.

Zen was introduced to America at World Parliament of Religions, held Chicago during the Worlds Fair of 93. A Zen Center was established in n Francisco in 1928. The Mount dy Center was established in 1971.

Zen Buddhism is transmitted by a n master teaching a student, and ping the student on the path to ightenment. There is no depen- nce on sacred texts, on creeds, or ical, intellectual thinking. Those dents who attain enlightenment ort an experience of indescribable ace and joy.

Today there are at least 5 million ddhists and 1,500 Buddhist centers the United States. There is just out as much diversity of thought d practice among Buddhists as there among Christians, but all Buddhists nor Gautama Buddha as the nder of Buddhism, just as all ristians recognize Jesus as the founder of Christianity.

Buddha spent his long life organizing and teaching monks and nuns how to follow the middle way of meditation and virtuous living to achieve enlightenment (Nirvana).

Buddha taught that you should not count on God to help you. Philippians 2:12 would serve as a basic text for Buddhism: "Work out your own salvation." Most Buddhists believe that all persons are responsible for their own destiny, and that spiritual fulfillment can be achieved in this life.

This "middle way" is a way of nonviolence and compassion. The faithful Buddhist will not kill, steal, or lie. The faithful Buddhist will be chaste, will not use drugs, and will not engage in any occupation that harms living things. The faithful Buddhist will spend much time in meditation, in studying the teachings of Buddha, and in giving loyal support to the order of monks and nuns.

In many ways Gautama Buddha was revolutionary. He challenged the religious establishment in his day very much as Jesus did 500 years later. He taught simplicity of living, opposed an elaborate priesthood, and rejected the caste system. He provided many opportunities for women denied to them in Hinduism.. A very gentle and compassionate religious leader, he won the affection and loyalty of thousands of disciples.

Within a few hundred years following Buddha's death, Buddhism practically died out in India, while flourishing in other Asian countries, such as Sri Lanka, Thailand, China, Korea, and Japan. Today it appears to be flourishing also in the United States.

Because Buddhists do not pray to a monotheistic god, Christians often ask "Is Buddhism truly a religion, or simply an ethical life style?" The answer depends on how one defines "religion."

If religion is arbitrarily defined as the worship of a personal god, it would be hard to classify Buddhism as a religion. But when one understands religion as a relationship to the divine mystery that is beyond human comprehension, then Buddhism is definitely a religion. Sitting with a group of Buddhists meditating or chanting, it is hard to say they are not religious. Their sincerity is evident; their commitment is impressive; their devotion is admirable; their ethical and nonviolent way of life is very close to what Jesus taught.

The Buddhists I have met, throughout Asia and the United States, have been unfailingly friendly. They are not hostile toward Christianity nor toward Christians. They listen respectfully to Christians who believe that only through faith in Christ as Savior and Lord can one be saved. They find it difficult to understand the hostility with which some Christians attack their faith.

There are profound differences in theology and ritual between the Christians and Buddhists. If those differences can be faced in an atmosphere of mutual respect, Christian love, and Buddhist compassion, both groups can work together to help move America from its cultural patterns of violence and strife toward a more peaceful society.

William G. Willoughby is a retired professor of philosophy and religion, having taught many years at Bridgewater College and the University of La Verne. This article is the last in a series of four on world religions.

stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Don't you just *hate* going to the freezer for ice only to find out that *somebody* has neglected to refill the trays?

I have to wonder what kind of rationale these *somebodies* use. Maybe they think the laws of physics will change and water will freeze instantly. Maybe they think that no one will be wanting cold drinks. Maybe they think that ice grows spontaneously in the sealed darkness like bacteria in a petri dish. Maybe they think it reproduces like rabbits or guppies. Or maybe they just don't think.

And maybe that sounds a little harsh. Regardless of what kind of thinking is behind it, there's certainly a failure to practice long-term planning in the face of short-term convenience.

How about you? In what ways do you sacrifice long-term benefits for short-term convenience?

Parents do this with children. Even though moms and dads will always *say* they want their kids to be responsible, dependable, and independent, all too often they practice behaviors that permit Junior and Juniorette to escape accountability for their actions.

Now, I understand *why* it happens. It happens because it's *easier*. Just like it's easier to put empty ice cube trays back in the freezer, it's easier to do something yourself than to continually, wearily, insist that your kids do it.

When our boys leave wet towels and dirty clothes on the bathroom floor, it would be much easier to scoop them up myself than to track the boys down from who-knows-where to take care of it.

If we sacrifice long-term benefits in the face of short-term convenience with our kids, we will produce dependent, insecure, irresponsible adults.

Sexually, many people (yes, even Christians) forfeit the long-term for the short-term. And I'm not just talking about AIDS and pregnancy. Too many seem to ignore the fact that in the way of relationships sexual interaction *always* complicates matters.

It breaks my heart when I see men and women surrendering long-term benefits in relationships—such as commitment, security, and marriage—in the face of short-term sexual rewards. I've seen a lot of good friendships aborted because of premature, inappropriate sexual involvement. Regardless of a person's religious convictions, sex in the short run is notorious for sacrificing intimacy in the long run.

With respect to the environment, we have seen the future of the eco-system squandered in the face of short-term economic rewards. I read in one of my son's textbooks that it took Costa Rica 450 years—from the time of Spanish conquistadores until 1960—to lose one-third of its forests. It has taken only *30 years* to destroy the second third.

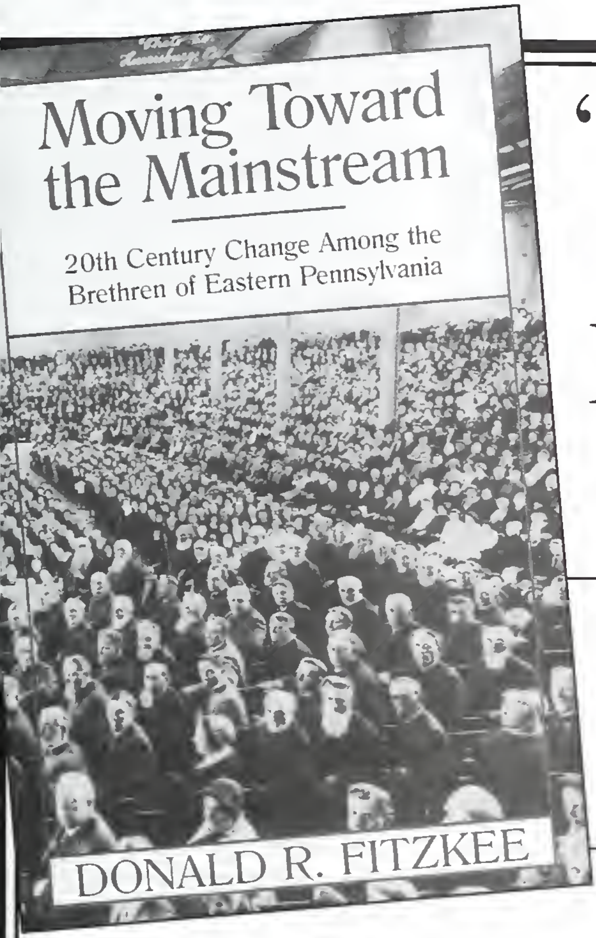
Parenting styles, relationship issues, environmental concerns . . . these are three different areas in which many opt for short-term convenience over long-term planning.

If you take an introductory management course, you will learn about long-term vs. short-term rewards. In other words, business principles teach about how sacrifice and investment in the short run add up to benefits and returns in the long run.

No one has ever built a successful business without practicing this principle. We often just fail to translate it into family dynamics, social relationships, and stewardship ethics.

So the next time you empty the ice cube trays and catch yourself tempted not to refill them, stop and consider that sooner or later, *somebody* is going to get thirsty. And that *somebody* just may be you.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.


Moving Toward the Mainstream
20th Century Change Among the Brethren of Eastern Pennsylvania
DONALD R. FITZKEE

“A FINE BOOK!”

Moving Toward the Mainstream:

20th Century Change Among the Brethren of Eastern Pennsylvania

by Donald R. Fitzkee

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Letters

Troubled by liberal trends

"Back to basics" would be a good emphasis for our churches.

Recently my area's congregations met to study the evangelical aspect of our ministry. Evangelicals hold that the essence of the gospel consists of its doctrines of man's sinful condition and need of salvation, the revelation of God's grace in Christ, and participation in the experience of redemption through faith.

Isn't this the basis of our Brethren dependence on the New Testament a our guide?

I am troubled by liberal trends in c brotherhood. I am concerned about homosexuals edging their way into American society.

All of us are sinners saved by grace In loving care, we should seek the release of anyone tempted to live contrary to the Bible's precepts.

Violet Lis
Fresno, Ca

The opinions expressed in Letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *editor, 1451 Dundee Ave., Elgin, IL 60120.*

Using conflict positively

At last fall's Pacific Southwest Distri conference, the item on ordination o ministers produced divided opinions and polarization on the issue.

I came away believing we can live with our differences and promote dialog as long as we refrain from imposing those differences on each other. Spiritual growth is not promoted by power struggles over concensus on specific theological beliefs. Such ene gy is irrelevant and destructive to ou denominational well-being.

What is relevant is our experiences of fellowship and faith within a cont of diversity. Early Brethren were wis to refer to the New Testament as the only creed; it allowed for diversity in scripture interpretation.

God is a mystery. We all are in different places in our journey of explo ing and defining God's greatness. Thus we cannot pass judgment on each other's beliefs, whether among ourselves as lay members or as your ministers seeking ordination.

Church doctrine is made by huma beings and is subject to endless deb Communion, fellowship, and love a God's spiritual gifts to be embraced with a higher value.

As a marriage, family, and child counselor, I regularly challenge tho with relationship problems to find h to grow and be enriched by their di

"The gifts Christ gave were that some would be apostles,
some prophets,
some evangelists,
some pastors,
some teachers..."
EPHESIANS 4:11

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ıces instead of feeling threatened ctimized. The same challenge ies for the church.

terpreting issues as right or wrong tear us apart. Let's accept that we ıren have different ways of think- ımong ourselves, and agree to dis- e. Meanwhile, our heritage and e of family will keep us together.

Philip Walker
Coarsegold, Calif.

poor are more generous

ung Sudanese woman came into office in Nairobi, Kenya. She told bout being the only Sudanese ng a group of pastoral assistants e Kenyan church she attends. use she is the only Sudanese, all Sudanese refugees coming in for tance are sent to her.

e earns so little money that she ıad to move three times because can't pay her rent. But she gives her own pocket to help some of e refugees. She asks, "When a ıan comes to me in tears because ıas been locked out of her home ıot paying the rent, and her hus- l and children have been sent to JS for resettlement but she can't ecause of health problems, how I not give her something?"

she gave the woman what she although it left uncertain how herself, could make ends meet month.

e can learn from the poor, who lly are more generous than those s with more wealth. Jesus taught ıat with his example of the ow's offering.

ır Brethren financial problems il, page 6) are really a faith issue. e important than restructuring or ing because of inadequate income e preaching of revival for our s, renewal of commitment, ease of faith, obedience to Christ, love of God and humanity.

ır lifestyles as Brethren haven't ıged for the worse over these years eclining giving, judging by

From the General Secretary

Seeking a vision

Many people in the church were surprised that the General Board in its March meeting set up a process to transform the programming of the denomination. The possibility of income not meeting expenses in the next five years generated intense discussion at the meeting. The discussion concluded that while finance may be the occasion, vision is the issue. God always puts us in particular circumstances, and we must listen first of all to God's call before trying to change the circumstances. So the Board appointed a Vision Discernment Team of five people to report back in June.

The Goals for the '90s were established by Annual Conference as a guide for the denomination in this decade, and so they have been for the General Board. Evangelism and Mission goals have resulted in The Andrew Center for Evangelism, as well as progress in the planting of churches in the Dominican Republic and South Korea. Youth and Family goals have resulted in a vigorous growth in youth ministry and in family ministries.

Peace and Service goals have brought peace efforts in the Sudan, support of the Ministry of Reconciliation, and a strengthening of Brethren Volunteer Service and of the Association of Brethren Caregivers. Renewal and Ministry goals led to expanded preseminary ministerial training in programs such as Training in Ministry (TRIM) and Education For a Shared Ministry (EFSM). Bible and Heritage goals have brought the Jubilee curriculum and additional video resources.

The Goals for the '90s were developed by inviting suggestions from people in more than 400 congregations. But many church members, perhaps most, have no notion of these goals. In spite of our best intentions, Board programming is not in close enough conversation with the people in our congregations. MESSENGER articles and even videos are not sufficient. Too many of our people see neither of these. People's attitudes are changing and so must our programming.

Present program is designed to provide support for congregational ministry and at the same time carry out worldwide outreach ministries in the name of the denomination. Some of the changing attitudes seem to be these: 1) The mission field at the doorstep of our home congregations and communities is as urgent as those overseas; 2) Congregations need help with what they are doing rather than additional programs to carry out; 3) Meaningful outreach must have some local expression. For example, disaster response allows people to be engaged in district auctions and to participate in a disaster team experience.

God continues to call us to be a penitent, caring, serving, loving, reconciling peace-loving family of believers in Jesus Christ. Such a witness to Christ is so much needed in our world and in each of our communities. The linkage between the wider world and our communities is at the heart of our faith. The denomination should be offering outreach opportunities that enliven and nourish faith. Congregations cannot be true to Christ without reaching beyond themselves. But denominational efforts live only through congregational support. So we belong to one another. Therefore, it is not surprising that the General Board has initiated a process to transform denominational programming. While we do not yet know the result of these efforts, the Board desires the prayers and support of our people as it proceeds.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

improvements in property, clothing, eating-out habits, cars, travel, entertainment, and leisure activities. It is our perception of what we need and want, and what we are willing to give, that have changed.

I am thankful to parents who taught me to give to the church. I am thankful to friends who challenged us when we were young and struggling to tithe. I am thankful to the staff member who challenged us all not to stop at tithing, but to give 20 percent of our income to the church. I am thankful to Jesus Christ, who, in all his living, loving, and teaching, calls us to give our all.

Louise Baldwin Rieman
Nairobi, Kenya

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Opinions

On defending

Bill Bowser

NCC avoids th
Right's tactics

I object to Christian Elliott's use of
word "whining" (Letters, March, pa
29) in describing the National Coun
of Churches' (NCC) response to the
1994 mid-term elections (News,
January, page 10). I can't square the
use of the word "whining" with the
nature of love described in 1 Corinthians 13.

Jesus said, "For if you love those
who love you, what reward do you
have? Do not even the tax collectors
do the same?" (Matt. 5:46).

Brother Elliott writes, "It's as if 3
years of Great Society and big gove
ment programs were manifestations
God's kingdom." Perhaps they were
On the other hand, perhaps they we
not. Either way, *nothing*, neither pri
cipalities nor powers, *neither Republicans nor Democrats*, can sep
rate us from the love of God throug
Jesus Christ our Lord.

As for last November's elections,
one doesn't have to be "liberal" on
social issues to have objections to th
Republican "Contract with America
The National Conference of Catholi
Bishops, for example, has criticized
Republican "Contract" because of t
bishops' concerns about abortion. I
teenage mothers receive significantl
less welfare benefits, the Catholic bi
ops argue, the result could be more
unwed mothers opting for abortion

To hold in respect and fellowship those in the
church with whom we agree or disagree is a
characteristic of the Church of the Brethren.
to the continuation of this value, and to an
and probing forum, that "Opinions" are invi
from readers.

We do not acknowledge our receipt of ob
"Opinions" pieces, and can print only a sam
of what we receive. All "Opinions" are edite
publication.

C record

me evangelical Christians, too, are
ıning to reconsider their stand on
cs. Cal Thomas, a conservative
paper columnist who once was
e in the Moral Majority leader-
gave a cautionary speech in
h to a convention of Christian
cal activists in Florida. He
ed that the church's good works
compromised when the gospel is
cized, when the pulpit becomes a
of political organization."

omas also cited *The Screwtape*
rs, by C.S. Lewis, in which the
n Screwtape trains an apprentice.
of the *best* ways to corrupt a
stian, says Screwtape, is to find a
n caught up in the "partisan spir-
politics. Then all one has to do is
lually nurse him on to the stage at
h religion becomes merely part of
(political) cause."

on't know if Cal Thomas had a
cular person in mind, but
wtape's description sounds to me
much like a certain ex-Marine
Virginia.

e NCC obviously is not the
group—or person—invoking
ıame of Jesus Christ lately. And
ght of all of the above, I find the
's actions to be quite restrained.
consider what "the other guys"
loing. Ten years ago, the Moral
rity was endorsing candidates
ame, something the NCC has
r done.

kewise, for several years the
stian Coalition has distributed
er's guides" through conservative
ches, describing the candidates'
g records on individual issues
ignoring the "I'll-scratch-your-
-you-scratch-mine" nature of
of the votes involved). The NCC
never done this, either.

me other Christian Right activists
larly suggest that anyone who dis-
es with them couldn't possibly be
e Christian. The NCC doesn't.

mid-March, Pat Robinson's 700
was claiming that the film

Pontius' Puddle

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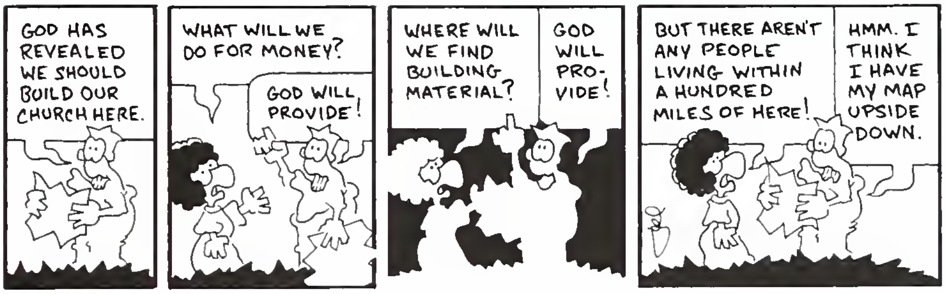
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GOD WILL PROVIDE!
BUT THERE AREN'T ANY PEOPLE LIVING WITHIN A HUNDRED MILES OF HERE!
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"Priest" was proof of an anti-Christian "conspiracy" (its very word) in Hollywood. And CBN News, on the same show, came incredibly close to suggesting a similar "conspiracy" on the mainstream TV news, because of the way the networks were covering the Republican "Contract with America." The National Council of Churches, by contrast, is much more reluctant to accuse people. And when it does, the NCC gives much more careful attention to documenting its claims.

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And then there is Jerry Falwell. No too long back, Falwell was selling videotapes about President Clinton o his religious broadcasts. He claimed that they proved that the president ha been dealing in drugs—and arrangin to have people murdered—while he was Governor of Arkansas. The NCC most definitely has not done anything like Falwell's ploy.

Most important, the NCC has no conflict of interest—nothing to gain personally—by taking the stands it does. Again, by contrast, the 700 Clu one day last March featured millionaire Pat Robertson, the *owner* of "Th Family Channel," talking with Ben Kinchlow about the proposed cut in the Capital-Gains Tax. Then Ben Kinchlow showed off his necktie, printed to look like thousand-dollar bills.

Bill Bowser is a member of Arlington (Va.) Church of the Brethren. He presently lives in Martinsburg, Pa.

CLASSIFIED ADS

BRETHREN IN RALEIGH AREA—Creating new Church of the Brethren fellowship in Research Triangle area of North Carolina (near Raleigh) being explored by Virlina District. Group currently meets on 2nd sunday evening each month; considering more frequent meetings. Interested people may contact Darla Kay & Duane Deardorff at (919) 851-2626, or Dave & Lynette Minnich at (919) 682-9253.

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Charls, Cecil and Margaret, Prairie City, Iowa, 50

Cordes, Clifford and Marjorie, Roann, Ind., 50

Dixon, Paul and Genevieve, Waynesboro, Va., 55

Evans, Willard and Grace, Hartville, Ohio, 55

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Gilbert, John and Martha, Staunton, Va., 60

Good, Harold and Doris, Bridgewater, Va., 50

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Heisey, Lowell and Hazel, Bridgewater, Va., 50

Hinds, William and Mildred, Hartville, Ohio, 55

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Lindsay, Bill and Mildred, Huntingdon, Pa., 60

Mummy, Willis and Mary, San Diego, Calif., 65

Rudy, Ray and Minnie, Huntingdon, Pa., 65

Sherman, Orville and Lois, North Manchester, Ind., 60

Summers, Elson and Louise, Bridgewater, Va., 50

Utz, Harley and Sylvia, Arcanum, Ohio, 77

Wagenschien, Norman and Minnie, Bridgewater, Va., 50

Walter, John and Madelyn, Columbia City, Ind., 55

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Wright, D.H. and Hazel, Waynesboro, Va., 50

Wright, Roy and Lois, Bridgewater, Va., 65

Pastoral Placements

Burtz, Ronald, from Woodland, Ill./Wis., to Virden, Ill./Wis.

Christiansen, William, from secular to Franklin Grove, Ill./Wis.

Graybill, James R., Venice, Atl. S.E., from interim to full-time

Krouse, Robert, from Florin, Atl. N.E., to Midway, Mid-Atl.

Miller, Dean, from Mountville, Atl. N.E., to Hagerstown, Mid-Atl.

Norris, Victor S., from Nokesville, Mid-Atl., to Center Hill, W. Pa.

Peterson, Deb, from district office, N. Ind., to Pleasant Valley, N. Ind.

Roth, Paul, from Highland Ave., Ill./Wis., to Linville Creek, Shen.

Tinkel, Paul D., from other denomination to West Eel River, S/C Ind.

Van Houten, Steven, from Cloverdale, Virlina, to Akron, N. Ohio

Vandermark, James C., from Mount Pleasant, N. Ohio, to Reedley-Cornerstone Community, Pac. S.W.

Vandermolen, David, from other denomination to Wooster New Church Development, N. Ohio

Wagner, John O., from Shelton, Virlina, to Holmesville, W. Plains

Wagoner, Stephen, from Broadfording, Mid-Atl., to Peoria, Ill./Wis.

Whipple, Charles D., from Center Hill, W. Pa., to Hopewell, Virlina

Zellers, Michael, Freeburg, N. Ohio, from interim to full-time

Licensing/ Ordination

Auker, Kevin, licensed Sept. 6, 1994, Blue Ball, Atl. N.E.

Bowman, Richard S., licensed April 22, 1995, Buffalo, S/C Ind.

Burke, Robby, ordination received April 28, 1995, Mount Zion-Luray, Shen.

Castro, Alfred, licensed Dec. 10, 1994, Bella Vista, Pac. S.W.

Fike, Lisa, ordained May 13, 1995, Meadow Branch, Mid-Atl.

Fletcher, Michael, licensed May 9, 1995, Ephrata, Atl. N.E.

Griffith, Sonja, licensed April 1, 1995, McPherson, W. Plains

Huffaker, Michael, licensed Oct. 4, 1994, Annville, Atl. N.E.

Joo, Andre, ordained April 22, 1995, Brooklyn Korean, Alt. N.E.

Keeney, Gregory, licensed Jan. 4, 1994, East Fairview, Atl. N.E.

Koehn, Elsie M., ordained March 17, 1995, Pleasant Plains, S. Plains

Loewe, Ann, licensed April 1, 1994, Mount Ida, W. Plains

Miller, David W., licensed May 13, 1995, Westminster, Mid-Atl.

Penrod, Robert R., ordained Feb. 16, 1995, Emmanuel, S. Ohio

Peyton, James M., licensed May 13, 1995, Mountain View, Mid-Atl.

Surin, Joseph P., licensed Feb. 6, 1995, Prices Creek, S. Ohio

Tinnean, E. Leroy, licensed Feb. 25, 1995, Panora, N. Plains

Wilczynski, Vincent E., licensed April 22, 1995, Pleasant Cale, S/C Ind.

Wright, James, licensed March 30, 1995, Greencastle, S. Pa.

Deaths

Bashor, Myrna A., 83, La Verne, Calif., Dec. 24, 1995

Bowman, Margaret, 87, Harrisonburg, Va., Nov. 21, 1994

Brower, Evelyn L., 66, South English, Iowa, Feb. 5, 1995

Clark, Genevieve, La Verne, Calif., Nov. 19, 1994

Claycomb, Douglas, 22 Claysburg, Pa., Jan. 25, 1995

Coffman, Walter S., 96, La Verne, Calif., Jan. 9, 1995

Eanes, Nellie W., Bassett, Va., Feb. 28, 1995

Enterline, Elinor, 87, Lancaster, Pa, Jan. 17, 1995

Fair, R. Edgar, 84, Waynesboro, Pa., Jan. 4, 1995

Ferguson, Viola J., 89, Bassett, Va., Feb. 2, 1995

Fitzke, Calvin, 82, Westminster, Md., Feb. 8, 1995

Gillin, Edwin S., 95, Pasadena, Calif., Jan. 5, 1995

Hale, Pearl, 87, Modesto, Calif., Jan. 1, 1995

Hamstead, Mary M., 94, Greenwood, Del., Dec. 29, 1994

Hendricks, Stanley, 69, Adrian, Mich., Dec. 19, 1994

Hoover, Clara, 101, Glenford, Ohio, Dec. 15, 1994

Hoover, Jesse B., 96, Goshen, Ind., Feb. 6, 1995

Hostetler, Glen, 78, Windber, Pa., Jan. 20, 1995

Joyce, Marcella S., 81, Bassett, Va., March 4, 1995

Kagarise, Charles, 83, Martinsburg, Pa., Feb. 23, 1995

Keeney, Clarence, 64, Rehrersburg, Pa., Jan. 14, 1995

Kintner, Clyde, 83, Adrian, Mich., Feb. 1, 1995

Mabe, Soray, 69, Martinsville, Va., Feb. 20, 1995

Snell, Iva Elizabeth, 94, La Verne, Calif., Jan 17, 1995

Wickert, Ronal, 75, Astoria, Ill., June 21, 1994

Williams, Margaret H.K., 84, Quakertown, Pa., Nov. 11, 1994

Wolf, Mabel, 78, Akron, Pa., Feb. 11, 1995

Worthen, George, 88, Machesney Park, Ill., Feb. 19, 1995

And I thought Jesus *loved* me!

I had a great-great-great-great uncle named Elkanah B. Turner, who was a Primitive Baptist minister. Strongly Calvinistic, the Primitive Baptists believe that human nature is completely corrupt and no one can, by his own efforts, regain favor with God. Further, God elected his own people in Christ before the world began, and none of these saints will be finally lost. Most of my ancestors of the 19th and 20th centuries, until my parents' time, adhered to Primitive Baptist tenets.

These "Old School" or "Hard Shell" Baptists, as they sometimes are called, expend a great deal of individual energy agonizing over their soul's condition before seeking membership, which is granted only after careful examination and a vote of the congregation.

I know something of the struggle that Uncle Caney went through because I have his autobiography. He led a carefree life until, at age 21 in 1823, he suddenly saw himself for what he was—"a vile sinner in the sight of a sin-avenging God." There followed months of wretchedness. Poring over the Scriptures brought no relief: "I read woe, woe to the wicked, and I felt that I was of that number. O wretched thought, to be banished from the presence of Jehovah!" At a church service, the agitated young man, feeling that he "was sinking beneath the frowns of a just and holy God," swooned and was astonished to return to consciousness "lying on the floor between the benches." I've heard tell that most Primitive Baptists go through similarly stressful times before they enjoy relief in the blessed assurance that they are part of that elect handpicked before Creation.

I doubt that Uncle Caney would look upon my own experience with approval. At age 18, after privately giving the matter a little thought, I just upped and "went forward" one Sunday morning. No membership class was required. No questions were asked. Three quick dunks on a later Sunday morning and I was in. I was not down between any benches until my first feetwashing. If I should write an autobiography, the chapter on my entry into the ranks of the elect would pale by comparison with Uncle Caney's. Truth is, I have pondered what it means to become a Christian a great deal more *since* my baptism than I did *before.*

I'm still pondering. I always have understood and believed that becoming a Christian required something of the convert by way of commitment to service, that it wasn't just a matter of enjoying relief at one's escape from damnation, or of savoring a foretaste of glory divine. And the older I get, the more uncomfortable I grow with what I perceive to be the understanding on the part of some people that Jesus made a promise to meet all our personal needs. As little children they learn to sing "Jesus Loves Me," and as adults they never get beyond "What a Friend We Have in Jesus."

This friendly Jesus came to benefit *you,* personally. All the emphasis seems to be on "you." Jesus died for "you." Jesus is here for "you." Jesus provides "you" comfort. He gives "you" peace of mind. He pays off all your debts so "you" can enjoy yourself. True, lots of people accept Jesus as their personal Savior and go on to lead commendable lives of good works. But in today's culture, when our churches more and more stay busy meeting members' needs, providing members choices, and promoting a Jesus whose role takes its cues from consumeristic "needs," I have troubling thoughts. And I look askance at churches that shape themselves to provide "what people are looking for." Hey, water Jesus down. Don't confuse the spiritual consumer. Right?

Well, as so often happens, while my undisciplined mind lets its thoughts flit around like swallows in a barn, along comes somebody who puts into articulately worded form what I really *would* have said, myself, had I gotten my swallows in a row. (See? I don't even have the right birds.)

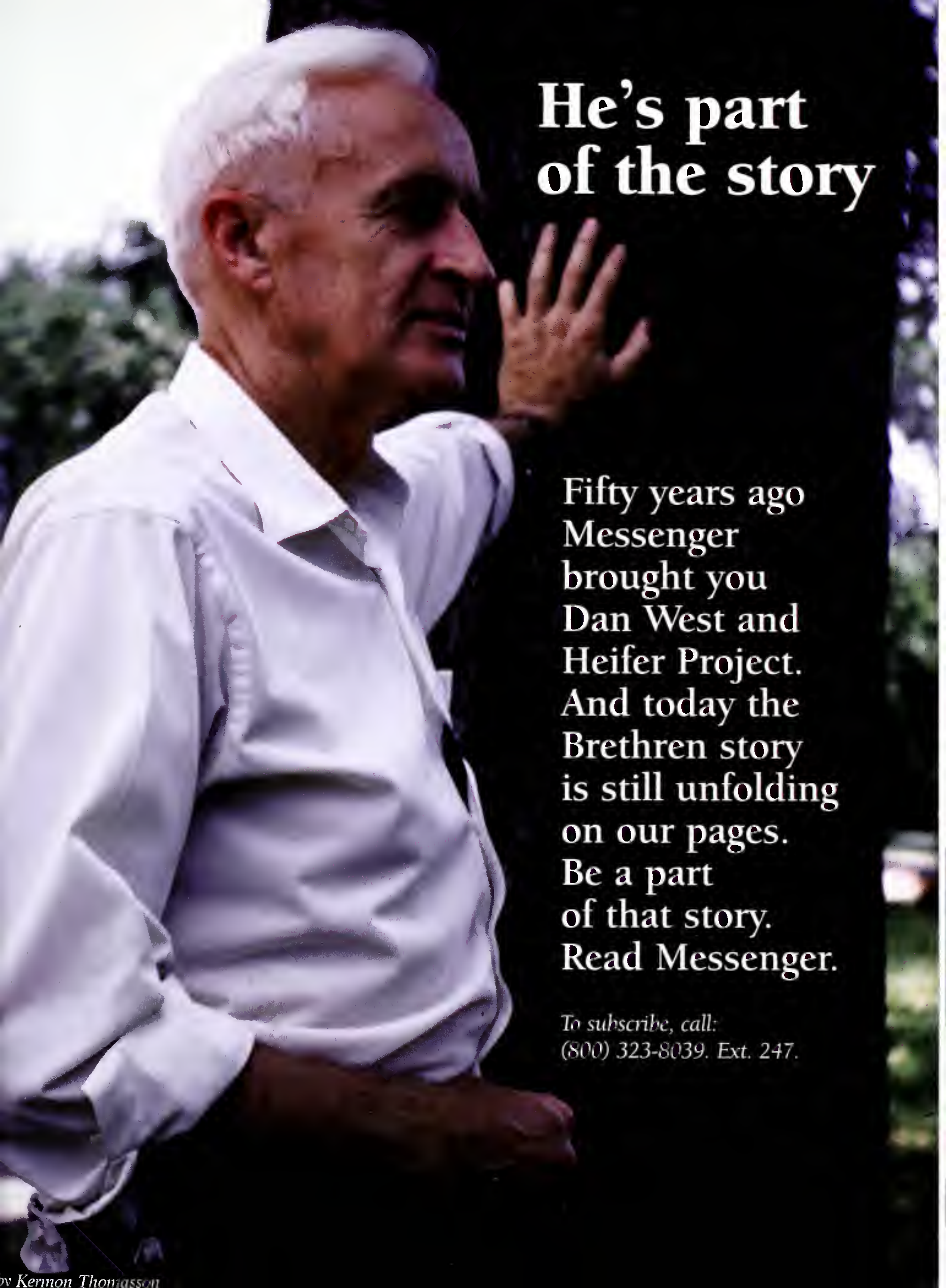
In a recent issue of *Theology Today*, scholar Murray Joseph Haar supplied the term I was groping for—"self-serving redemptionism." That malady, says Haar, "is marked by a certain faith that (1) God is alive and present in Jesus Christ to benefit 'me,' (2) God wanted Jesus to die in order to benefit 'me,' and (3) I am a Christian because I find that it benefits 'me.'"

"The old Jesus," he goes on to say, "was too disturbing to the way many American Christians wanted to live and manage their lives." And so we have created this "marketable Messiah" who "sells well."

Says Haar, Jesus seldom told people he loved them. He spoke of redemption as forgiveness and of a radical change that freed people to serve one another, not themselves. Those who followed him had to prepare for the sacrifice and chaos of standing with those in pain. He did not come to meet people's spiritual needs. He came to free people to serve God. Redemption meant freedom to stop worrying about *yourself.*

And where do Haar's notions lead him? To the conclusion that believing in Jesus is not about what you get, but about being freed to forget about getting. The point of life is not to be happy, but to be honest.

That's a far cry from what I thought I was getting into when I first warbled "Jesus Loves Me."—K.T.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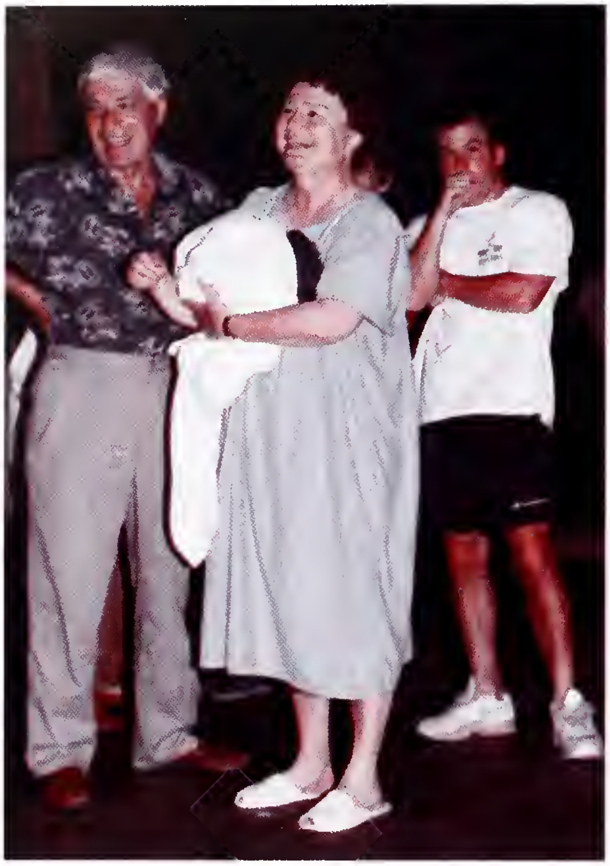
Church of the Brethren August 1995

Messenger

In Charlotte: Getting serious about the call

From the Editor



Moderator Judy Mills Reimer, in dishabille, joins her husband, George, and son Troy on the street outside Charlotte's Omni Hotel, during a wee-hours fire scare.

When moderator Judy Mills Reimer packed her suitcase for Charlotte, she surely did not take into account a "come-dressed-as-you-are" occasion that occurred on Tuesday morning of Conference week. At 3:30 a.m. all occupants of the Omni Hotel were rousted out of bed by a strident fire alarm and forced to evacuate the building. Some occupants had 20 flights of stairs to descend to reach the street level. The Reimer family, like all the rest, snatched a few items and fled.

Fortunately, for history, MESSENGER's photographer, Jeff Leard, an Omni resident, fetched down his camera and conscientiously roamed the darkened street outside the hotel, playing paparazzo to ill-clad Brethren notables.

Fortunately, too, the fire alarm was a false one, and after only several minutes of life as street people, the Brethren were headed back inside, to hotel comforts, and to perhaps a few hours more of sleep before facing Conference's opening day.

Only those Brethren at the Omni were affected, but, for them, Charlotte with its hotel fire scare will be remembered alongside the Bob Neff fire-alarm incident of Indy '78. Those alarm buzzers in the auditorium on the weekend at Charlotte were as nothing beside the 1978 buzzer that caused the Sunday morning worship at Indianapolis to be cancelled in mid-sermon.

Another year of Conference memories goes into the Brethren history books. See you in Cincinnati, where moderator Fred Bernhard's glory-bound train makes a whistle-stop in '96.

Kermon Thomasson

Printed on recycled paper.

COMING NEXT MONTH: The best of KidsWall—a selection of photographed art from the more than 700 pieces on display at the Charlotte Annual Conference.

Messenger Vol. 144, No. 7 August 1995

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Over 160 Brethren gathered in mid-June at Elizabethtown College for a conference on "The Cultural Transformation of the Brethren: Understanding the 20th Century." Frank Ramirez summarizes the findings in a special report that traces Brethren along their road to diversity.

Charlotte '95 12

In 20 pages of text and photos, MESSENGER covers the 1995 Annual Conference . . . the business agenda . . . interpretion of the Conference theme . . . affirmation for redesigning General Board ministries . . . introduction of new Brethren identity lines . . . sermons from worship services . . . new elections and appointments . . . Conference miscellany. Text by our staff. Photography by Jeff Leard.

No regrets 32

Fifty years after the atomic-bombing of Hiroshima, a crew member of the plane that dropped the bomb still has "no regrets." What about us? David Radcliff reflects on how people isolate themselves from the enormity of the evil they do to others, citing the instance of Jesus staying the hand of his disciples when they, 2,000 years ago, wanted to "drop the bomb."

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Cover story: *Alexander Mack was dead and gone before the first "Big Meeting" was held in 1742. But he finally made it to Conference this year, at least as portrayed by Larry Glick, Shenandoah District associate executive. Mack and several other "saints" from Brethren history opened the business sessions at Charlotte, telling how they, as individuals, "claimed Christ's call." Their appearances were just one manifestation of the 1995 Conference theme. Read pages 12-31 to see how things played out, otherwise, at Charlotte '95.*

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er, Inside Front Cover, 1, 2
ft, 10, 12-30: Jeff Leard
per left, 6 lower left, 8 (Fry),
lower left: Nevin Dulabaum
t: David Radcliff
ght: Phoebe Hayes
p left: Ted Noffsinger
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ate Johnson
enter: George Keeler
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Religion News Service

In Touch

Saying no to the NRA

What was **Bill Puffenberger** doing with a National Rifle Association (NRA) membership in the first place? Was this known Brethren peace activist and Elizabethtown College professor leading a double life?

Bill Puffenberger told the NRA enough was enough.

As Bill told the NRA in a letter canceling his membership, while being an NRA cardholder for more than 20 years, he had never agreed with the organization's entire agenda; he primarily was interested in the hunting and handloading information in NRA publications.

Last spring's NRA verbal attacks on law enforcement officers precipitated Bill's cutting up his NRA membership card and returning it, along with a letter explaining his action. Said Bill, "Your leadership has become consistently more conservative and has regularly aligned itself with right-wing issues. Now . . . you have gone too far. . . ."

Among the NRA positions and actions that Bill denounced were "deliberate distortion of the Second Amendment," opposition to the Brady Bill, efforts to overturn the ban on assault weapons, opposition to gun registration, and "support of fringe views that inflame the radical ideologies and 'militia mentality' of survivalist groups."

If the NRA is not swayed by former President George Bush's NRA membership cancellation, it likely won't be chastened by Bill Puffenberger's action either. What is important for the individual, however, is to have been faithful to principles . . . and to have witnessed to them.

Semper Fidelis

When **Mary Hunt Kelly** was nine years old, she began playing the piano for Sunday school. That was 73 years ago. At 15 she became her congregation's pianist and organist. Among her other services to Westmont Church of the Brethren in Johnstown, Pa., Mary has served for 50 years as financial secretary.

And she attends to the little things too, sending church bulletins, accompanied by cheering notes, to ill or nonresident members. Along the way, too, she has inspired many people to contribute their musical gifts to the church. Dick Livingston, a member of the Highland Avenue congregation in Elgin, Ill., was inspired as a youth by Mary's organ playing. Today he sings with the Chicago Symphony and often serves Highland Avenue as pianist and vocal soloist.

On June 11, Westmont honored Mary with a day of special events that included in the worship service her favorite music and a sermon by pastor Roger Knepper titled "Semper Fidelis."

Adapted from a news release by Alice Jean Stegeman, a Westmont member.

Mary Kelly has been playing for church 73 years.

Why build a mosque?

Peter Mshelbwala did not acquire his reputation as a builder overnight. It took him years to develop his skill, first in southern Nigeria, then later at Waka and Garkida with Church of the Brethren missionaries such as Owen Shankster. Peter could be counted on to be friendly,

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

eter Mshelbwala: A Christian can build a mosque.

air, and honest. He also is faithful member of *kklesiyar Yanuwa a igeria* (the Church of the rethren in Nigeria) at arkida.

Peter has built many chools and churches in the YN area. He also built the ew mosque in Garkida.

He has no religious conlict with that. He is a uilder, and does it for a iving. The Garkida mosque ommittee selected him as ts builder. It wanted an xperienced builder who ould be trusted. It pproached a Christian for hat, and Peter readily greed. As he said, "It was Christian the committee hose to do the building ecause they knew they ould trust a Christian."

Peter is proud to show isitors around the mosque e built. It was a big job nd a difficult one, but the nosque committee was satsfied that its money was roperly spent.

At one point two church fficials pressed Peter to xplain why, as a Christian, he was building a mosque, especially in light of frequent religious clashes between Christians and Muslims in Nigeria. Peter told his critics that he does not often get such an opportunity to witness for Christ. Building the mosque did not compromise his beliefs; he had been sought out *as a Christian.* The church officials were satisfied and left with words of encouragement for Peter.

Peter is active in EYN Church No. 1 in Garkida. He is responsible for all the work of building the EYN Technical School (see "Continuing the Work of Jesus Nigeria Style," July, page 12), renovating the Garkida post office, and building an enormous new facility for EYN Church No. 1.

That new church is of native stone, stones gathered by members of the congregation and stacked in piles to be hauled by truck to the building site. With a stone and concrete steeple 70 feet high, the church will be the highest building in Garkida . . . higher even than the minarets of the nearby mosque.—RALPH MASON

Nigeria missionary Ralph Mason wrote this article for MESSENGER *shortly before his accidental death near Garkida last December (January, page 10).*

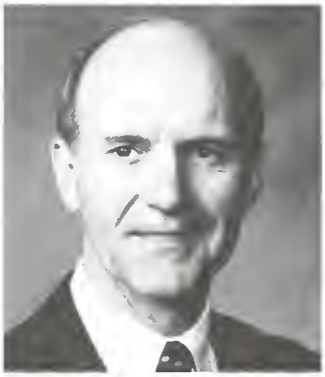
Names in the news

Paula Shively, a member of Huntington (Ind.) City Church of the Brethren, received a President's Award from the Indiana Association of Rehabiliation Facilities. She directs community and support services at Anthony Wayne Services/Northeast Indiana Easter Seals.

- **Glenn Mitchell**, pastor of University Baptist and Brethren church, State College, Pa., will begin this month a 10-month pastoral exchange in Nigeria. He will be based in Jos, but will work with several congregations of *Ekklesiyar Yanuwa a Nigeria* (EYN). His family will accompany him. No EYN pastor will be participating in the exchange at this time.

Glenn Mitchell

- The Harrisonburg, Va., Rotary Club has given 10 Code of Ethics awards to area students, including **Tracy Butler** of Mount Olivet Church of the Brethren, near Timberville, Va., and **Matthew May** of Damascus Church of the Brethren, near Bergton, Va. Also, a Thomas L. Yancey Jr. award went to **Jessica Raynes** of the Mount Olivet congregation.
- **Wil Nolen**, president of Brethren Benefit Trust since 1983, has been appointed to the board of MMA (Mennonite Mutual Aid) Praxis Mutual Fund. His appointment expands the board to six members. MMA Praxis Mutual Fund has assets of more than $45 million.



Wil Nolen

- **Arthur Barber**, a youth in Prince of Peace Church of the Brethren, Kettering, Ohio, has been named a National Award winner by the United States Achievement Academy, which recognizes less than 10 percent of all US high school students. Arthur was named on the strength of his overall good scholarship.

Close to Home

Talking peace to peers

For the fifth summer in a row, a **Youth Peace Travel Team** is taking the message of peace to its peers in senior-high and junior-high camps.

The team is providing camping leadership at Inspiration Hills, Blue Diamond, Shepherd's Spring, Bethel, and Ithiel. Team sponsors are On Earth Peace Assembly, Youth/Young Adult Ministries, Outdoor Ministries, and the office of Denominational Peace Witness.

The success of the teams is attributed to the gifts that team members bring, the cooperation of camp directors, the interest of youth in peace and justice, and the peer nature of the teams work—talking about peacemaking as youth-to-youth.

Youth interested in applying for the 1996 team should call David Radcliff at (800) 323-8039.

The 1995 Youth Peace Travel Team members are Melissa Bennett, Matthew Miller, Sarah Stafford, and Steve Brady

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Is there no sanctuary?

There are those who believe that "Elgin" is for the birds. At least one mother mallard did, choosing for her nest site a courtyard at the **General Offices** accessible to birds only from the air.

So cunningly did she hide her nest in a hedge, and so secretive were her comings and goings, that her nine ducklings hatched before anyone knew what was going on.

The next step of her carefully thought-out plan worked well also: So charmed was everyone by this occupied nursery, complete with floor-to-ceiling windows along one side, that no thought was given to ousting the duck family. Traffic past the windows during the next several days was slow and often came to a halt. Valuable staff time was lost, time that ought to have been going toward Annual Conference preparation. But the temptation to keep tabs on the growing family in the courtyard was irresistible.

Then disaster struck. One night a varmint cracked the security of the courtyard and massacred seven of the ducklings. The remaining two were moved to the nearby Fox River next morning.

Does hope spring eternal in the mallard breast? We await next year to see.

Mother Mallard put ill-advised trust in the General Offices

Where's that tombstone?

Brethren who scramble to the **Germantown church burying ground in** Philadelphia are in for a disappointment if, after reading the July (page 4) article "Sprucing up Germantown," they go there to drop a tear at the grave of Anna Margaretha Mack.

We erred badly in saying her grave is at Germantown. While the grave of her husband, Alexander Mack, is there, Anna Margaretha did not even make it to America. She died at age 39 in 1720 in the Netherlands.

When an error such as this is made, it always is comforting to catch it oneself, as we did this one. At press time, no one had called or written, which is surprising. When we ran a historical item "Selling the Farm" (January, page 4), one vigilant historian wrote and pointed out that we had rendered the word "augur" as "auger."

So why the deafening silence when we made this grave mistake about Anna Margaretha Mack? It does not augur well for maintaining accuracy in our historical writings.

VBS at Poages Mill was directed by Karen Beckner and Alice Stevens. At center is puppeteer Pat Driver.

A mystery publication

The Brethren Historical Library and Archives has a mystery on its hands. It has received a copy of a periodical for which it has no record.

What it has is Volume 1, Number 1, of ***The Ministerial Bulletin***, published in Pleasant Hill, Ohio, March 1926. The masthead states that the periodical is "published in the interest of the ministry of the Church of the Brethren by the General Ministerial Board." D.H. Zigler of Broadway, Va., was the chairman of the board.

The Ministerial Bulletin

The contents of the four-page, tabloid-size paper are primarily sermon outlines for special days of the church year.

Archivist Ken Shaffer is eager to hear from anyone with more information about the mystery paper. He is especially interested in learning if there were subsequent issues of it. Call Ken, toll-free, at (800) 323-8039.

Campus comments

Bridgewater College believes it is one of the first US schools to make it possible for prospective students to do on-line computer applications. Users of the Worldwide Web computer network are able to fill out the entire application from their keyboards. Bridgewater believes this sends a message of technical competency to applicants.

- On May 31 the **University of La Verne** Leopards became the first baseball team in the school's history to win the NCAA, Division III, World Series Championship. The ULV team, in a near perfect season, went into the series having won seven out of its last eight games, 23 of the last 25, and 21-0 in SCIAC play.

VBS with a new twist

At the end of vacation Bible school at **Poages Mill** Church of the Brethren in Roanoke, Va., the leaders tried something new on closing night. They issued an invitation to accept Christ. There were four rededications, two decisions to accept Christ, and one commitment by a family to begin attending church.

That new ending climaxed the largest Bible school in Poages Mill history. Providing every class from nursery to adult, the school had 108 attendees one night.

For its special project—Ronald McDonald House—the school raised $472 and collected over 100 cans of food.

Let's celebrate

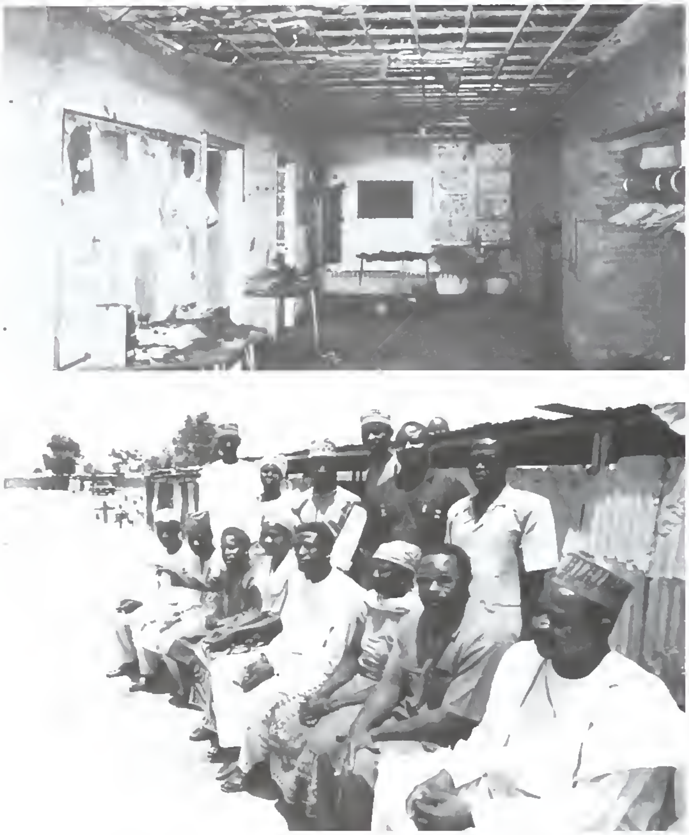
Petersburg (W.Va.) Memorial Church of the Brethren will celebrate its 65th anniversary September 28-October 1, with General Board vice chairman Rogers Fike and Edwin Heilman as guest preachers.

- Dedication of new apartments at **Castañer Hospital** in Puerto Rico is set for October 8 (not October 1 as reported earlier).
- **White Dale** Church of the Brethren, Terra Alta, W.Va., held a 100th anniversary celebration July 16, with Donald Matthews as guest speaker after a covered-dish dinner.
- **Shiloh** Church of the Brethren, near Kasson, W.Va., held a week-long celebration of its sesquicentennial July 30-August 6. General secretary Don Miller kicked off the week with a sermon July 30.
- **Asher Glade** Church of the Brethren, Friendsville, Md., marked its 100th anniversary on July 23. Activities included a noon meal, reminiscences, and afternoon preaching.
- Dedication of the new **West Shore** Church of the Brethren building was held June 4. This new church planting is in Enola, Pa.
- **Charleston** Church of the Brethren, Chillicothe, Ohio, has been holding events throughout this, its centennial year. Among those events is homecoming, set for September 17.
- **English River** Church of the Brethren, near South English, Iowa, marks its 140th anniversary September 16-17.
- **Stover Memorial** Church of the Brethren, Des Moines, Iowa, is celebrating its 50th anniversary with a series of events spread throughout 1995.

News

Arsonists strike churches in Indiana and Nigeria

Within one month's time, Church of the Brethren churches in Elkhart, Ind., and Kano, Nigeria, suffered damage from fire, with both blazes known to be the result of arson.



Top: The main hall of Elkhart City Church of the Brethren is where most of its fire damage was sustained, though water and smoke damaged the entire building. Bottom: Kano elders pose in front of their church structure two days before it was destroyed in a fire. The foundation of the building that burned in 1991 also is visible.

Elkhart City Church of the Brethren was set on fire June 29, resulting in $250,000 worth of damage.

The fire was set in the two of the more visible windows of the church. A passerby saw the flames and immediately called the fire department.

The Elkhart Fire Department's quick response contained the fire mostly to the hallway between the offices and the sanctuary. Though the building sustained some structural damage, most of the damage was caused by smoke and water spreading throughout the building.

Repairs on the building began soon after the fire was extinguished. "Probably 90 percent of the cost will be just for cleaning and redecorating," said Ted Noffsinger, church member and reconstruction supervisor.

During the clean-up, asbestos was discovered in the insulation, which will need to be replaced, said David Wine, president of Mutual Aid Association, the company that insures the church.

David Bibbee, Elkhart City pastor, was attending Annual Conference along with other church members when he learned of the fire.

"I was very impressed with the immediate response from so many people," Bibbee said, such as words c prayer and encouragement by people attending Annual Conference, and by Mutual Aid's speedy response.

The congregation spent its first Sunday after the fire worshiping at Elkhart Valley Church of the Brethre its second Sunday at Elkhart Memor High School, and then moved back t its own building, using its basement a makeshift sanctuary.

Noffsinger predicted that the churc would be fully repaired by Labor Day

As of mid-July, no one had been charged with the crime.

The other fire gutted the temporar worship facility of the Kano congrega tion of *Ekklesiyar Yanuwa a Nigeria* (EYN). Riots between Muslims and Christians erupted throughout the cit on May 30, touched off by a dispute between traders. More than 20 peopl were killed, though none of the casua ties were reported to be EYN members. The riots led to the burning of EYN's Kano church and parsonage.

This was the second time in four years that fire destroyed the congrega tion's worship facility. In 1991 the congregation's permanent structure was gutted, also the result of arson.

After that fire, the congregation tri to rebuild a permanent structure in th same compound, but the Muslim-led government refused to give it the cer tificate of ownership required before building can begin. This forced the congregation to construct the tempo rary structure that was destroyed in t June fire.

Several US Brethren were in the Kano area around the time of the rio Mervin Keeney, the General Board's representative for Africa and the Middle East, and Nevin Dulabaum, MESSENGER managing editor, had wo shiped with the congregation two da before the fire, leaving for the US th same day. Missionaries Susan Grubb and Carl and Fran Holcomb, who w leaving for the US the evening of the riots, were escorted to the airport by military police, the city having been under curfew.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren..*

ERRV takes new name and egins project with CRS

SERRV, the nonprofit Church of e Brethren agency that markets ndcrafts of people from developing untries, announced in May it has anged its name from SERRV andcrafts to SERRV International.

"The change comes as a result of e strategic planning process con- ucted last summer, recognizing that ERRV's product line has diversified er the years," said Robert Chase, ecutive director.

Also in May SERRV announced its w cooperative venture with atholic Relief Service (CRS) called Vork of Human Hands." This new rtnership will market handcrafts ld by SERRV to 11 selected atholic regions during 1995, its lot year.

"From its very inception, SERRV s depended on committed people throughout the Christian community to promote social and economic justice through fair trade," Chase said. "It seems particularly appropriate, at this juncture, with the need so great, that we join forces with the Catholic community to develop new markets and increase income for struggling craftspeople throughout the world."

The program will feature a 56-page color catalog of handcrafts constructed by artisans from more than 40 developing countries.

"It is important that we, in conjunction with SERRV, provide an opportunity for our supporters, the Catholic people of the United States, to have a hands-on opportunity to interact with people in developing countries through their crafts,"said Brian McCullough, CRS director of church affairs.

CRS and SERRV started a project in May titled "Work for Human Hands."

While SERRV already generates more than $5 million in sales annually, from over 3,500 participating churches, the CRS partnership could eventually open SERRV's market to about 20,000 US Catholic churches and about 50 million members.

Along with Annual Conference, SERRV International presented its handcrafts at five other denominational conferences this summer.

angelicals bring concerns denominational leaders

ncerns of evangelicals were the c when a group of representatives n various Brethren evangelical ups met with leaders from Annual nference, the General Board, and eral Board staff, on May 26 in nn, Ind.

he dialog covered a range of con- ns that have been troubling evan- cals, concerns such as ordination cies and procedures, editorial poli- of denominational publications, activities of gay and lesbian thren at Conference.

he meeting was long on listening, Donald Miller, general secretary he denomination. "We tried to lis- to the concerns more than to take e with them."

mes Myer, a Brethren Revival owship leader, felt good about the eting. "It was a healthy exchange," aid, "four or five hours dialoging circle." Some of the responses to evangelical concerns were cheering. Myer cited as one example then moderator-elect Fred Bernhard assuring the group that decisions had been made that would (in Myer's words) "curtail gay activity at Conference."

Bernhard explained those decisions as ones made by Conference officers to "force dialog on homosexuality back to districts and congregations."

The Roann meeting was a follow-up to one held during the 1994 Annual Conference in Wichita. When the 1994 meeting was arranged, there seemed to be some movement toward evangelical groups "joining forces," said Myer. But now any such movement has slowed down, he added. The various groups are not of one mind in their purposes, in Myer's opinion. "Some are after control," he said. "Others, such as Brethren Revival Fellowship, only want to exert an influence."

Neither Miller nor Myer foresees a third meeting following Wichita and Roann. "Right now, evangelicals feel they are being heard," said Myer, "even if everything in the denomination is not to their satisfaction."

—Kermon Thomasson

Calendar

"Peacemaking in the Nuclear Family," sponsored by New Call to Peacemaking. August 4-6, Bethany Theological Seminary, Richmond, Ind. [Contact Denominational Peace Office, Church of the Brethren Offices, (800) 323-8039].

"Sing Through the Hymnal," a workshop on *Hymnal: A Book of Worship*. August 10-13, Bethany Theological Seminary, Richmond, Ind. [Contact Nancy Faus, (317) 983-1813].

Association of Brethren Caregivers Board meetings. September 8-10, General Offices, Elgin, Ill. [Contact ABC, (800) 323-8039].

Bethany Emphasis Sunday. September 10.

World Mission Offering Emphasis Sunday. Focusing on Nigeria. October 1.

The 1995 Bethany Seminary graduates are (front row): Changhoon Park, Valentina Satvedi, Joyce Scott, Lana Green, Irma Zayas Rivera; (back row) Ronald Little, Darlene Witter Stouffer, Filibus Gwama, Nancy Jones, Lowell Layman. (Not pictured: Su Bum Choe, Paul Newall.)

Bethany's commencement its first in Richmond, Ind.

In June, 12 students graduated from Bethany Theological Seminary. The commencement was the first in Richmond, Ind., since the seminary's relocation from Oak Brook, Ill.

The 12 students received Master of Divinity degrees:

Su Bum Choe, from HAN MA VEM Mission School in Rockville, Md., will enter into pastoral ministry.

Lana Katharine Peterson Green, from Hinsdale (Ill.) Covenant Church, will become the steward/community member of the Heritage Company, Three Rivers, Mich.

Filibus K. Gwama, of York Center Church of the Brethren, Lombard, Ill., will enter pastoral ministry with *Ekklesiyar Yanuwa a Nigeria* (Church of the Brethren in Nigeria).

Nancy M. Jones, York (Pa.) First Church of the Brethren, is minister of visitation for Cordorus Church of the Brethren, Loganville, Pa.

Lowell R. Layman will pastor his home church, Poplar Grove Church of the Brethren, Union City, Ohio.

Ronald Little, Shiloh United Methodist, Mahomet, Ill., will begin a residency at Peoria (Ill.) Methodist Hospital.

Paul Newhall will pastor his home congregation of Minonk (Ill.) and Dana United Methodist Churches.

Changhoon Park, York Center Church of the Brethren, Lombard, Ill., will enter pastoral ministry.

Valentina Francis Satvedi, York Center Church of the Brethren, Lombard, Ill., will enter pastoral ministry/teaching.

Joyce Elaine Scott, North Hampton (N.H.), a United Church of Christ member, will enter pastoral ministry.

Darlene Witter Stouffer, Rouzerville (Pa.) Church of the Brethren, will enter a team ministry.

Irma Zayas Rivera, Iglesia de Los Hermanos, San Sebastian, Puerto Rico, will enter the free ministry for the Church of the Brethren in Puerto Rico.

District, General Board announce staff changes

Thomas Bowser resigned from his position as district executive of Northern Plains District, effective July 31. Bowser held the position since September 1992.

Before joining the district staff in 1992, Bowser pastored Martinsburg (Pa.) Memorial Church of the Brethren and Mount Zion Church of the Brethren, Luray, Va.

Terri Meushaw resigned as director of the Conference Center/marketing associate for the Brethren Service Center in New Windsor, Md., effective July 14. Meushaw had worked there since 1986.

Jan Schrock resigned from her position as director of Brethren Volunteer Service (BVS), effective May 23. Schrock held the position since November 1987, but had been on a one-year leave of absence since August 1994—on assignment with the National Council of Churches.

Ivan Fry, interim director of BVS during Schrock's absence, will remain in the position through December.

Brad and **Bonnie Bohrer** have accepted teaching positions at Kulp Bible College, near Mubi, Nigeria.

Brad will teach Bible and theology, and Bonnie will teach English. Previously, Brad pastored Brook Park (Ohio) Church of the Brethren and Bonnie taught in the public school system.

The Bohrers and their three sons will leave for Nigeria at the end of August.

Thomas Bowser

Terri Meushaw

Jan Schrock

Ivan Fry

Brad and Bonnie Bohrer

Brethren
Service Center
500 MAIN ST
SERRV International
Gift Shop
New Windsor
Conference Center
WELCOME BVS ORIENTATION

Brethren Volunteer Service Unit 216 completed orientation in New Windsor, Md., May 21-June 9. Members are (front row) Ivan Fry (BVS director), Paul Jonas, Coley Gallagher, Johnny Harvey (orientation assistant), Werner Sievert, Heather Stephenson, Amy Lehman, Ryan Green, Todd Reish (orientation coordinator), Alice Petry, Larry Petry, Mechthild Kohn-Jonas, Nichole Stass; (back row) Brian Cloyd. (See page 40 for project assignments).

Brief

o members of Christian Peacemaker Teams (CPT) were
ained by the Israeli Defense Force on July 12. Church of the
thren member Cliff Kindy of North Manchester, Ind., and Jeff
e of Washington, D.C., were escorting a water truck to a Pales-
an family when Israeli soldiers stopped them.

ccording to a CPT release, Kindy and Heie were taken to a mili-
/ center in Hebron and were held for a total of 11 hours. They
e accused of calling a soldier a Nazi, assaulting a police officer,
entering a closed military zone. Both men denied the charges.
I told the soldier that if I had been in Nazi Germany, I would have
fronted the soldiers on behalf of the Jews as I now confront the
diers on behalf of the Palestinians," Kindy explained.

the days following their detainment, Kindy and Heie and three
er CPT members received death threats, which prompted the
up to release a statement calling for the US to cut all military aid
srael. The members stated they were unequivocally against vio-
ce and that they were taking the same risks for peace that the
diers take for violence.

Pentagon spends $8,612 per second on military expendi-
s, four times the amount spent by the federal government on
ising, education, job training, community development, and the
ironment combined.

he 1986 Annual Conference statement "Making the Connection"
es, "We must see that in our nation's priorities, money spent on
apons systems . . . is related to the amount of money available
education, health, housing, transportation, energy, farming, and
an life. What we spend to destroy life is related to what we have
ilable to enhance life."

ndrew Loomis of the Church of the Brethren Washington Office
ourages Brethren to write and call members of Congress. "We
d to alert members of Congress to the need to drastically cut the
tary budget, which is heavily disproportionate to the needs of
country," Loomis said.

Bernard Bolender, 42,whose wife, Joyce, is a Church of the Brethren member from northern Florida, was executed July 18 after appeals to spare his life were rejected by several courts. The appeal was based primarily on evidence not presented at his trial, which raises doubts as to whether Bolender was even at the scene of the crime. However, a US Appeals Court and the US Supreme Court refused to hear his case.

Bolender was convicted of a quadruple drug-related murder in 1980 in Miami, and previously had survived three death warrants. Despite the new evidence, a letter-writing campaign initiated by his lawyers, and involvement by Church of the Brethren leaders and members through letter writing, phone calls, and press releases, Gov. Lawton Chiles refused to grant Bolender a stay of execution.

"Dancing at the Wall: Re-Imagining the Church," a conference sponsored by the Brethren/Mennonite Council and Womaen's Caucus, was held June 25-26 in Charlotte, N.C. About 90 people attended the event, which was designed as a liturgy of reflection and celebration for people feeling excluded by the denomination. The conference included the use of drama, visual art, music, and dance, which, according to the planning committee, resulted in a powerfully rich and spiritual experience. A similar conference, to be organized by Supportive Congregations Network and co-sponsored by Womaen's Caucus, is scheduled for next summer in North Manchester, Ind., prior to Annual Conference.

Emergency Disaster Fund (EDF) made several grants in June and July. Two allocations totalling $45,000 were made in response to damage done by flooding in Louisiana. The funds will be used to support Cooperative Disaster Child Care, Interfaith response efforts, "Gifts of the Heart" kits, and repair and cleanup assistance.

EDF made two grants totalling $23,000 in response to flooding in the US. It also allocated $5,000 to response efforts in Haiti, which thus far has received $127,000 in aid.

From plain dress to diversity

by Frank Ramirez

A Brethren minister was baptizing a convert in the river, dunking once in the name of the Father and once in the name of the Son. Unfortunately, the minister suffered a heart attack and died on the spot. Not only was this a personal tragedy, but now the church's elders had a problem. What should they do? Start the baptism over or pick up where they had left off? The decision came to pick up from where they had left off.

Don Fitzkee, a member of the free ministry at Chiques Church of the Brethren, told the story at "The Cultural Transformation of the Brethren: Understanding the 20th Century" conference, June 11-13 at Elizabethtown College.

The story's point was that Brethren throughout history have desired nothing less than to be faithful to the commands of Jesus. And that same desire was behind what drew over 160 Brethren to the conference.

Don Fitzkee and Carl Bowman, two of the speakers at the cultural transformation conference, sign copies of their recent books at Annual Conference.

The focus in this search for faithfulness was *Brethren Society: The Cultural Transformation of a "Peculiar People*," a new book by Carl Bowman, chairman of the sociology department at Bridgewater College.

The book chronicles how Brethren changed from one of the plain peoples to our present-day diversity. The photographs and descriptions tell us a lot about who the Brethren really were.

Bowman opened the conference by reminding his audience that a dozen Brethren asked to describe our heritage would give a dozen different answers. "One might say we espoused no force in religion," for instance, "and another Christian discipline. One that we welcomed all believers; another that we asked believers to count the cost." Each of these paradoxes holds a grain of truth, said Bowman.

He went on to say that he had set out to tell a largely untold story, out of "a desire to articulate a lost argument, to understand the Old Brethren as something other than and more than worshipers of plain clothes."

Bowman's presentation on the conference theme was the first of many. Murray Wagner, a Bethany Theological Seminary professor, examined Brethren history in the wider context of the American story.

Wally Landes, pastor of Palmyra (Pa.) Church of the Brethren, stressed the importance of linguistics in reading Bowman's book.

Nadine Pence Frantz, a Bethany Seminary professor, divided Brethren history into four periods and stressed her concern that, to casual readers, Bowman's book seems to lift up one period as normative at the expense of the entire history, including the European beginnings.

Christina Bucher, associate professor of religion at Elizabethtown College, recalled how more attention was given to dusting off her grandmother's Bible than in reading it. She warned that with only 17 percent of Americans reading the Bible daily, "US culture treats the Bible as an icon, and venerates it as an object without paying attention to its contents." She stressed that Brethren historically have read the Bible with the assumption that it should lead to action.

Chris Bowman, pastor of Memoria Church of the Brethren, Martinsburg Pa., insisted that although Brethren society is constantly being transformed, it must be through the powe of repentance. In a similar vein, Paul Grout, pastor of Genesis Church of the Brethren, Putney, Vt., called for the "evangelization of a fallen church Grout said the conversion of the church would lead to the eradication of Brethrenism, but added that a church bas on New Testament principle would lead inevitably to an Anabaptist and Pietist stance

Jeff Bach, a Bethany profe sor, spoke about "the gift of cross-shaped living that mak us different from the toxic culture." He wondered if we might all covenant to read th New Testament, and if we dared to require every new member to read it.

Judy Mills Reimer, 1995 Annual Conference moderator, recounted her travels among more than 90 congregations and celebrated "the spirit of seeking harmony" she found in most places. Against a backdrop "of half-truths ar misinformation," she called for Brethren to separate themselves from the prevailing culture that demands that we shout past each other, and t listen to each other in the manner of traditional Brethren.

Brethren historian Don Durnbaugh called Bowman's book "brilliant," bu offered one criticism—that there wa not enough room to offer much inte pretation of the 20th-century Brethr emphasis on peace, service, ecumenism, and the manner that they transformed the church. This, he su gested, might serve as the core of a sequel.

Frank Ramirez is a pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

stepping STONES

**y Robin
Ventworth Mayer**

*epping Stones is a column offering
ggestions, perspectives, and opin-
ns—snapshots of life—that we
pe are helpful to readers in their
hristian journey. As the writer said
her first installment, "Remember,
hen it comes to managing life's
fficulties, we don't need to walk
water. We just need to learn
here the stepping stones are."*

My dog just did a night in the joint.

It began on a day not unlike others. As my husband went to work and my son went to the sitter's, Yogi went to the the fenced-in backyard. Equipped with shelter and water, there was no reason to worry.

Except for the gate.

No one is admitting to having left it ajar. No one noticed it had been left ajar. And who knows how long Yogi contented himself with the limited pleasures of his own backyard before he noticed his opportunity for freedom? But at some point he did notice, and made a break for it.

What a wide wonderful world it must have seemed! So much new territory to claim, so many trails to investigate, so many butterflies to chase, so many "intruders" to bark at, so many delicious aromas.

But between Yogi and his uncertain destination lay four lanes of heavily traveled highway. A younger dog might have run faster. A stray dog might have been more street-smart. A bigger dog might have been more visible. Yogi probably never knew what hit him.

Luckily for us all, there was a good Samaritan passing by who was moved with compassion for our small shaken and shivering fox terrier. So 24 hours (and at least 24 phone calls) later, we located him at the animal shelter.

As my husband entered the high security section with cells full of yapping inmates, Yogi, battered and bruised, looked up at him with soulful eyes and said: "I have sinned against heaven and against you, and I am no longer worthy to be called your dog."

Okay, maybe I am carrying it a bit far.

Is the moral of the story "Stay in your own backyard"? Not necessarily. I see three lessons for us to remember:

First, freedom run amuck enslaves. 2 Peter 2:19 says: "They promise them freedom, but they themselves are slaves of corruption; for people are slaves to whatever masters them." Freedom is indeed a glorious blessing, but a blessing that carries with it an awesome responsibility. Improperly exercised, it can have terrifying consequences. Yogi's unrestrained pursuit of freedom ultimately brought him stricter confinement.

Second, boundaries are for our benefit. Whether you are a toddler living with rules about crossing the street, a teenager living with curfews, a single adult living with standards of celibacy, or an alcoholic living with mandates of abstinence, boundaries serve the purpose of keeping us safe and healthy. That's why God tells us: "For you were called to freedom, brothers and sisters, only do not use your freedom as an opportunity for self-indulgence" (Gal. 5:13).

Unfortunately, like Yogi, most of us choose to learn this the hard way.

Third, redemption is expensive. It cost me $16 more to bail out Yogi than I paid for him as a pup. Had Yogi respected the boundaries we set for him, it would have saved us time, money, and grief. My husband's first words to the little bundle of nerves he scooped up were: "You owe me, dog!"

While I am totally convinced that God's words to us are far more compassionate than my husband's to Yogi, the sentiment is the same: "Or do you not know . . . that you are not your own? For you were bought with a price" (I Cor. 6:19-20).

Yogi was very fortunate to have a network of caring that brought him home. And so are we.

Prone to wander, Lord
I feel it,
Prone to leave the God
I love
Here's my heart, O take
and seal it,
Seal it for thy courts
above.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Charlotte '95

The Conference theme was 'Claim Christ's Call.' But at Charlotte '95, it wasn't always easy to keep in mind a lofty theme while dealing with the nitty-gritty of living together and witnessing as Brethren. Still, with a lot of encouragement and nudging from the moderator, the Brethren managed, with bridled tongues, to work through the business agenda with a minimum of rancor. We open our coverage with a summary of that agenda, then move on to other aspects of the Charlotte experience in which there was more leisure for reflecting on the call.

—The MESSENGER *staff*

Photos by Jeff Leard

CHARLOTTE
CONVENTION
CENTER
CHURCH
OF THE
BRETHREN
6/24 - 7/2

The Charlotte business agenda was light, in terms of denomination-shak- issues to decide. What spirited debate re was consisted mostly of the speeches ırd whenever a query arises that gives akers a chance to air their favorite beefs out the church. The matter that likely will et the attention of the Brethren during the xt 30 months—redesigning General Board nistries—was dealt with by delegates only hearing and accepting the General Board ort (see accompanying article, page 16). re is a brief summary of the business items the Conference agenda:

Old Business

mmittee on Ministerial Leadership. This nmittee was formed in 1990 to conduct a -year study of ministerial needs. The arlotte Conference would have been the ır to hear a final report. But the committee ed, instead, for a one-year extension, ich was granted. The extra year gives encies and institutions affected by the com- ttee's report time for review and response ore Annual Conference action in 1996.

The 1995 Conference accepted a commit- recommendation that there be a five-year jor emphasis on ministry and leadership velopment. The emphasis begins now, t after the committee concludes its study xt year.

The report in 1996 is expected to touch on urch of the Brethren theology and practice ordination; strategies for maintaining min- rial leadership; easing financial burdens of nisters in training; strategy for obtaining ality ministerial leadership; the current actice and procedure for calling and placing nisters; and nurturing the spiritual renewal the denomination.

The committee is chaired by Warren Groff, mer president of Bethany Seminary.

mple Life Study Committee report. The 94 Conference named a committee to udy ways to re-emphasize the Brethren tra- ion of the simple life and to discern its full aning for our time." That committee, chaired by Bethany Seminary professor Jeff Bach, reported at Charlotte, but has not concluded its work. "The process of *how* we go about answering the query is as important as *what* we say and do in the answer," the 1995 report said. The committee will be soliciting stories of simple living from congregations.

Congregational Ethics Study Committee report. The 1994 Conference appointed a committee to review ethical guidelines for congregations. This grew out of a need perceived in the 1992 statement on "Ethics in Ministry Relations." The committee made a progress report at Charlotte, and will give its full report in 1996. Delegates were asked to fill out a survey form focusing on congregational ethics, providing data for the study.

The 1996 report is expected to cover

Judy Mills Reimer, her homework thoroughly done, moderated Conference smoothly, all the time admonishing Brethren to claim Christ's call and to demonstrate love and respect for one another. Whether it was the moderator's grip on the reins or a change of mood from recent years, the 1995 meeting heard fewer strident voices, and at least a semblance of unity was effected.

Bud Sechler, Cando (N.D.) pastor, speaking in the "Christ the Only Savior" debate, was one of many people who lined up for microphone time. Not all of them got to speak.

Moderator Reimer shows a symbol of her familiar request to inattentive listeners: "Let me see your eyeballs."

Nevin Dulabaum

matters such as the ethical obligation of congregations in supporting pastoral leadership, ethical responsibilities of congregations in their relationship to the larger church, and guidelines for dealing with sexual misconduct.

Phil Stone, president of Bridgewater College, chairs this committee.

New Business

Assisted Suicide. A query was accepted from South/Central Indiana District petitioning Conference "to study the question of assisted suicide and its implications for our time." The delegates accepted the concerns of the query and referred it to the General Board for a response in the Association of Brethren Caregivers (ABC) statement on end-of-life issues. That statement will be presented in preliminary form to the ABC Board next month. The final statement will come to the 1996 Annual Conference.

Office of Deacon Statement. The 1983 statement on the Office of Deacon, considered inadequate in some respects by Mid-Atlantic District, led the district to petition Conference to review and update the 1983 statement in order to unify and strengthen the office of deacon. Conference referred the query's concern to the National Deacon Cabinet. The 1983 statement will be reviewed and updated, with recommendations to be brought to the 1997 Conference in Long Beach.

The National Deacon Cabinet, chaired by Wil Lengel of Elgin, Ill., provides denominational networking and carries out the mandates of the 1983 statement.

Human Genetic Engineering and Fetal Tissue Use. Michigan District asked Conference to update its 1987 statement on Human Genetic Engineering and to develop a position statement on fetal tissue use. Conference accepted the query and elected a committee of three to address the concerns. A progress report will be given in 1996 and a final report in 1997.

The committee members are Karl Flora of Manassas, Va., a medical researcher; Clyde Shallenberger of Baltimore, Md., a retired hospital chaplain; and Dennis Overman of Morgantown, W.Va., a university instructor anatomy.

Set Apart Ministry. The concerns of a quer from Pacific Southwest District asking for a study of the set apart ministry were referred to the already existing Committee on Ministerial Leadership, in consultation with the General Board, the Parish Ministries Commission, and the Council of District Executives.

Considerable debate preceded the vote of the delegates, there being concern about adding more work to the agenda of the Committee on Ministerial Leadership. Standing Committee had recommended pas ing the concerns of the query to the Genera Board *in consultation with* the committee. That motion was amended to pass the concerns directly to the Committee on Minister Leadership after that committee's chairman, Warren Groff, indicated that he was comfor able with the amended motion.

Debate also focused on creating a unifor denominational policy to guide the districts. Ordination requirements and procedures cu rently vary from district to district.

Ordination/Lordship of Christ and **Christ the Only Savior.** Two related queries from Pacific Southwest District were treated simi larly by Conference. Standing Committee re ommended that each query be returned to t district and the 1991 Conference statement "Religious Pluralism and the Headship of Christ" be affirmed as speaking to the queries' concerns.

These queries generated some of the most impassioned debate of the Conference. Som speakers wanted to dig into the Pacific Sout west District disputes about ordination that precipitated the queries. Others were exercis by what they perceived to be merely qualified affirmation of Christ as the *only* Savior.

The delegates ended up affirming the 19 Conference statement, as recommended by Standing Committee. But to each query's answer an additional statement was added amendment.

To their response to the query "Ordination/Lordship of Christ," delegates added " is our understanding that not only all mem-s of the church, but especially all those ed to set-apart ministry, should clearly rm the uniqueness of Jesus Christ as the y divine Lord and Savior."

o their response to the query "Christ the ly Savior," they added "We affirm the wer given by Annual Conference in 1995 he query "Ordination/Lordship of Christ."

umenical Involvement. Southeastern trict asked Conference "to give interpreta- n to scriptures as they apply to ecumenical tionships, and to develop clear, biblical, l enlightened guidelines for involvement in umenical organizations at all levels: local, te, national, and world." Despite the usual eches against ecumenical ties made when h periodic queries provide opportunity, egates agreed with Standing Committee to urn the query, referring the district to the 32 statement "A Vision of Unity for the urch of the Brethren in the 1980s."

plementing the Goals for the '90s. Fine- ing the Goals for the '90s to meet the eds of the church for the second half of decade, the General Board sought and ned Conference affirmation of the launch- of a new financial commitment program oring in at least $5 million from individu- expanding stewardship education cluding a strong call for tithing), and reasing both the connections between ngregations and members and opportuni- for ministry and mission.

uestions and comments from the floor ected misgivings about the apparent phasis on money, and carried an endorse- nt of stronger connections between neral Board staff and congregations. But nding Committee's recommendation for ption was upheld.

nviolence and Humanitarian Inter- tion. In the world climate of military ervention and humanitarian aid mixed ether (such as the 1992-1993 Somalia sit- ion), the General Board has crafted a er to help Brethren sort through the ambi- ties and inconsistencies. Conference epted "Nonviolence and Humanitarian ervention" as a study paper to be present- for adoption in 1996.

lmost no one spoke in opposition. Dale own, retired Bethany Seminary professor, said, in reference to earlier debate about the Lordship of Christ and Christ the only Savior, "Let's apply our discussions about Jesus Christ to the study of this paper. Over how many areas of our life will we allow Jesus Christ to direct us? This study could be a test of what we proclaim about Christ."

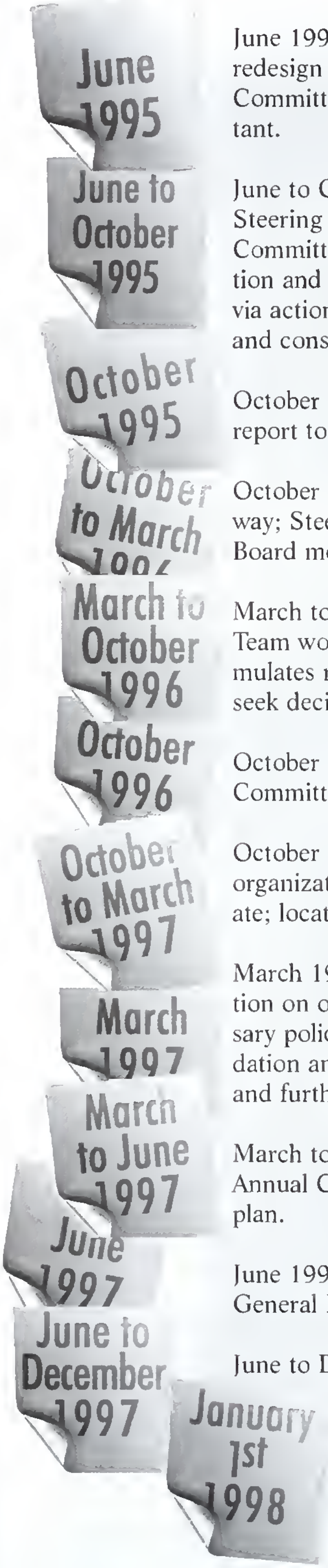
Living Our Faith in the Global Community. One query wanna-be never got as far as Standing Committee. A paper "Living Our Faith in the Global Community" originated with leaders and participants of this year's Christian Citizenship Seminar and was presented and discussed in the General Board's Executive Committee meeting in Charlotte. It dealt with workers' rights, environmental pollution, international trade, and ethical behavior of multinational corporations.

Parliamentarian Earle Fike huddles with Conference officers stymied by a sticky wicket. During such "time-outs," delegates often sang children's Sunday school songs, such as "Jesus Loves Me," or camp songs from the moderator's era.

A call from the 1992 Christian Citizenship Seminar resulted in the General Board developing a policy statement on Native American justice that was adopted by the 1994 Annual Conference, after going through a year of study and revision. This time around, however, Executive Committee decided not to send the last-minute proposal to Conference, but instead to invite five of the Christian Citizenship Seminar participants to the October 1995 General Board meeting to explore the issue.—KERMON THOMASSON

Nevin Dulabaum, Paula S. Wilding, and Paul Stocksdale also contributed to this summary.

Redesigning General Board ministries



June 1995. General Board approves vision statement and redesign process; General Board calls Redesign Steering Committee; process begins to engage an external consultant.

June to October, 1995. The chair of the Redesign Steering Committee and the Process and Timeline Committee screen possible consultants; take a nomination and a proposal for related costs for approval (likely via action memo or conference call;) Steering Committee and consultant meet to get organized for the assignment.

October 1995. Steering Committee makes an initial report to the General Board.

October to March, 1996. Redesign process gets underway; Steering Committee reports to March General Board meeting.

March to October, 1996. Steering Committee and Task Team work; Steering Committee reviews all data and formulates report on core functions and staffing; plans to seek decision on location.

October 1996. Report to General Board; counsel to Committee; General Board makes decision on location.

October to March, 1997. Steering Committee works on organizational plan; location team appointed if appropriate; location team develops plan and gets underway.

March 1997. Steering Committee brings recommendation on organizational plan including analysis of necessary policy changes; General Board acts on recommendation and appoints a Transition Team; location reports and further decisions if appropriate.

March to June, 1997. Steering Committee works with Annual Conference Officers; Transition Team develops plan.

June 1997. Annual Conference acts on polity changes; General Board acts on Transition Plan.

June to December, 1997. Personnel decisions in process.

January 1, 1998. Transition to new organization complete.

A denomination centered on Jesus Christ rooted in congregations, and based on relationships: That is the Church of the Brethren General board's vision for the next century, but it won't take the Board until the year 2000 to get there.

Faced with a decline in congregational giving and the sense that congregations feel out of touch with many General Board programs, board members approved a vision statement they hope will successfully guide the board through the next 28 months of transition.

"It is clear that there is a request for change in the denomination," said Chris Bowman, board member and convener of the five-board-member Vision Discernment Team that drafted the vision statement.

"For the General Board to minister anywhere, we need strong congregations, financially and spiritually, to support us," said Tracy Sadd, another Vision Discernment Team member.

The call for a change first came last February, in light of a $341,000 budget deficit in 1994 and the trend showing the board's deficit could increase by $200,000 per year. At its March meeting, in addition to invoking some cost-cutting measures aimed at reducing the deficit, board members decided that while finances had brought this issue to the table, a new vision statement would lead them away from it. The board chose Bowman and Sadd and Phyllis Crain, Bonnie Kline Smeltzer, and Don Fitzkee to serve on the vision team.

After reading over 400 responses received from Brethren nationwide, the team drafted a statement it acknowledges won't satisfy everyone, but one that is succinct enough to be clear while detailed enough to give direction.

In March the board also appointed a process and timeline committee, composed o board member Roger Forry, chairman; Dale Minnich, General Services Commission executive; Bonnie Kline Smeltzer; and Pam Leinauer, chairwoman of the Council of District Executives and Mid-Atlantic District associate executive.

This committee was charged with developing the General Board's plan for redesigning

(Continued on page 18)

The vision

e envision a General Board that:

- equips congregations to make faithful isciples to carry on the ministry of Jesus hrist, locally and around the world;

Vital congregations are places where lives e transformed and disciples are nurtured. s it works on behalf of the denomination, e General Board establishes a partnership ith congregations to empower the church's orldwide mission.

- works in partnership with Church of e Brethren pastors, congregations, dis- icts, and agencies, as well as other denom- ations and organizations;

Intentional efforts must be made to com- unicate and coordinate fully with other hurch of the Brethren agencies to enhance ır common ministry. Recognizing the unity the body of Christ and maintaining the tegrity of our witness, the General Board ıgments its ministry by cooperating with her denominations and organizations.

- participates in the Annual Conference scernment process and then faithfully ıplements the will of the delegate body;

General Board members and staff have a ace in the Annual Conference discernment ocess. As decisions are being made, open ıd forthright conversation between the eneral Board and Annual Conference can elp the delegates to make informed choices oncerning vision and priorities, policies and ficial statements. While the General Board ıould respect dissenting voices within the ıurch, Board members and staff should ave a witness in harmony with Annual onference directives.

- facilitates denominational ministries ırough a unified structure and vision of ıared ministry;

Much of the work of the denomination osses the boundaries of specific disciplines, ecialized staff portfolios, and even current ommission boundaries. The mission of the ıurch may be accomplished most effectively employing staff under a single program arm, assigning them to project teams that are created to accomplish specific tasks and then be dissolved. In its work, Board members and staff should take care to foster a holistic view of ministry and guard against competition.

- acts as a compassionate employer, calling together gifted staff in a nurturing environment and encouraging excellence among its employees;

As part of the body of Christ, the General Board has a responsibility to be a compassionate employer. The General Board must consider the impact of its decisions on the staff. At the same time, the long-term health and viability of the denominational ministries demands that the General Board encourage and affirm excellence among its employees.

- constantly pursues simplicity, clarity, focus, and good stewardship in its structure and functions;

As the program arm of a small denomination, the General Board can do some things uniquely well and should focus its efforts on these. The administration of program should reflect Brethren understandings of simplicity and stewardship.

- anticipates and prepares for the future mission of the church and is informed by the strengths of our Brethren heritage.

Both congregational and denominational life are constantly changing. In order to thrive, the General Board needs to listen to congregations, learn, anticipate crises in denominational life, and plan for the future. As it moves innovatively into the future, the General Board also must affirm the core values of our faith, interpreting Brethren identity and heritage for today.

The Vision Discernment Team was made up of five General Board members: Bonnie Kline Smeltzer, co-pastor of the Modesto (Calif.) congregation; Chris Bowman (convener), pastor of the Martinsburg (Pa.) Memorial congregation; Phyllis Crain, an educator from the Mill Creek congregation, Tryon, N.C.; Don Fitzkee, a free minister in the Chiques congregation, Manheim, Pa.; and Tracy Wenger Sadd, minister for Christian nurture in the Lititz (Pa.) congregation. The team accomplished its vision discernment task between General Board meeting in early March and Annual Conference in late June.

(continued from page 16)

Chris Bowman, pastor of Martinsburg (Pa.) Memorial Church of the Brethren and a member of the General Board's General Services Commission, serves as convener of the Redesign Committee.

and downsizing its program arm. The Board also agreed that the future location of its headquarters should be considered.

Thus, at Annual Conference the board approved the process and timeline proposed by that committee, which calls for the board to decide which programs it wants to keep, eliminate, or consolidate; resolve the headquarters location issue; and then make all recommended changes—by January 1, 1998.

The board then approved the creation of a Redesign Committee, which will supervise the redesign process. Both Bowman and Sadd were assigned to the committee, with Bowman serving as convener. The board also will elect three laity to fill out the committee; those people should be selected prior to the board's October meetings, Bowman said. An independent consultant also will be hired to oversee the redesign process.

The Redesign Committee will appoint task teams to address issues concerning finances and resources, and the location of the board's headquarters, communications, and personnel.

Progress reports will be given at the board's October and March meetings, and at Annual Conference 1996. The timeline calls for the board to finalize its plans by March 1997, with related action items being brought to Conference that year.

The entire vision statement and redesign process received Annual Conference affirmation Friday when delegates approved the General Board's yearly report.

Because the board is entering a redesign process, its Goals and Budget Committee recommended to Standing Committee that it postpone electing the Annual Conference Review and Evaluation Committee, a five-person committee organized in the fifth year of each decade to ensure General Board programming is in accordance with Annual Conference mandates.

The reasons for the recommendation were twofold: Why should Annual Conference spend the resources on a committee that will duplicate the board's Redesign Committee, and what is there to review and evaluate when the current board structure soon will have a different look?

Standing Committee voted down Goals and Budget's recommendation, however, stating that Annual Conference should be involved in the Redesign process. Several delegates said the "Rev and Ev" Committee should work alongside the Board's Redesign Committee.—NEVIN DULABAUM

Elected at Charlotte

Pioneer preacher Sarah Major (portrayed by Joan Deeter) was one of eight Brethren "saints" from the past who appeared at the beginning of business sessions to tell how they, in their time, "claimed Christ's call."

David Wine of Buckeye Church of the Brethren, near Abilene, Kan., was elected moderator of the 1997 Annual Conference, which will meet in Long Beach, Calif. Wine will serve until next July 7 as moderator-elect.

He is a former member of the General Board, serving 1991-1994 as chairman. By occupation Wine is president of Mutual Aid Association (MAA).

General Board. Newly elected to the General Board are Krista Carter, Westminster, Md., at-large representative; Stafford C. Frederick, Olathe, Kan., at-large representative; William R. Eberly, North Manchester, Ind., South/Central Indiana District; Edith Mae Merkey Kiester, Thomas, Okla., Southern Plains District; and Gilbert Romero, Montebello, Calif., Pacific Southwest District.

At the General Board reorganization meeting, Kathy Hess, Ashland, Ohio, was named chairwoman. Rogers Fike, Mountain Lake Park, Md., was named vice chairman. Fike also will chair the General Board's Goals and Budget Committee. The chairs of the three commissions and two at-large members—Beth Middleton and Roger Forry—complete the Executive Committee of the General Board.

General Services Commission. Donald Fitzkee (chairman), Chris Bowman, Phyllis Davis, Rogers Fike, Dorothy Gall, Beth Middleton, Terry Shumaker, and Colleen Smith.

Parish Ministries Commission. Phyllis Crain (chairwoman), Krista Carter, Roger ry, Stafford Frederick, John Huffaker, bert Romero, Tracy Sadd, and Craig ith.

Vorld Ministries Commission. Bonnie ne Smeltzer (chairwoman), Ernest Bolz, th Clark, William Eberly, Edith Mae ster, Lori Knepp, Steven Petcher, and an Rise.

lso elected to denominational positions re: Kimberly McDowell, Hyattsville, Md., Annual Conference Program and angements Committee; Jonathan Steiner, ion Bridge, Md., and Donald Booz, Pherson, Kan., to Pastoral Compensation l Benefits Advisory Committee; James kwith, Dayton, Va., to Committee on erchurch Relations; Raymond M. Donadio Greenville, Ohio, to Brethren Benefit ist Board; Jim Bowman, Manassas, Va., l Edward Poling, Carlisle, Pa., to Bethany eological Seminary Board.

tanding Committee chose Connie rkholder, Kansas City, Kan.; Karin ckman, North Manchester, Ind.; and chael Hostetter, Richmond, Va., to repre- t the Church of the Brethren at the National Council of Churches. Julie Liggett, Denver, Colo., was chosen as representative to the World Council of Churches.

Review and Evaluation Committee. In the fifth year of each decade, Conference elects a Review and Evaluation Committee, which, two years afterward, presents an evaluation of

New General Board members are Bill Eberly, Gilbert Romero, Krista Carter, Edith Kiester, and Stafford Frederick.

red Bernhard begins a year as moderator

is quite an honor to moderate Annual nference in my own district," said Fred rnhard, moderator for the 1996 Annual nference in Cincinnati, Ohio. "I am not e if it has happened before, but this a great portunity to celebrate the district, its gifts, l what it has given to me." Bernhard pas- s Oakland Church of the Brethren, ttysburg, Ohio, in Southern Ohio District.

ernhard served as moderator-elect during 1995 Annual Conference, with Judy Mills imer serving as moderator. "She is com- ted to Christ and the church," Bernhard d of working with Reimer. "She has a rt for people."

ernhard took over the reins as moderator h David Wine as moderator-elect. "I look ward to working with David," he com- nted. "He has a good rapport with the rch. He has many of the same gifts as ly."

During Reimer's term as moderator, the nual Conference officers held a conference l every other Monday to pray for and dis- s the events of the denomination. "I expect the officers will have the same relationship this year," Bernhard said.

Bernhard served on the General Board 1980-85, serving at one time as the board's vice chairman. Bernhard was the head teller and messenger at Annual Conference from 1968 until 1994, when he became moderator-elect.

Bernhard also has served as a member of The Brethren Benefit Trust board, a district moderator, and a member of Standing Committee, at one time serving as chairman of the Nominating Committee.

He has degrees from Elizabethtown College, Earlham School of Religion, and Bethany Theological Seminary. "I believe that I am the only Church of the Brethren pastor with degrees from the affiliating seminaries," he said.

Bernhard and his wife, Joice, have three children and seven grandchildren.—Paula S. Wilding

After years as a fixture at Conference as head teller, Fred Bernhard begins a term as moderator.

the work of the General Board. Considerable time was spent in Standing Committee this year debating a General Board Goals and Budget Committee recommendation that Standing Committee postpone this year's election of a Review and Evaluation Committee. Behind the recommendation was the General Board plan to restructure itself during the very period it would be undergoing the review and evaluation. Would it not b wise, Goals and Budget Committee argued, to postpone this decade's evaluation until the General Board is functioning under the new structure? Standing Committee thought not, and the election proceeded.

The Review and Evaluation Committee members are: Joan Daggett, Tryon, N.C.; LaVon Rupel, Stockton, Calif.; Curtis Dubble, Lancaster, Pa.; Andy Murray, Huntington, Pa.; and Steve Reid, Austin, Texas. The committee will evaluate the work of the General Board and present a report to the 1997 Annual Conference.—PAULA S. WILDING

Don Fitzkee, Kathy Hess, Beth Middleton, Bonnie Kline Smeltzer, Phyllis Crain, Rogers Fike, and Roger Forry are the new Executive Commitee.

Kathy Hess is General Board chairwoman. Rogers Fike is vice chairman.

David Wine moderator for Long Beach '97

Conference called one of its youngest moderators when it elected David Wine to be moderator-elect next year at Annual Conference in Cincinnati, Ohio. Wine then will serve as moderator at the 1997 Annual Conference in Long Beach, Calif.

David Wine becomes moderator-elect soon after a term as General Board chairman.

Wine, 41, is a member of Buckeye Church of the Brethren, near Abilene, Kan. He also is president of Mutual Aid Association (MAA), an insurance agency for Church of the Brethren members. MAA also insures over half of the Church of the Brethren congregations.

The 1996 moderator-elect is one of the first graduates of Education for Shared Ministry (EFSM). He and two others graduated from the program in 1980, and Wine credits EFSM for some of his success. "EFSM trains future ministers, as well as leaders, and this is shown not only in my situation, but in many others," Wine said.

A graduate of Manchester College, Wine has pastored Monitor Church of the Brethren as well as his home congregation of Buckeye.

Wine served on the General Board 1989-1994. He served as vice chairman in 1990 and as board chairman for the following three years.

"My General Board experience taught me relationship-building and how to keep communication channels open and functional," Wine said, explaining how his years with the General Board will help him in his new role with the wider church.

"I hope to provide an influence in making sure that all levels of the church are talking," Wine said of his plans for the next two years "We (the Annual Conference officers and Program and Arrangements Committee) hav pledged to be in prayer and communication with and for each other.

"I would like to maintain both energy and synergy together on the various issues and f us to share some vulnerability with each other," Wine said.

Wine and his wife, Janna, have two daughters, Jenny, 14, and Tiffany, 11. —PAULA S. WILDING

How shall we be known?

om the time of Alexander Mack, Brethren
ve puzzled over how they are to be known.
nual Conference in Charlotte saw some
ins in addressing that concern. In four dis-
ct settings, the denomination's new identity
es were unfolded. The lines are:

Church of the Brethren.
Another way of living.

Continuing the work of Jesus.
Peacefully. Simply. Together.

dsWall. Nearly 750 children ages 7-13
m over 100 congregations gave their own
ythmic and vibrant interpretation of the
w identity lines. Their scintillating sketches
vered 300 feet of display panels in the
nvention Center.

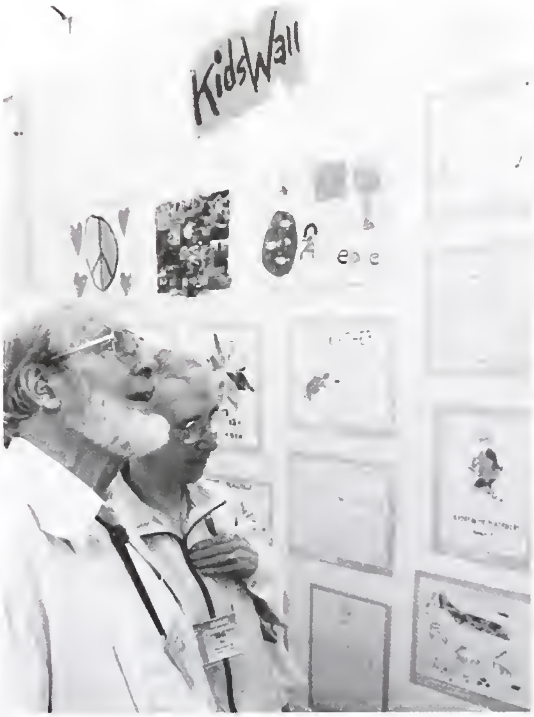
Metaphors old and new appeared in the
rk—lions and lambs, wolves and calves,
gs and cats (and rats!), doves, cranes,
ergizer bunnies, arks and zoos, loaves and
hes, rainbows, pizzas, people planting, peo-
playing, people praying.

The unself-conscious scrawls and flourishes
KidsWall were reminders of the innate gift
the young to express unfettered minds.
tistic skill was a virtue, but what often
mmunicated most profoundly was the point
view.

eneral Board reports. In both its live report
the Conference body and the printed
port circulated in the same session, the
eneral Board used the second tagline above
the framework for its presentation. The
e segment featured an original theme song,
et Us Gather," by Lee Krähenbühl of
chmond, Ind., performed by an ensemble
der his direction. Stories from congrega-
ns and the global witness of the Brethren
re presented by a cast of 40.

The stories revealed, under the "Peacefully"
eme, the role of Church of the Brethren
ff in helping the World Council of
urches launch a new program to overcome
lence, the work of Ministry of
conciliation denominationally and of
iscipleship and Reconciliation committees in
stricts, and one congregation's War Toys
rn-in. Under the "Simply" banner, four
ople recounted their personal stewardship
witness, and a video captured the story of assembling SOS kits and distributing them to Sudanese refugees. Demonstrating Brethren "together," three congregations told of their

A "sea serpent" made from war toys was a dominant feature of KidsWall. Its head, shown here, is a TV (a "war toy" of sorts, itself, being dominated by violence). The "serpent" represents a creature that can shed its skin and take on a new look. (See April, page 12.)



George and Betty May of New Oxford, Pa., admire some of the 750 art pieces displayed on KidsWall. The art provided childrens' interpretations of the new Brethren identity lines.

Composer Lee Krähenbühl's new song, "Let Us Gather," made its debut during the General Board live report, for which it served as the theme song.

sister-church partnerships across racial, national, and global lines, and the Lafiya wellness emphasis as practiced in Nigeria and the US was lifted up. Particularly poignant was Carol Mason's description of Nigerian Brethren ministering to her upon the accidental death of her husband, Ralph.

Insight session. At an insight session, congregational leaders reported various uses they already have found for the identity lines—in sermons, in worship and class study, and on signs, newsletters, and business cards.

Among presenters was Communicorp writer Ginger Pyron, who, basing her writing on focus-group hearings, research, and team discussion, crafted the identity lines and the enveloping review and reflection report. Thrilled as she was to find the words forming the core of the KidsWall exhibit and the General Board report, Pyron said she also realizes "the inadequacy of any words to deliver the full sense of this denomination's far-reaching yet innocent power, and of the strong, modest goodness (she sees) in its individual people."

"Another Way" Packet. A collection of resources titled "Another Way of Living" made its debut at Conference, a sample of which is being provided free to each congregation. Created by Communicorp and the General Board's media outreach team, the packet includes the much heralded report *Reflections on Brethren Image and Identity*, a fresh interpretation of Brethren ordinances, an identity folder explaining the new taglines, an ad series, and sample welcome brochures for adaptation by congregations.

While the identity lines have a fresh and celebrative air, they also parallel values enumerated in *The Brethren's Card* a century ago, as a note at the Brethren Press exhibit pointed out. The difference is that the new lines are stated more openly and decidedly more briefly—two sets of eight words each in contrast to some 350 words. The challenge, however, remains much the same—apprising members and nonmembers alike of what it is that the Brethren stand for.
—HOWARD E. ROYER

Howard E. Royer is director of Interpretation for the General Board and a member of the committee that worked with Communicorp to develop the new identity lines. He coordinated the KidsWall project and the General Board live report, and designed and wrote the written report, "Continuing the Work of Jesus."

A repeater from last year, the musical group Acappella proved itself still popular with Brethren. Acappella performed to a large crowd on Saturday evening in the auditorium. The group was sponsored by Annual Conference and Youth and Young Adult Ministries.

Focused on claiming Christ's call

Speakers at the worship services at Conference were five "first-generation" preachers and one "seasoned" preacher. Each one focused on the Conference theme, "Claim Christ's Call," by inviting conference-goers to respond.

Using a story from Mark, moderator Judy Mills Reimer invited her listeners into the boat with Jesus. In the denominational waters, she said, "we are in the boat together, and often hear a voice that says, 'Sit, and stop rocking the boat.'" Reimer called on Brethren to cast away their fear and know that "God's Word stands forth as an unchanging beacon" within their lives.

Earl Stovall, pastor of New Enterprise (Pa.) Church of the Brethren, captured a cherished Brethren theme. He said the "priesthood of all believers" is for all people, not just for pastors. Brethren are called to live in a covenant with God as they recapture the excitement of their faith. Stovall emphasized to his listeners that being "chosen is not a random act, but God's call to me as a sinner." He said that "the call of God is personal in our hearts, an without it, you cannot tell others" of the living Christ.

Kurt Borgmann, pastor of Oakton Church of the Brethren, Vienna, Va., declared, "God calls us as individuals in some bold and surprising ways." His story of a brave Union soldier ministering to the fallen enemy captured his theme of being called in surprising ways. Brethren were reminded that "faith can be th most powerful force in our lives if we have the courage to do it." Through our life, the "impossible is made possible," and we have "reason to give thanks." Borgmann's closing affirmation, "I feel deeply thankful," capture the feeling of many listeners.

Amy Gall Ritchie, co-pastor of Florence Church of the Brethren, Constantine, Mich., picked up on the theme "Lead a life worthy of the calling to which you have been called"

Eph. 4: 1). She invited rethren to “live in God's com-unity as God's people.” At the me time, she pointed to the nsettling questions of exclusion nd Brethren's lack of patience ith each other. Others are too asily referred to as “those peo-e,” picking them apart “bit by t.” To remind her listeners of e community of faith to which ey are called, Gall Ritchie vited them to find ways to deal ith the brokenness of relation-ips that exist in Brethren con-egations.

Bob Faus, former director of inistry for the denomination, minded the congregation that ithin the Church of the rethren there is a deep yearning for calling ut leadership. The Brethren conviction is that ne is not only called at baptism, but also lled repeatedly to respond to God. Using e little known New Testament leader pollos, Faus reminded his listeners that they n “find truth in unexpected places.” Truth is hat the church community is all about, and it the character of Brethren leadership. People are the resources for our growth,” id Faus, but we often “litter the Body of hrist with body parts.” For Brethren, claim-g their call is “claiming the cloud of witness-s” who have informed and shaped their lives.

Shawn Replogle, a Bethany Seminary stu-ent from Bridgewater (Va.) Church of the rethren, raised Brethren energies and spirits ith his message. On tiptoe, he declared, “I n here as a voice of the youth.” He said the ll of Isaiah passage (Isa. 6:1-8) is best nderstood if one uses the word “empower-ent,” rather than “calling.” Using examples om his work on the denominational Youth inistry staff, Replogle spoke of being npowered through workcamps and National outh Conference. Interest picked up when e recounted the story of “Bart,” the blind eggar in Mark 10:46-52. Replogle asked his steners to imagine “running full speed with our eyes closed,” as Bartimaeus must have one. Blind “Bart” saw Jesus, proclaimed him Son of David” (Messiah), and “followed him n the way.”—JAMES E. TOMLONSON

James E. Tomlonson is executive of Southern Ohio istrict.

Singer Gayle Brubaker of Virginia Beach, Va., (above) interprets Moses' calling by God (the staff turned into a snake; Exod. 4:1-5), one of many creative touches during worship services throughout the week.

Preachers at the worship services focused on the Conference theme, “Claim Christ's Call!” Moderator Judy Mills Reimer spoke on Tuesday evening, followed during the week by Earl Stovall, Kurt Borgmann, Amy Gall Ritchie, Bob Faus, and Shawn Replogle.

Engaging partners in prayer

Continuing a tradition that began in a Spirit-filled General Board meeting in October 1990, General Board chairwoman Kathy Hess and Annual Conference moderator Fred Bernhard have initiated a "Partners in Prayer" series of intentional prayer times lasting until the 1996 Annual Conference.

Following an extraordinary spiritual experience at the October 1990 General Board meeting, Conference officers, the General Board chairwoman, the general secretary, and the Bethany Seminary president issued "A Call to Spiritual Renewal" for the denomination and invited Brethren to join them in prayer and other disciplines throughout the year. Since then a weekly prayer time led by Conference officers and the General Board chair has been set in place each year.

For the coming year, Fred Bernhard and Kathy Hess have arranged what they call "Partners in Prayer," and have sent each congregation a letter describing the discipline and inviting everyone's participation. The letter is adapted here:

George Keeler

Fred Bernhard

George Keeler

Kathy Hess

Bishop Edmund Browning, head of the Episcopal Church (shown here with general secretary Don Miller), called on Brethren at the Ecumenical Luncheon to counter hatred in America by uniting in demonstrating Christ's gospel of peace.

Dear brothers and sisters,

As long as Moses stretched up his hands toward God, Joshua and the Israelites were victorious over the Amalekites (Exod. 17:8-15). But, standing all day long on top of the hill with his hands lifted, Moses became weary. Just as Aaron and Hur held up Moses' hands when he tired, we invite each of you to hold up the "hands" of our beloved denomination through your *intentional* prayers.

It is our belief that God is asking the Church of the Brethren "to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments of the Lord your God" (Deut. 10:12b-13a). Therefore, we feel it is crucial for each of us to be united in prayer as we claim Christ's call and strive *together* to continue the work of Jesus.

We suggest that your *intentional*, daily prayers be guided as:

Sunday: Your congregation's ministries
Monday: Annual Conference officers
Tuesday: The General Board and its staff
Wednesday: District executives, Bethany Seminary, and the colleges and university
Thursday: General Services Commission ministries
Friday: Parish Ministries Commission ministries
Saturday: World Ministries Commission ministries

Through the year, MESSENGER will publish each month a current list of prayer needs. May the Church of the Brethren be empowered to accomplish great things in the Lord's name through this intercessory "Partners in Prayer."

Prayerfully committed to furthering the Lord's ministry with you,

Fred Bernhard Annual Conference moderator	Kathy Hess General Board chairwoman

)swald girds Brethren ministers or working in the 21st century

oy Oswald, senior consultant at the Alban ıstitute, addressed the Ministers Association its pre-Conference meeting at Charlotte,)eaking on the changing nature of ministry the 21st century.

Oswald noted that the hunger of ıchurched people centers on the need for ansformation. This makes healing services,)ntemporary music styles, and intentional lucation in discipleship and membership ıportant parts of a congregation's ministry. swald highlighted the changes in hristianity during the past 30 years, includg the shift from a Christendom Era to a)st-Christendom Era.

Clergy burnout and ministers working at ·lf-care were other topics Oswald spoke)out. "You can't be an effective channel of ·ace when you are exhausted, cynical, disilsioned, and self-deprecated," he said. inisters attending the Tuesday afternoon ·ssion wore bio-dots to determine their ress level as Oswald led them in a guided editation. He encouraged ministers to find ays to care for themselves to reduce the ress in their lives.

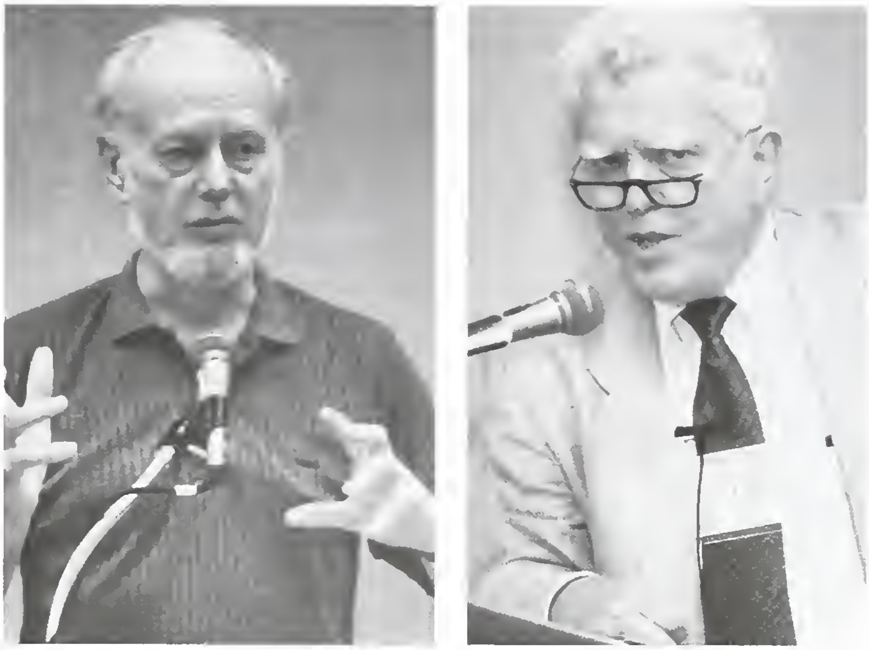
Oswald highlighted the shifting values of S lifestyles from self-denial to self-fulfillent as researched by Tex Sample. Ministers ·oke into small groups to discuss the variety lifestyles represented in their congrega)ns. Oswald said that two areas of fear prent within the church today are the fear of cing our brokenness and the fear of workg at discipleship. He said that the churches ·owing the fastest are those that demand the ost of their members.

Brethren pastors Wally Landes (Palmyra, ı.), Dan Barnum-Steggerda (Daleville, Va.), ıd Kurt Snyder (Roann, Ind.) provided orship meditations for the meeting.

The ministers contributed $587 to the risis in Transition Fund, designed to aid inisters in times of unexpected hardship or ansition.

The 1996 Ministers Association meeting in incinnati will host Hugh Halverstadt, author *Managing Church Conflict*.—Becky Baile rouse

Becky Baile Crouse, co-pastor of Antioch Church of the ethren, Rocky Mount, Va., is president of the Ministers sociation.



Roy Oswald (left) talked about clergy burnout to the Ministers Association. "You can't be an effective channel of grace when you are exhausted," he said.

Loren Mead (right) in speaking to the Andrew Center luncheon, cited Billy Graham and Martin Luther King Jr. as examples of preachers who knew how to deal with the good news and the bad.

Mead tells evangelism workers to find their own special niche

Nationally known church growth expert Loren B. Mead spoke with warm enthusiasm at the Andrew Center luncheon, encouraging individuals to discover their own special work in evangelism. "Get clear at what is out there pulling at you, what you see that others do not, what you are in tune with," noted Mead, "because that is probably where you are called to minister."

Mead is well known for his three books *More Than Numbers: The Ways Churches Grow, The Once and Future Church*, and *Transitional Churches*.

Evangelism is about good news, noted Mead, but the good news coincides with bad news—the problems in the world around us. As examples of this "good news" evangelism, Mead cited two Baptist preachers—Billy Graham and Martin Luther King Jr. He noted that, although the two were very different, both were great evangelists because of their awareness of the problems of the world. "They were both aware of the bad news around them," said Mead, "and offered a good news that had power over the bad."

Graham's special "bad news" was the alienation and brokenness of people, and their need for a relationship with God. King's "bad news" was the evil of one group oppressing another group.

"In the same way," noted Mead, "We need to each find our own vision, deal with the bad news to which we are especially sensitive, and give the good news that we know."—Paul Stocksdale

Freeman Owle, artist, historian, and storyteller, and a member of the Eastern Band of Cherokee Indians, told stories from his people's heritage at the Caregiver's Recognition Luncheon and at an insight session.

Learning to put conflict to good use

Nearly 200 Brethren took part in a two-day pre-Conference event designed to help them deal with conflict creatively and constructively.

Keynote addresses for "Conflict: An Opportunity for Peace" were delivered by Christina Bucher, Elizabethtown College professor of religion, and David Radcliff, director of Denominational Peace Witness. Bucher reflected on biblical texts dealing with anger and violence. In one exercise she had small groups brainstorm other possible endings to the Cain and Abel story, encouraging new approaches to dealing with feelings of hatred and anger toward others.

Radcliff analyzed the cultural roots of conflict, noting the varying theories being put forth for the prevalence of violence in US society. He called on participants to deal with conflict like Christians, employing understanding, love, courage, and forgiveness.

Both speakers noted that Brethren have difficulty admitting and dealing with conflict in their relationships.

Following the final presentations, participants joined in-depth breakout groups discussing topics ranging from "Preventing violence in the home" to "Matthew 18: A model for conflict resolution" and "Welcoming diversity in the Church of the Brethren."

Sara Speicher, associate director of the Association of Brethren Caregivers (ABC), felt that participants appreciated the connection the meeting made "between theological and historical grounding for peacemaking and how that grounding is used in practical ways in our daily life."

"Conflict: An Opportunity for Peace" was sponsored by ABC, Family Ministry, and Program for Women.—DAVID RADCLIFF

David Radcliff is director of Denominational Peace Witness on the World Ministries Commission staff.

A new policy that screens speakers draws criticism

Program and Arrangements Committee reported to Conference delegates on Saturday afternoon about the meal event policy it initiated after the choice of speaker at the Womaen's Caucus luncheon in 1994 caused a furor. (See August 1994, page 17.)

Standing Committee had asked Program and Arrangements Committee to write a policy concerning the issue and report on it during its 1995 Annual Conference meetings. Annual Conference executive director Duane Steiner pointed out that although Standing Committee mandated Program and Arrangements to formulate a policy, it did not tell the committee in which direction to respond.

Under the policy, Program and Arrangements Committee "reserves the right . . . to review, restrict, or exclude speakers or events that in its determination may conflict with Annual Conference Statements; lobby for particular action on business pending at Annual Conference; disrupt or threaten to disrupt the bond of peace, the unity of the body, by personal criticism, disparagement of others, or a lack of kindness to those with differing views."

Standing Committee held discussions over this new policy with Program and Arrangements Committee. First-year Standing Committee member Carol Kussart, Illinois/Wisconsin District, voiced dismay that "we have to resort to something like this." She asked, "Can't we be open to different points of view?"

There were voices from both Standing Committee and Conference delegates and attendees with differing opinions on the policy. Debate over the policy also was part of the open-microphone times during business sessions.

Some felt that the policy is a positive move, helping to keep everyone accountable. Others voices disapproval of such a policy, calling it censorship.

"We hope to encourage debate, and instill a layer of accountability," said Frank Ramirez, a member of Program and Arrangements Committee.

Program and Arrangements will continue to evaluate the policy over the next year. Members of the committee noted that there were no speakers turned away this year.
—PAULA S. WILDING

Charlotte short takes

gistration at Charlotte exceeded that of ichita in 1994 by 520. By Saturday, 4,609 rethren had registered, including 911 dele- tes.

tal offerings from worship services did a tle better than last year. At $54,506, they ere up $6,442 over Wichita. But at Rich- ond '92, offerings totaled $101,349.

RRV sales did a brisk business at Char- te, netting $33,169 for the New Windsor, d.-based operation.

e quilt auction is the fundraiser that real- outdid itself. A goal of $12,000 was nounced as the auction began Saturday ernoon. When it was over, the project had 4,450—more than doubling the goal. It dn't hurt that one of the three quilts was ld four times. Three wall hangings were ctioned as well. The last quilt to be finished s still warm from the frames: The last tches were put in after the auction began! addition to its quilt auction, the sponsoring sociation for the Arts in the Church of the ethren (AACB) raised over $5,000 at arlotte through the sale of art and crafts ms. Profits from the AACB sales and auc- n are shared with hunger relief projects.

ethren Press sales had a very good year, taling $83,462, up $17,462 over Wichita. ntributing to the success was the new book *ith the Cow,* promoted by the presence in e sales area of a live calf. Other titles that ld well were Carl Bowman's *Brethren in ciety,* Don Fitzkee's *Moving Toward the ainstream,* and Donna McKee Rhodes' *ttle Stories for Little Children.* Even an oldie reprint, Glee Yoder's *Passing on the Gift* e story of Heifer Project's Dan West), did ll, thanks to the emphasis on cows. Who er said, "Don't have a cow"?

e fundraiser at Charlotte was not sched- ed beforehand. Young Philip Reynolds Jr. oke his leg during junior high activities on turday. When it was learned that he had no edical coverage (because his leg had sus- ned three previous breaks, stemming from genetic defect), conferencegoers chipped in $5,331 to help pay his bill. On July 6, back in Indianapolis, Philip had a piece of titanium

Reading Star!

Ken Kreider (top), an Elizabethtown College professor, serves as a spotter at the quilt auction. Faye Adkins (upper left) puts in some final quilt stitches.

Author Don Fitzkee (above) autographs his book Moving Toward the Mainstream.

Faith the calf (left) gets her fill of petting while promoting a book about Heifer Project.

inserted in his leg from knee to ankle. Rehabilitation has begun, and the prognosis is good. Philip is from Beech Grove Church of the Brethren, Pendleton, Ind.

Members of Elkhart (Ind.) City Church of the Brethren got bad news at Conference when they heard their church had sustained $250,000 worth of damage in an arson fire June 29. Fires were set in several areas, with damage heaviest on the building's main level. Church board chairman Donald Mumaw wa upbeat about the crime. "Something good always comes out of something bad." he sai "The Lord will be faithful in this."

Kaysa McAdams, business manager/treasurer of Bethany Seminary, was one of 339 Brethren who donated blood during Conference for use by a local Red Cross blood bank.

Guillermo Encarnación of Lancaster, Pa., and Gilbert Romero of Montebello, Calif., participated in one of the six Bible electives held daily at Conference. This one was presented in Spanish.

The 12th annual blood drive at Conference coordinated by volunteers Jeanne and Bill Chappell, netted 339 pints of blood from Brethren. The blood was donated to the Carolinas Region American Red Cross office

Skyridge Church of the Brethren, Kalamazoo, Mich., received the 1995 Ecumenical Award from the Committee on Interchurch Relations (CIR). The church was cited for providing shelter for the homeless, among it several service ministries. In 1996, the awar will go to an individual Brethren, rather than to a congregation.

Outdoor Ministries Association (OMA) ga its Camp Staff Award to Myrtle Conner, wh works in food service and hospitality at Virlina District's Camp Bethel. Julia LaPrade who has given over 50 years of volunteer service in Camp Bethel leadership and program received OMA's Camp Volunteer Award.

Jesse Ziegler, professor of medical ethics at Wright State University Medical School in Dayton, Ohio, and Domingo Monroig, administrator of Puerto Rico's Castañer Hospital, were cited by the Association of Brethren Caregivers (ABC) at its recognition luncheon at Charlotte.

Seven new fellowships were welcomed into the denomination in a presentation of representatives at Charlotte: Salisbury (Md.); Waterford Community, Goshen, Ind.; Lake Charles (La.); Open Circle, Burnsville, Min Living Gospel, Elgin, Ill.; Hiwassee (Va.); a San Luis, San Diego, Dominican Republic.

Parlantes de habla Hispana en Charlotte: ¿Se dieron cuenta que no hubo traducciones de Inglés a Español en la Conferencia de est año y que el anuncio de esto se hizo en Inglé

Six Bible study electives were offered duri Conference week. One elective was offered each evening, and five each morning. One those five was presented in Spanish, and on in Korean.

CLAIM
CHRIST'S
CALL!

When Christians from North and South Korea joined hands across the stage at Charlotte, Brethren gave a standing ovation, caught up in the emotion of the symbolic act.

dramatic high point for conference-
ers was reached during the Saturday
isiness session when three Christian
sitors from North Korea shook hands
ith South Korean Christians present at
harlotte. Kang Yong Sop, chairman of
e Central Committee of the Korean
hristian Federation (KCF); Ri, Chong
in, chief historian of the KCF; and Ri,
ong Suk, of the KCF evangelism
partment and a house church leader
ere introduced. Kang Yong Sop
ought greetings and then asked the
outh Koreans present to come forward
d shake hands. The symbolic act did
ot erase the border between the two
oreas, but as the hymn that the throng
irst into immediately afterward declared, in
hrist, at least, there is no South or North.

Outdoor Ministries Association's annual
un/Walk event on Thursday morning, Doug
iller and Frances Bourne were the men's
d women's first-place winners. Second
ace went to Jerry Crouse and Mari
unningham. Chris Eberly and Karla Boyers
ok third. Fifty people participated, raising
ore than $900 for Outdoor Ministries and
abitat for Humanity.

e Ministers Association, at its Charlotte
isiness session, elected David Bibbee to a three-year officer term, serving his first year as secretary. He is pastor of Elkhart (Ind.) City Church of the Brethren. Becky Baile Crouse, co-pastor of Antioch Church of the Brethren, Rocky Mount, Va., is the association's new president. Esther Norris, co-pastor of Garden City (Kan.) Church of the Brethren, is vice president. Bruce Rosenberger, pastor of Greenville (Ohio) Church of the Brethren, is treasurer.

Doug Smith, a reporter for *The Charlotte Observer*, called Annual Conference "the Queen City's largest religious convention ever." It also was the first "religious conven-

In the popular Run/Walk Event sponsored by Outdoor Ministries Association, Frances Bourne (center) continued to be a winner. She has been the first-place woman participant for the past several Conferences. Another activity at Conference for Bourne is signing for the deaf.

tion" held in Charlotte's new $148 million convention center. Charlotte's business community was elated by the Brethren turnout. "Uptown's 2,600 hotel rooms overflowed, and so did its restaurants," wrote Miller. The manager of College Place Cafeteria told Miller, "We had an enormous crowd here at lunch (Thursday). Business is booming. We anticipate it again tomorrow, and we plan to be open even on Saturday—something we don't usually do—to accommodate (the Brethren).

Food critic Mycal Gresh of Arcadia, Ind., seems prepared to give Charlotte four stars for the amenities offered to conferencegoers. Annual Conference 1995 was the first denominational conference held in the new Charlotte Convention Center. Former Annual Conference manager Doris Lasley booked the center while it was still on the drawing board and served as an adviser for its design.

When moderator Judy Mills Reimer turned over her gavel to Fred Bernhard on Sunday morning, she compared herself to a train pas senger; it had been a long, exciting ride, but she was getting off in Charlotte. Making his acceptance remarks, Fred Bernhard said he wanted to continue the train analogy. "And this train is bound for glory!" he shouted. Well, it's bound at least for Cincinnati, Ohio (in the 1996 moderator's home district), where the Brethren will gather next July 2-7. After that come Long Beach, Calif., July 1-6 1997; Orlando, Fla., June 30-July 5, 1998; and Milwaukee, Wis., June 29-July 4, 1999. Announced at Charlotte were plans for the Brethren to meet in Kansas City, Mo., July 11-July 16, 2000. That will be the fourth tim Missouri has hosted Conference. Previous Conferences were held in Pertle Springs (1890), St. Joseph (1911), and Sedalia (1920).—Kermon Thomasson

SEE YOU IN
CINCINNATI
JULY 2-7, 1996

New moderator Fred Bernhard invites all Brethren to join him at the Cincinnati Annual Conference next July. It is rare that Conference is held in the moderator's home district, but next year's meeting will be one of those coincidences. Bernhard's Oakland Church of the Brethren in Gettysburg, Ohio, and Cincinnati are in Southern Ohio District. Annual Conference has been held in Cincinnati twice before—in 1972 and 1987.

On good behavior at Charlotte

After last year's Wichita Conference came off tainted by mean-spiritedness (in the view of many Brethren), it was natural to wonder if Charlotte '95 was going to be different. Was Wichita just a warm-up? Would we really lay for "those people" in '95? I know that I went to Charlotte wondering that, myself, . . . and watching for signs.

My assessment of the Charlotte experience is that we ought to get a check mark in the box by "Displays good manners" (see Carl Bowman's opinion piece, page 36, for the report card analogy). I thought I heard fewer attacks on groups and individuals this year. We pulled our punches. We bridled our tongues. But I must qualify that check mark on the report card.

My hunch is that the display of better manners was not motivated so much by a change of attitude as by chiding on the subject. We had a moderator who is a former schoolmarm telling us, "Now, boys and girls, we are going to put on our very best manners all this week . . . *aren't* we?" And we, catching her drift, chorused back, "Yes, ma'am!"

I wish I could believe that the civility displayed at Charlotte demonstrated a change of heart. But I need a longer-term study than just one week of Judy Mills Reimer maintaining eye-contact with us before I can feel assurance. I need to see how the kids do when the teacher leaves the room.

I know that one of the 1995 moderator's maxims is "Fake it, 'til you make it." I understand this to mean that if you do what you ought to do long enough, appear to be what you ought to be long enough, it will take root and "come natural" . . . as we say down in Judy Mills Reimer country. It is sort of like staking and tying a plant until it grows and takes the shape you want. You can't remove the stake and ties after only a day or so; you have to keep them in place until the plant alters itself internally and, by itself, keeps the shape it ought to have. We spent the week in Charlotte staked and tied. Let's wait and see what shape we have next year in Cincinnati.

Another thing I watched in Charlotte was the Conference theme and how it played out. I have to say, first of all, that for a long time I have had reservations about our tradition (going back some 50 years or so) of having Annual Conference themes and logos. I understand the rationale for them and agree they are handy things for giving an appearance of cohesiveness to a week of diverse activities.

What troubles me is that they are sort of like proclaiming a "Year of the Bible." You display your Bible, pore over it, read through it methodically, get the memory verses down by heart, and raise a cheer for God's Holy Writ. Which is well and good. But what about the next year? If you don't maintain the same degree of enthusiasm for the Scriptures after the "Year of the Bible" is over, doesn't it suggest you weren't that sincere while it was going on?

If we proclaim 1995 the year to "Claim Christ's Call," does it not encourage us to strain at reassuring ourselves that we are, indeed, claiming Christ's call in all we say and do during the emphasis? Or are we just "faking it 'til we're making it"? Or are we concentrating more on demonstrating that we have claimed the call than on taking the call and going with it . . . unselfconsciously? A very practical gift can come wrapped in colored, crackly cellophane, and then be useless because we keep the cellophane on: The gift looks so pretty all wrapped up like that.

I am not *against* themes for Conferences. I simply wonder how it was that Brethren got along so well without them for so long, and now feel like we must have them. The nagging thought is that in earlier times we knew who we were and what we were about, and now we don't. Conference themes and emphases, in that case, would be substitutes for that earlier self-assurance; let's play like we still have it.

What if we had an Annual Conference with no theme and no topics—no variations on the theme—assigned to the week's preachers? Would we dare risk the leading of the Spirit to shape the preaching? Could we feel like we had been doing the Lord's business if we were not guided by a theme plucked from our heritage and history?

Does a group such as the sect we once were and the denomination we now are naturally reach a point where it founders on a diet of excessive history? Is that the point at which a group begins to retrogress rather than forge ahead? Is that the point at which it begins spending more time defining itself than being itself?

I don't like the direction these questions are leading. I want to be buoyant and optimistic. Maybe I need to hear the 1996 Annual Conference theme announced right now, so I can get excited all over again about this heritage-rich denomination that's launching itself into the 21st century. Come, Cincinnati.—K.T.

No regrets

We must fight our tende to turn our tremendous technological abilities toward the developmen weapons that allow us t kill our enemies unseen and thereby unregrette

by David Radcliff

In a recent radio interview, one of the crew members aboard the Enola Gay, the plane that dropped the atomic bomb on Hiroshima, was asked if he had any regrets about his role in this history-making mission. Without hesitation, he replied that he had none. After all, he said, the bombing of Hiroshima and Nagasaki had shortened the war, thus saving countless American lives. And hadn't the Japanese started the war in the first place?

I wonder if his response might have been different if the deaths of the 100,000 victims of that bombing had happened in another way. What if the young and old, the healthy and infirm, the children, women, and men had met their death in a more personal way—not from thousands of feet up, but dozens of feet away? Would such a change in the circumstances of death have made a difference in the way the experience was remembered? I think that it may have.

This soldier may have been just as eager to end the war. And he may have had the same strong feelings about placing the blame for the war on the Japanese. But isn't there something about dropping a bomb of terrible destructive power from a plane thousands of feet in the air onto a faceless city? This removes some of the immediacy of the moment and of the moral questions that surround such a moment.

Lest we be too quick to judge the response of this one person, let us consider ourselves. Did we shriek in horror at the first news of the bombing of Hiroshima? Have we fought tenaciously against the development of ever more powerful nuclear weapons over the past 50 years? Do we resist even today the creation of non-nuclear weapons that blind and maim or kill at a rate comparable to those first "primitive" nuclear bombs? Does this not show that we too are prepared to "drop the bomb" on some unseen enemy if duty and the national interest call?

There was a day when soldiers were told, at least in the movies, to hold their fire against the enemy until they could see the "whites of their eyes." In some ways, this would have been war at its worst, with the gruesomeness of death close at hand. Of course, this kind of war is still carried out in many places around the world. Our own towns and cities find this sort of violence far too close at hand.

But while this kind of fighting is still found around the globe, the development of weaponry has followed steadily in the footsteps of the bombs dropped on the people of Japan 50 years ago this month. Warriors are often at least one step removed from the heat of battle, as weapons are launched over the horizon or carried on missile or plane or on a ship off th coast. Ordinary American soldiers, who often in past wars have needed the prodding of their commanders to kill the enemy, now find killing less a moral quandary and more a technical operation. Set the coordinates, gauge the distance, estimate the impact, pus the button, control media access so a not to "horrify" the folks back home.

Oh, for the good old days. Like so many other parts of our lives, as we move closer to a depersonalized worl we lose something of the essential qualities of human life and character. Made to face our individual enemies eye to eye, we cringe. Allowed to bomb great masses of them from above with weapon of apocalyptic destructive power, we have no regret

Surprisingly, we can find a teaching of Jesus that directly relates to this discussion. In a telling episode from his ministry, he makes a strong comment on launching weapons of mass destru tion from afar against large populatio

The setting is strangely similar to that encountered with the use of the first atomic weapons. There is anger of one group of people against another group. There are racial and religious stereotypes that feed the ange There is a history of military and political rivalry. And at least on one side, there is the belief that a weapo of immense power is at their dispos and that they would be well within

:ir moral rights to use it.

\ll these factors were present in the ›ry recorded in Luke 9 as the Lord 1 his disciples passed through maria on their way to Jerusalem. ɔng their way, they sought hospitali- in a Samaritan community, only to turned away. It was not unusual for maritans to deny lodging to Jews as :y made a pilgrimage to Jerusalem. e Jews despised the Samaritans, and ›ked down on Samaritan holy sites. is was lost on the disciples, howev- who were offended by this affront themselves and to Jesus. They pro- :ded to make a startling request. ord, do you want us to command : to come down from heaven and ısume them?"

This would seem to be as close a :allel as we could hope to find ween the world of the first century 1 the atomic age. The disciples are :ad of their contemporaries in shing to be able to achieve the mass ıdication of a bothersome enemy :hout themselves being a direct party the destruction.

esus is likewise ahead of his time recognizing this human tendency what it is. He turns and "rebukes" followers, the same word used to scribe Jesus' actions in exorcising mons in other situations. The disci- :s needed to know clearly and deci- ely that this kind of thinking or :ing was not in keeping with the v world order Jesus was hoping to ıer in.

n this world—God's reign—hostili- is endured and forgiven. When there : wrongs that need to be made right, e does not resort to overwhelming ce, but to overwhelming love and a ssion for justice. When given the ɔortunity to depersonalize an enemy ɔple, making it easier to wreak struction on them from afar, one st "exorcise" these thoughts and feelings, replacing them with a love similar to that offered by the One who makes the rain to fall on the "just and on the unjust."

Like people in Jesus' day, we do not live in a world devoid of anger, resentment, and the passions that give rise to conflict and war. These have followed us through human history. With us as well is the willingness to use our power against others in terrible ways, especially if we are able to exact our revenge from afar, not facing our enemies, but keeping them faceless and nameless and thus farther from the reach of any relationships to them.

But as Jesus challenged his disciples, he challenges us. We must resist the urge to destroy or demean others. We must see our adversaries as human beings, made as we are in God's image. We must fight our tendency to turn our tremendous technological abilities toward the development of weapons that allow us to kill our enemies unseen, and thereby unregretted.

Living as most of us do in a powerful nation, we each find ourselves flying along on the mission of the Enola Gay. Beneath us are the adversaries. Behind us may be a history of hatred and mistrust. Surrounding us are voices that call us to dismiss and destroy the enemy. But within us, another voice is heard. It speaks strongly and directly, yet with compassion. And it beckons us toward a mission of a different sort; it is Jesus' call to look again at ourselves, our neighbors, and the God who created us all. Looking thus, even as we think or do our worst, it can no longer be without regret. And with these feelings of regret, comes the possibility of repentance and the opportunity to begin to live in a new way. M.

David Radcliff is director of Denominational Peace Witness on the World Ministries Commission staff.

MAC FACTS

WHO	JENNY BURGER
WHAT	•Future high school biology teacher •McPherson College senior (the fourth generation to attend Mac) •1994-95 Student Council President •Choir and Chamber Singers participant •Biology lab assistant •Student Activities Board representative •"Spectator" reporter •Selected for 1994 edition of "Who's Who Among Students in American Universities and Colleges"
WHEN	Graduates in May 1995
WHERE	From Perryton, Texas, where her home congregation is Perryton Mennonite Church
HOW	An early and enduring interest in "bugs" and a family full of educators
WHY	"Insects are an interesting form of life. They're so different from us but so beautiful in their own way...I looked at my Mom, my aunt and my uncle—they're all good teachers and they'd come to Mac...at Mac they teach you the right things, and they emphasize caring."

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Letters

Good stuff over the years

My Sunday school teacher, Joe Riley, suggested that I write and say what I mentioned to him: When I get my MESSENGER, the first thing I read is the editorial.

Thanks for all the good stuff over the years. Please keep it up.

Zig Heilman
Elizabethtown, Pa.

No name-change for BRF

I wasn't aware that the Brethren Revival Fellowship had changed its name to Brethren Renewal Fellowship (May/June, page 15). I was just at a BRF committee meeting last Wednesday. Please advise.

Craig Alan Myers
Columbia City, Ind.

(After this, you still want advice from us? We do regret our error.—Ed.)

A source of renewal

As I read David Young's article "A New Heart and a New Spirit" (May/June), it struck me that my small, rural congregation experienced much of what Young cites as it participated in the Passing on the Promise (PotP) program.

Young suggests that it takes three years for real change to become evident. PotP is a 3-year program. Having completed the process we must be aware, however, that we cannot stop here with those actions that will continue to pass on the promise.

It is exciting to observe in my congregation "a new heart and a new spi it begin to pervade." I see that much of what Young describes happened in our PotP growth workshops.

I am grateful that our beloved denomination has provided congregations with an excellent tool for helpin them to experience a new heart and a new spirit.

Lois Hillsam
Brethren, Mic

Deciding to go creedal

I was sorry to see us decide at Charlotte to become a creedal church by approving the amended recommendations of Standing Committee for responding to the queries "Ordination/Lordship of Christ" and "Christ the Only Savior."

This temptation has been resisted for the past 287 years, but now we have chosen a creed (a human creed) rather than affirming our God-given scripture. We have chosen words not given in scripture, in substitution for ones that are.

Believing that God is merciful, I pray that this will not destroy our denomination.

Doug Graha
Everett, F

Leaders' faith is weakening

I am deeply concerned and troubled the decision by the Program and Arrangements Committee to censor screen speakers and events at Annual Conference (May/June, page 15).

It suggests that those in power are exhibiting a weakness of belief in ou Brethren faith and/or theology.

If we Brethren close our minds, hearts, and ears to all those we deem

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The opinions expressed in Letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER editor, 1451 Dundee Ave., Elgin, IL 60120.

be in opposition to our thinking, ɜn we will increase the conflict and vision among us. But if we listen to ɔse members, then we will become tter equipped to deal with the con- ɔversy, whether we hear a cry for lp, a plea for understanding, or a allenge for acceptance.

Elbert Stockberger
Hagerstown, Ind.

ıst forget the fuss

ıank you for the good editorial in ɜ May/June Messenger, "Bogged ɔwn in the Search for Jesus."

It articulated my feelings held for ıny years: Who cares about the ss? Just believe in the Christ of faith.

I guess it was too simple for me . . . d for a lot of other people.

Martin Rock
Washington, D.C.

frightening precedent

yeballing With the Moderator" lay/June, page 16) states, "As she ıoderator Judy Mills Reimer) has ked to innumerable Brethren groups past months, she has emphasized to ɜm the importance of the basics, of tting back to Jesus Christ, of the ree gifts to exercise: love, respect, d encouragement."

But the article on page 15 of the me issue, "Speakers Screened for onference Events," informs us that AAC intends to weed out . . . those ıo conflict with Annual Conference ıtements. . . ." That's a very fright- ing precedent! Are our Conference ıtements so tenuous that we want to g those with whom some might be disagreement? What ever happened the biblical admonition to speak the ıth in love?

Robin Wentworth Mayer, in the me issue (page 23, writes, "When passively allow dysfunctional, healthy behavior in our midst with- t naming the problem, we are not acting out of love at all, but rather out of the need to maintain our own comfort level." In the case of this new Conference policy, the "dysfunctional, unhealthy behavior in our midst" is censorship.

Clyde R. Shallenberger
Baltimore, Md.

From the General Secretary

Redesign?

The General Board has approved a process of redesigning its ministries on the basis of a newly developed mission statement. (See page 16.) Why is this being done if budgets have been consistently balanced for the past seven years?

True enough, budgets have been balanced and things have been going well. Indeed we were able to add $675,000 to programs during the years 1991-1995 because of special contributions from individuals to the Brethren Vision for the '90s. These gifts allowed expansion of several ministries. All of this happened while many denominations were experiencing a severe decline in giving.

However, balancing the budget has been difficult because of cost-of-living increases. Health insurance costs have increased as much as $100,000 each year for our 150 employees. A modest wage increase averaging 3-percent per year adds another $100,000. While we have developed the dramatic new initiatives described above, we also have needed to reduce the expenses of existing programs by an average of $200,000 each year to cover cost-of-living increases just mentioned.

Last year, 1994, saw the first excess of expense over income in the past eight years. Earnings from investments were very low. Contributions from individuals were not as high as expected. Congregational giving was down from the previous year by $90,000.

While the decline in congregational giving is modest, it takes on a special significance because it represents the fourth successive year of such decline. Even a modest decline can represent a large amount over several years. We know many congregations are experiencing severe budget pressures, and many have developed local outreach programs. Some congregations are asking for more information about denominational programs.

The prospect of regular cost of living increases and possible decline in congregational giving together totalling $200,000 or more has caught the attention of the General Board. In a prayerful reflective meeting in March, the Board decided to reformulate its vision and redesign its ministries, while at the same time challenging congregations and individuals to continue, even, strengthen, their support. Congregations are asked to consider a 5-percent increase in giving to the General Board in 1996 and to consider a special offering in 1995. Individuals are encouraged to continue their Brethren Vision for the '90s commitments throughout the decade.

The newly formulated vision for General Board ministries calls for equipping congregations "to make faithful disciples to carry on the ministry of Jesus Christ locally and around the world." Our intention and hope is to forge a closer link between congregational and denominational ministries, for the latter can be significant only when they are a genuine expression of the former.

Our prayer is that God will guide us in the changes that are coming. Please pray continually for the ministries of our beloved church.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

On talking too much at Conferenc

Carl Bowman

Let's rein in the garrulous

My third grade report card had a set of boxes in which Mrs. Heatwole reported on my nonacademic progress. You know those behavioral details such as "Keeps hands to self," "Neatness," and "Personal appearance" that were windows to my moral character. While I received checks on most of them, there was always a big, fat X on "talks too much"; it was a shameful blemish on my otherwise clean slate.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

MESSENGER is available on tape for persons who are visually impaired. Each double-cassette issue contains all articles, letters, and the editorial.

MESSENGER-on-Tape is a service of the Church and Persons with Disabilities Network (CPDN), a task group of the Association of Brethren Caregivers (ABC).

For information, contact the Association of Brethren Caregivers, 1451 Dundee Avenue, Elgin, IL 60120.

Similarly, the report card on our 1995 Conference would consist mostly of checks. I would give it checks for worship, music, program reports and exhibits, children's activities, insight sessions, and meal events. Brethren spoke candidly about opposing convictions, yet managed to stay on the high road, preserving the unity of the spirit in the bond of peace. The Holy Spirit's presence was much in evidence. I would give Conference a double-check for prayer; it pervaded the entire meeting.

Yet I would give this Conference, and other meetings I have observed in recent years, a big fat X for "talks too much." Let me explain.

Most of us accept the ancient Brethren belief that the Holy Spirit speaks most clearly through the body of believers. While we each discern particles of truth, it is the dynamic mixing of our voices that reveals truths larger than any of us could discern on our own. This is why we speak the truth in love, and then keep silent, as additional layers are added by others who have been moved to speak.

As I said, most Brethren understand these things and realize that none of us has a corner on truth. We speak once, twice, perhaps three times at an Annual Conference, and then let our silence say, "Be free, brother," "Be free, sister" to the rest. Let the divine Word move in *our midst*, not in the solitary recesses of my mind.

It is this understanding of the faith community as the locus of discernment that compels us to take matters to a messy general council even when they could more easily be settled by a board or an executive committee.

The New Testament is full of support for such an understanding. While our ancestors may have been too self-effacing before the community, some of us have become much too self-absorbed. In our modern, rush-to-get ahead age, tarrying, forbearing, and deferring are virtues that many could rediscover.

We would do well to remind ourselves that those who desire to be firs should be last (Mark 9:35), that those who exalt themselves shall be abased (Luke 14:11). Brethren are to walk with lowliness, meekness, and long-suffering (Eph. 4:2), preferring one another in love (Rom. 12:10). In lowliness of mind, we are to esteem other (Phil. 2:3-4), for unto every one is given grace according to the measure of the gift of Christ (Eph. 4:7). In a word, we are to avoid pride and a bloated sense of our own importance.

Yes, scripture also instructs us to speak the truth boldly, but we are cautioned against overestimating the weight of our own discernment vis-à-vis other members of the body. At some point any of us can cross the lin between bold testimony and arrogant self-assertion. Most Brethren understand this. Each voice contributes to a point, and beyond that, it detracts from the working of the Spirit.

If most understand this, then why do I give the 1995 Conference and other recent meetings an X for "talks too much"? Because where two or three are blabbing excessively, the discernment process is muddied for the rest. And a few, who have forgotten o *never learned* Brethren ecclesiology, have blabbed excessively at recent meetings. This has taken two forms.

In some cases it consists of certain individuals going quickly to the microphone whenever one of their pet issue comes to the floor. They contribute a particle of truth like any other member, but in this case the particle is a rerun, resembling their insight on the last issue (and the one before that). Then time runs out, and others are le

rshiping Jesus' teachings

nding in line without an opportunity
speak.
n other cases, it is not an individual
a congregation that broadcasts
uns. In this case, we hear—"Sister
derator, I'm brother One from
erfield Church of the Brethren,
petition District," followed by
ster moderator, my name is sister
e from Deerfield Church of the
thren, Repetition District," fol-
ved by, "Sister moderator, I am
ther Two from Deerfield." You get
idea. (If you think it's repetitive in
nt, you should hear it in person.)
w the dear Brethren at Deerfield
e as much to contribute to the dis-
nment process as anyone else, but
three or four times as much. One
two persons will suffice, especially if
y speak to the same side of the
ue. It is likely that the view from the
nfield and Bullfield congregations
different, and it would be nice to
r from them too.
Why do certain individuals and con-
gations "talk to much"? The prob-
might be that, on a procedural
el, they have blurred the lines
ween church and state. The spirit-
used council is unwittingly con-
ed with a competitive political
um where agendas rule, power
cides the outcome, and silence con-
les victory to the opposition. If the
irit is lacking, what else is there but
tting and agendas to determine the
tcome? If one loses confidence in
body, what else is there but com-
ing interest groups?
While our Brethren repeaters would
the first to insist that the church
st be governed by the Spirit, they
ave as if they have little confidence
he Spirit, or at least in its move-
nt through the body. Somehow the
irit landed and stayed in their cor-
, so they must speak louder and
ger to enlighten the church. Such
avior is annoying enough when we
it in the complex organizations and
itical debates that fill our secular
realities. It is hardly becoming of a people called "Brethren."

Anyway, I am thankful for a chance to get this off my chest. (I never made it to the microphone at Conference.) And I commend the moderators of the last several Conferences for their patience with Brethren repeaters.

My prayer and hope for the 1996 Annual Conference is that each brother and sister will think more in terms of, "Move in our midst, thou Spirit of

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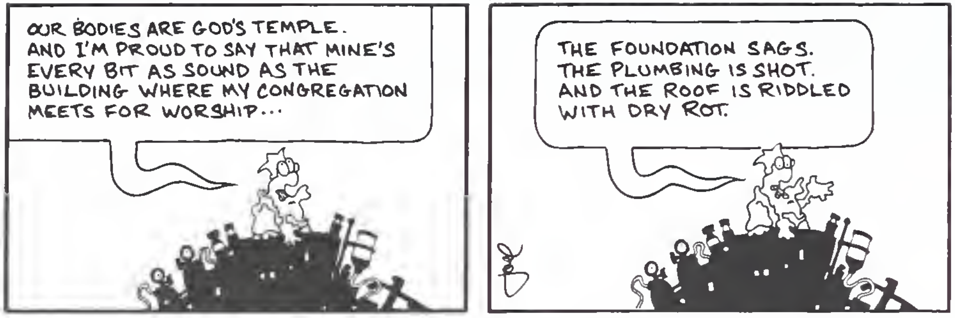
OUR BODIES ARE GOD'S TEMPLE. AND I'M PROUD TO SAY THAT MINE'S EVERY BIT AS SOUND AS THE BUILDING WHERE MY CONGREGATION MEETS FOR WORSHIP...
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God" and less in terms of "Move fro my mouth." If a few repeaters will mend their ways, our collective discernment of the Spirit surely will be deepened. If a few will discipline themselves to be quieter, perhaps others can overcome their hesitancy to speak at all.

Carl Bowman heads the sociology departme at Bridgewater College. He has just published book Brethren Society: The Cultural Transformation of a "Peculiar People."

Kate Reeve

Worship Jesus, not his teaching

As I struggle with the issue of interpretation of scripture to God's peopl here at Mexico (Ind.) Church of the Brethren, I am reminded of the struggles that I witnessed at Conference this year. There is an issue that is foundational to any body of theolog The issue is that of the approach to the Word of God. Do we fundament ly read the Scriptures for what they say or for what they do not say? Do we read them for the black lines or d we read them for the white spaces th they leave? My understanding of the Church of the Brethren is that simpl Holy Spirit-led study of the words o the Bible is the source from which w discern God's will for us.

There are some who perhaps feel that they are prophets of God called tell the Brethren that we have been wrong about using that approach. A Charlotte, I repeatedly heard warnin that the Scriptures can be used as a club when quoted out of context or when quoted without love. But what found of those with this prophetic voice was a distinct lack of scripture was confused by this at first, but the it became clear to me. They were quoting the white spaces of the text.

Many times I have been reminded

t we are not to judge one another. m the many meanings of this pel truth, this meaning speaks to Brethren's concern. I agree that we not to pronounce damnation upon another. Yet, neither are we to nounce absolution upon one anoth- when the Bible clearly teaches inst a particular life choice. We are to narrow the gospel by adding nanity's laws, nor are we to widen gospel by deductively approaching ics—starting with situation then ving to gospel truth (often found in white spaces of the text).

Ve are to be servants of the Word. are to teach it, preach it, live it, mit to it, love it, hold it up, and pect it. We are to be servants of is Christ and his gospel. If we w ourselves to be modifiers of the pel, or if we allow ourselves to sep- te the truths of the Word from the illment of the Word Jesus Christ, have distorted the good news.

he good news is not a social-ethi- system that will save the world; the d news is a Savior who came to save us from the penalty from our sins.

I was glad to see that a majority at Annual Conference knows that we do not have a gospel of love, service and peace, but we have a gospel of Jesus Christ that calls us to love, service, and peace. May we never separate Jesus from the gospel good news. May we never commit idolatry by worshiping his teachings instead of worshiping Jesus and then living out his teachings by the power of the Holy Spirit given as a mark of ownership by God to those who claim Jesus as Lord and Savior.

Kate Reeve is associate pastor of Mexico (Ind.) Church of the Brethren

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EBRATION—50th Anniversary. All former mem- & friends of Stover Memorial congregation, Des es, Iowa, invited to Celebration Weekend, Oct. 5, 1995. Join us in praising God for the past & ng God for the future. For details regarding lodging, call (515) 243-0416 or (515) 276-0716.

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WANTED—Seeking copies of *The Brethren in Virginia*, by Roger Sappington. Please contact; Marvin Reed, 7602 Fisher Dr., Falls Church, Va. 22043. Tel. (703) 893-7742. Or Michelle Kessler, secretary at Oakton congregation (703) 281-4411.

Turning Points

New Members

Note: Congregations are asked to submit only the names of actual new members of the denomination. Do not include names of people who have merely transferred their membership from another Church of the Brethren congregation.

Beacon Heights, N. Ind.: Katrina Baeverstad, Allison Bryan, Carey Cox, Matthew Gardenour, Carol Guess, Rebecca Hollenberg, Sonia Miller, Laura Rutledge, Joe Schafer
Beaver Dam, Mid-Atl.: Donald & Rhonda Smith
Coventry, Atl. N.E.: Susan Cushwa, Todd Ditzler, Lorrie Troxell, Susan Robinson
Dayton, Shen.: Alex Adjei, Joyce Johnson, Joey & Robin McClister, John & Mildred Wilkinson
Denton, Mid-Atl.: Richard Bowdle, Christine & Jessica Collison, Matthew Hannawald, Barbara & Anthony McDonald, Joel Meredith, Ann Reinhold, Marguerite St. Aubin, Brian Smith, Jay & Walter Witt
Drexel Hill, Atl. N.E.: Mark Burns; Daniel, Matthew, Rosanna & Tom Ceresini, Pat Scavetti
Ephrata, Atl. N.E.: Ruth Buckwalter; Bethany Eisemann; Clarence, Beverly & Nicholas Gerhart; Rebecca Gordon; Adrian Kapp; Justin Lindbert; Kim & Sharon Myers; Roberta Ravegum; Christopher Spatz
Frederick, Mid-Atl.: Elsie Abrecht, Elsie Boyer, Jeff Elkins, Ashley & Christina Frederick, Aaron Grove, Robert & Emily Harper, Jessica Hoover, Melissa & Lori Koogle, Anna Lundgren, Ronald & Joan Malatak, Ed O'Hara, Jimmy Trout, Isabel VanderValk
Lampeter, Atl. N.E.: Andrew & Pamela Brubaker, Amy Bryson, Debra Dickel, Craig & Melody Risser, Keith & Kimberly Shoenberger, John Shultz, Max Yoder
Lower Deer Creek, S/C Ind.: Billy Van Horn
Mack Memorial, S. Ohio: Jim & Jeanne Deeter
Maple Grove, N. Ohio: Janet Theis, Don & Gladys Wesner
Maple Spring, W. Marva: Shawn Rembold, Kathy & Nancy Sisler, Melinda & Mary Teets
Mechanic Grove, Atl. N.E.: John Berkey, Nicholas Kreider, John & Mary Manges, Luke Sinopoli, June Wagner, Chad & Colin Young
Modesto, Pac. S.W.: Kathy Stout
Mohrsville, Atl. N.E.: Diana & Troy Cock, Melissa Periard, Van Peters, Karen & Ralph Speakman
Nokesville, Mid-Atl.: Sherry Flory, Rick Gore, Mandy Sanford
Plymouth, N. Ind.: Timothy Flory; Katie Jo & Donna Girten; Mary Ellen Hission; Carol Hoover; James Lyon; Timothy & Jaymie Manuwal; Bill, Deb & Melissa Miller; Jennifer Pettibone; Mindy & Patty Poor; Michael Powers; Krista Thomas
Ridgeway Community, Atl. N.E.: Tom & Pat Balsbaugh; Terry & J.J. Frankenfield; Howard, Lynde & Nancy Michaelian; Susan Scarazzo
Rockwood, W. Pa.: Susan & Gail Lichty; Robert & Marsha Nightingale; Mary & Sanford Pletcher; Dennis Romesburg; Donald, Jeanette, Christina, Kayla & Jessica Warrick
Rossville, S/C Ind.: Bud & Maxine Smith, Joe & Betty Metzger
Scalp Level, W. Pa.: Jonathan & Timothy Coleman, Brett Hoffman, Mark Panetti, Stephen St. Clair, Jessica & Robert Whistler, Scott Wilson
Shiloh, W. Marva: Rebecca & Dwayne Poling, George Robison
Spring Creek, Atl. N.E.: Ronald Bricker, Beth Garrison, Joey Mazzitti, Allison Reitz, Joe Roman, Ted Stoudt, Nora Warner, Ken & Gloria Wolfe
Trinity, S.E.: Alfred & Rava Keen
Tucson, Pac. S.W.: Cynthia Bickel
Waynesboro, S. Pa.: Ada & Holly George
Woodgrove, Mich.: Amy Adams, Beth Allen; Carl, Donna & Sharon Hobert

216th BVS Orientation Unit

(Completed orientation in New Windsor, Md. on June 9.)
Gallagher, Coley, Orlando, Fla.: to Community Family Life, Washington, D.C.
Green, Ryan, Yakima, Wash.; to Camp Myrtlewood, Myrtle Point, Ore.
Köhn-Jonas, Mechthild, Neuwied, Germany; to Tri-City Homeless, Fremont, Calif.
Köhn-Jonas, Paul, Neuwied, Germany; to Tri-City Homeless, Fremont, Calif.
Lehman, Amy, Wellsville, Pa.; to Gould Farm, Monterey, Mass.
Petry, Alice, Lakemore, Ohio; to World Friendship Center, Hiroshima, Japan
Petry, Larry, Lakemore, Ohio; to World Friendship Center, Hiroshima, Japan
Sievert, Werner, Celle, Germany; to Catholic Worker House, San Antonio, Tex.
Staas, Nichole, New Carlisle, Ohio; to Diakonia, Ocean City, Md.
Stephenson, Heather, Roanoke, Va.; to The Brethren Home, New Oxford, Pa.

Deaths

Adams, Dell, 88, Timberville, Va., Jan. 23, 1995
Adams, John, 99, Lancaster, Pa., May 17, 1995
Anderson, Meda B., 90, Bridgewater, Va., Jan. 10, 1995
Anstine, Charles, 90, Hartville, Ohio, Nov. 5, 1994
Armentrout, Roy H., 102, Harrisonburg, Va., Apr. 2, 1995
Arnold, Levi J., 92, Elkhart, Ind., 1993
Arnold, Ada M., 94, La Verne, Calif., Apr. 15, 1995
Ayers, Mabel, 83, Mansfield, Ohio, Aug. 8, 1995
Baker, Paul N., 45, Harrisonburg, Va., Mar. 19, 1995
Baldwin, Ruth, 84, Palmyra, Pa., Apr. 21, 1995
Bankard, Grover E., 85, Hanover, Pa., June 16, 1995
Barr, Roy F., 85, Bradenton, Fla., Apr. 23, 1995
Barrick, Pauline Z., 80, Port Republic, Va., March 17, 1995
Beaumont, Arthur, 91, Waterloo, Iowa, March 7, 1995
Bennett, Jacenta E., 90, Timberville, Va., Mar. 25, 1995
Bennett, Morris C., 82, Petersburg, W. Va., March 19, 1995
Bergeson, Susie G., 89, Maysville, W. Va., Apr. 18, 1995
Blevins, Mildred L., 76, Taylors Valley, Va., Feb. 16, 1995
Bosserman, Virginia, 77, Lorida, Fla., May 22, 1995
Bouder, David, 83, Lancaster, Pa., May 1995
Bowman, Paul E., 74, Harrisonburg, Va., Jan. 31, 1995
Boyers, Mildred L., 76, Port Republic, Va., Feb. 24, 1995
Brower, Evelyn L., 66, S. English, Iowa, Feb. 5, 1995
Brown, Daisy D., 56, Warrensburg, Mo., March 22, 1995
Brumbaugh, Ellis, 74, Martinsburg, Pa., Feb. 19, 1995
Brumbaugh, Lillian, 82, Hartville, Ohio, Dec. 25, 1994
Bryan, Oscar H., 86, Luray, Va., Jan. 20, 1995
Buchanan, Richard L., 57, Mt. Jackson, Va., Apr. 5, 1995
Burns, Steven J., West Chester, Pa., July 11, 1994
Bussey, Marjorie, 56, Washington, D.C., May 17, 1995
Byerly, Grace E., 93, Bridgewater, Va., March 17, 1995
Carrie, Bashare, 82, Fredericksburg, Pa., March 18, 1995
Chesney, Robert A., 54, McVeytown, Pa., Aug. 22, 1994
Claar, Laura O., 74, Claysburg, Pa., March 8, 1995
Clark, Helen, Huntingdon, Pa., June 1, 1994
Collier, Clarence, 93, Souderton, Pa., March 27, 1995
Cover, Margaret I., 90, Middletown, Pa., Jan. 9, 1995
Cox, Mary, Lancaster, Pa., Apr. 24, 1995
Crum, Paul E. Sr., 68, Windber, Pa., Apr. 11, 1995
Davis, Gary W., 32, Roanoke, Va., Aug. 26, 1994
Decker, Hannah B., Huntingdon, Pa., Apr. 8, 1995
Delawder, Lloyd W., 50, Bergton, Va., Apr. 14, 1995
Dellinger, Anna A., 90, York, Pa., June 30, 1995
Diehl, Mae V., 89, New Hope, Va., Jan. 11, 1995
Dilling, Elmer, 86, Martinsburg, Pa., Dec. 12, 1994
Donovan, Claire L., 76, Elkton, Va., Feb. 17, 1995
Dotterer, Robert, 71, Union Bridge, Md., Oct. 7, 1994
Dove, Maggie S., 83, Bergton, Va., Apr. 6, 1995
Eanes, Georgia S., 79, Stanleytown, Va., June 11, 1995
Ecker, Marcie, 89, Columbia, Md., May 7, 1995
Ellis, Calvert N., 91, Lancaster, Pa., Apr. 7, 1995
Ellis, John D., 88, Johnstown, Pa., Apr. 1, 1995
Ellsworth, Charles, 73, Johnstown, Pa., Aug. 22, 1994
Elwell, Irene, 74, Bristol, Ind., Apr. 29, 1995
Enyeart, Truman, Silver Lake, Ind., Mar. 14, 1995
Ernst, Alice, 77, Reading, Pa., Feb. 17, 1995
Fetterman, Ivan C., 88, Belleville, Pa., Oct. 18, 1994
Fifer, C. Frederick III, 59, Wyoming, Del., March 5, 1995
Fifer, Ward H., 82, Bridgewater, Va., Feb. 19, 1995
Fike, Precious, 107, Tipton, Iowa, June 9, 1995
Finckh, Ruth, 85, Reading, Minn., May 26, 1995
France, Richard, 49, Bassett, Va., Dec. 17, 1994
Franks, Vesta, 92, Avilla, Ind., March 28, 1995
Frazier, Lawrence, 84, McPherson, Kan., Apr. 30, 1995
Frederick, Harvey, 104, Nappanee, Ind., Aug. 16, 1994
Fretzel, Helen L., 88, Johnstown, Pa., Sept. 4, 1994
Fulk, Matthew G., 73, Fulks Run, Va., Feb. 3, 1995
Gaines, Homer, New Milton, W.Va., Apr. 14, 1995
Garrett, Edwin A., 79, Pueblo, Colo., Nov. 7, 1993
Garst, Lawrence A., 85, Trotwood, Ohio, Nov. 30, 1994
Glessner, Anna, 90, Berlin, Pa., March 19, 1995
Good, Lester E., 68, Mohrsville, Pa., Sept. 10, 1994
Graham, Kenneth, 79, Union Bridge, Md., Feb. 22, 1995
Gross, Paul R., 73, York, Pa., June 27, 1995
Halt, Fred, 91, Plymouth, Ind., Apr. 13, 1995
Hanson, Arnold, 73, Wilmington, Del., June 24, 1995
Hardin, Harry D., 94, New Castle, Ind., Apr. 27, 1995
Harrington, Charles Jr., 63, Ridgely, Md., Apr. 11, 1995
Hartman, Zafon A., 91, La Verne, Calif., Feb. 23, 1995
Haught, Albert M., 89, Martinsburg, Pa., March 27, 1995
Haynes, Raymond O., 67, Mt. Airy, N.C., March 4, 1995
Heckman, Galen A., 56, Richmond, Va., May 3, 19
Heeter, Robert L., 95, Farmla Ind., Nov. 15, 1994
Helman, Fern T., 98, Cullma Ala., March 25, 1995
Helser, Donald, 77, Thornvil Ohio, May 21, 1995
Helser, Harold, 90, Thornvill Ohio, June 4, 1995
Helser, Kevin, 36, Rushville, Ohio, Feb. 27, 1995
Hendricks, Stanley, 69, Lori Fla., Dec. 29, 1995
Hess, Dorothea C., 80, Bridg water, Va., May 11, 1995
Hess, John, 64, Keymar, Md. Dec. 22, 1994
Hiestand, Elsie, 88, Palmyra, Pa., Jan. 29, 1995
Higgs, Elizabeth, 84, Woodstock, Va., March 15, 199
Hiser, Conrad Jr., 77, LaPlac Ill., Apr. 23, 1995
Hofelt, Janet, Huntingdon, P July 29, 1994
Hoff, Mabel, 90, Sebring, Fla June 8, 1995
Hoff, Raymond, 77, Baltimor Md., May 25, 1995
Hoffman, Betty, 71, Humme town, Pa., June 9, 1995
Hoffman, Milda, 88, Somers Pa., Oct. 28, 1994
Holden, Ruth, 96, Columbia City, Ind., Jan. 23, 1995
Hollen, Laura S., 94, Dayton Va., Mar. 27, 1995
Hood, Irene, 78, Cushing, Okla., March 22, 1995
Hoover, Fred M., 80, Sproul, Pa., March 1, 1995
Hoover, Hazel, 96, Plymouth Ind., March 10, 1995
Hoover, Murlin, 86, Sebring, Fla., March 8, 1995
Horn, Joseph C., 88, Mount Solon, Va., Apr. 20, 1995
Hubbard, Bryce, 75, Towson Okla., Sept. 3, 1994
Huber, Deborah, 37, Baldwir Md., May 27, 1995
Huff, Griffith B., 81, Watkin ville, Ga., Jan. 15, 1995
Huffman, Martha J., 90, Mt. Jackson, Va., Apr. 11, 199
Isch, Doug, 58, Mansfield, Ohio, Jan. 20, 1995
Jackson, Charles, 97, Woodburn, Ind., Feb. 13, 1995
Jacoby, Glenn, 78, Gettysbur Pa., Jan 6., 1994
Jacoby, Mildred, 71, Gettysb Pa., Jan 11, 1995
Jehnsen, Ernest, 75, Ligonie Ind., Jan. 26, 1995
Jones, Bonnie E., 64, Luray, Jan. 4, 1995
Judy, Earl, 85, North Manchester, Ind., March 27, 1
Judy, William H. Jr., 75, Per W. Va., Feb. 22, 1995
Kagarise, Charles, 83, Marti burg, Pa., Feb. 23, 1995
Keeney, Kathy, 36, Union Bridge, Md., Dec. 30, 19
Kimble, Louvene, 96, Peters burg, W. Va., March 24,
King, Rufus B., 83, North M chester, Ind., Nov. 21, 1
Kiracofe, Homer, 78, Fort Wayne, Ind., Dec. 7, 19

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Church of the Brethren September 1995

Messenger

KidsWall

Peacefully. Simply. Together.

From the Editor

As we prepared to mark the 50th anniversary of the United Nations, I thought it would be instructive to see if we said anything about the 25th anniversary in 1970. I was pleased to see that the October 22, 1970, MESSENGER carried a special report, "The UN at 25: A Conversation with Andrew W. Cordier." Of course, I had to read it and compare the view of the UN in 1970 with that of 1995. (See page 11.)

Andrew Cordier, executive assistant to the UN secretary-general, enjoys addressing a group of Brethren youth at a 1957 forerunner of today's Christian Citizenship Seminar.

By 1970, the UN already had gone through several crises, such as the Korean War, the 1956 Suez crisis, and the attempt to help Congo (now Zaire) at its birthing in 1960. I also read Cordier's 1965 recollections of that Congo crisis. (He handled the logistics of getting the UN troops in, and otherwise was very much involved.) Much of it reminded me of the UN's present role in the Balkan fighting.

Here are some of the things about the UN that Andrew Cordier told interviewer Ron Keener of the MESSENGER staff.

"If the UN didn't exist, it would have to be created. That implies quite clearly that the UN, despite its deficiencies, does perform a very salutary service to humanity as a catalyst and in talking things over, in ironing out the issues that lie behind the issues, and in providing an atmosphere in which solutions are found.

"The real fault, the real weakness of the UN is not in its charter (which Cordier helped write), but in its membership. It is the attitude of member nations that makes the difference in the United Nations. That is to say, if they are going to be nationalistic in attempts to carry out either unilaterally or through the United Nations their nationalistic desires, it weakens the UN, and that weakness is reflected in the UN.

"There are those who said (the UN) charter would . . . guarantee peace. I never accepted that word *guarantee*; I used to say that it gives us a better chance to have peace if we apply ourselves to the objectives of the charter."

Thick folders on the work and witness of Andrew Cordier sit in the Brethren Historical Library and Archives. His papers, I assume, repose at Manchester College, Columbia University (which he served as president), or *somewhere*. His is a Brethren biography that is long overdue. Maybe before the UN's 75th anniversary that lapse in Brethren scholarship can be cared for.

Kermon Thomasson

COMING NEXT MONTH: A cluster of articles on what the church can do for those with disabilities.

Printed on recycled paper.

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The Church of the Brethren always has felt a tie to the United Nations, since one of its own had a hand in its founding and a long career in its first 17 years as a top UN officer. Kermon Thomasson recaps a remarkable career.

Is our peace God's peace? 16
Vernard Eller believes it is okay to work for world peace, but just keep in mind it is not the peace that Jesus was talking about when he said, "Peace I leave with you; my peace I give to you."

Kids continuing the work of Jesus 20
Paul Stocksdale presents and comments on some selected works from the 750 children who exhibited art at Annual Conference's KidsWall, based on the new Brethren identity lines, "Continuing the work of Jesus. Peacefully. Simply. Together."

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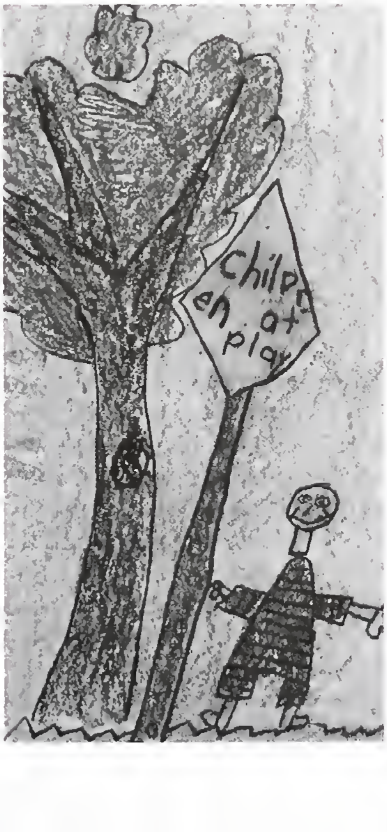

Cover story: *Left: Gary Williams, a six-year-old from Reading (Pa.) congregation expresses the simple joy found in childhood. He is one of over 700 children who provided refreshing interpretations of the new denominational identity lines by contributing drawings to KidsWall at Annual Conference. A sampling of the artwork begins on page 22.*

redits:
over: Art by Whitney Martin,
11, Westminster (Md.)
Church of the Brethren
nside front cover: Gary Williams
: Art by Joshua Robinson
: D. Ross Cameron, *The Daily Review*, Hayward, Calif.
top: Irene S. Reynolds
: Howard Royer
Don Padgett
Art Kirchhoff
12, 14: United Nations
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–23: (Artists identified with works)
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In Touch

She's listening

Carrying a camera and notepad, **Esther Mohler Ho** spent July standing on a busy corner of a Washington, D.C., neighborhood notorious for its crack dealers and prostitutes.

The Hayward, Calif., schoolteacher wrote down the license plate numbers of cars whose drivers stopped to make illegal transactions. It was her way of waging a grassroots effort to scare away criminals.

Esther Ho spent a month interviewing residents of a high-crime neighborhood in Washington, D.C.

"I didn't take any photos, but it was an effective way to make people nervous," she said. "We even considered putting stickers on cars that stopped that read 'This car was seen in a high-prostitution area.'"

Esther was working for Project in Urban Peacemaking, a group that volunteers its time making neighborhoods safer. The work is funded in part by the Urban Ministry program of the Church of the Brethren Parish Ministries Commission. Basic to the work is *listening*—using specialized interviewing techniques to pull residents into participating in their community's turnaround.

Although the Washington, D.C., work was Esther's first such assignment, she is active in Fellowship in Christ Church of the Brethren in Fremont, Calif., the Hayward Peace and Justice Fellowship, and the Ecumenical Peace Institute of the Bay Area. In earlier years, Esther worked in social action with the Brethren Service Commission, in Elgin, Ill.

"Working on peace issues has been my passion for a long time," she says. "The message of the church is love and reconciliation, and I really am called to do what I can do."

In Washington, Esther and other volunteers lived in a house across from a "target house"—a 45-unit apartment building that neighbors had cited as a hotbed of crack dealing and prostitution.

Every day she interviewed residents about neighborhood problems and listened to their ideas for getting rid of the crack dealers and prostitutes. She also worked to re-establish the Orange Hats Patrol, a civilian group that kept watch in the neighborhood. (See "Taking to the Streets," March, page 14.)

"Decent people have a right to feel safe in their neighborhoods," Esther said. "They are the ones who should determine what happens in their community, not the small percentage of people who are involved in violence and crime."

What Esther learned in Washington applies to any community: "Neighbors must join together to reclaim their neighborhoods. This is not an easy or short-term process. It requires hard work, constant vigilance, and the willingness to take some risks. The police can help, but they cannot do it alone."

Esther has committed herself to giving at least two weeks a year working on peace projects. As she says, it's not a short-term process.

Adapted from an article by Claudia Miller, staff writer for The Daily Review, *Hayward, Calif. Project in Urban Peacemaking is part of Christian Peacemaker Teams, which has several Church of the Brethren members.*

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Editor of *Bantu*

Brethren youth's need to express their ideas prompted **Elizabeth Abraham** to volunteer to be editor of a quarterly newsletter for the group. "We were all

Liz Abraham became editor of the newsletter Bantu *after freelancing with* The Olathe Sun, *a Kansas newspaper.*

involved in a wide variety of projects, but our opportunities to exchange information came only once or twice a year—at Christian Citizenship Seminar, National Youth Conference, or Annual Conference," says Liz.

In 1993, when Chris Michael, director of Youth and Young Adult Ministries, agreed to finance a newsletter, Liz, a high school junior, stepped in as editor. She assigns articles, writes some herself, edits copy, and does the layout on her PC before sending camera-ready copy to Chris.

The newsletter, called *Bantu*, is mailed directly to several thousand Church of the Brethren youth.

Before becoming editor of *Bantu*, Liz had asked a nearby newspaper, *The Olathe Sun*, for an internship. "We don't have internships for high schoolers; most of them don't write well enough," replied the editor. But he consented to examine Liz' work.

"Where did you learn to write like this?" the editor asked. He then gave Liz a job writing feature stories and covering community activities.

Editing *Bantu* and freelancing for *The Olathe Sun* helped Liz stand out in a field of 300 applicants to secure one of five internships with *The Kansas City Star* this summer. She presented the teenager's view on a new segment started this year.

Liz also has been active in high school publications.

Liz was five years old when her father, Abraham Omman, moved his family from India to the US. He now is pastor of Messiah Church of the Brethren in Kansas City, Mo. For her high school graduation present this past June, Liz returned to India with her mother to visit their extended family.

Liz has entered Washington University in St. Louis, which gave her a 75-percent tuition scholarship. As for a journalism career, Liz thinks she may pursue one, "or I may decide to study international law and diplomacy."
—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

A way to glorify the Lord

A float put together by Bob Turmo, a long-time member of Florin Church of the Brethren, near Mount Joy, Pa., won first prize in Mount Joy's 1995 Memorial Day parade.

Bob explains, "I prayed several years for the Lord to give me something to do to glorify him." The answer to his prayer was a parade float with an evangelistic message.

Another Florin member, Linn Longenecker (October 1987, page 3), painted a four-by-eight-foot picture depicting life's highway, which leads either to eternal salvation or eternal damnation. The painting, perched atop a pickup truck, was accompanied by the challenge "At the end of the road you will meet God!"

A banner carried by two children proclaimed "Jesus keeps families together." A family studying the Bible together rode on a trailer behind the truck. US flags decorated the float, and Bob wore an "Uncle Sam" hat.

The Memorial Day triumph behind him, Bob would gladly lend components of this float to churches that want to witness in this way. Contact Bob at 775 Greentree Road, Elizabethtown, PA 17022.—DON FITZKEE

Bob Turmo used a parade float "to glorify the Lord."

Don Fitzkee, a minister in Chiques Church of the Brethren, Manheim, Pa., is chairman of the General Board's General Services Commission.

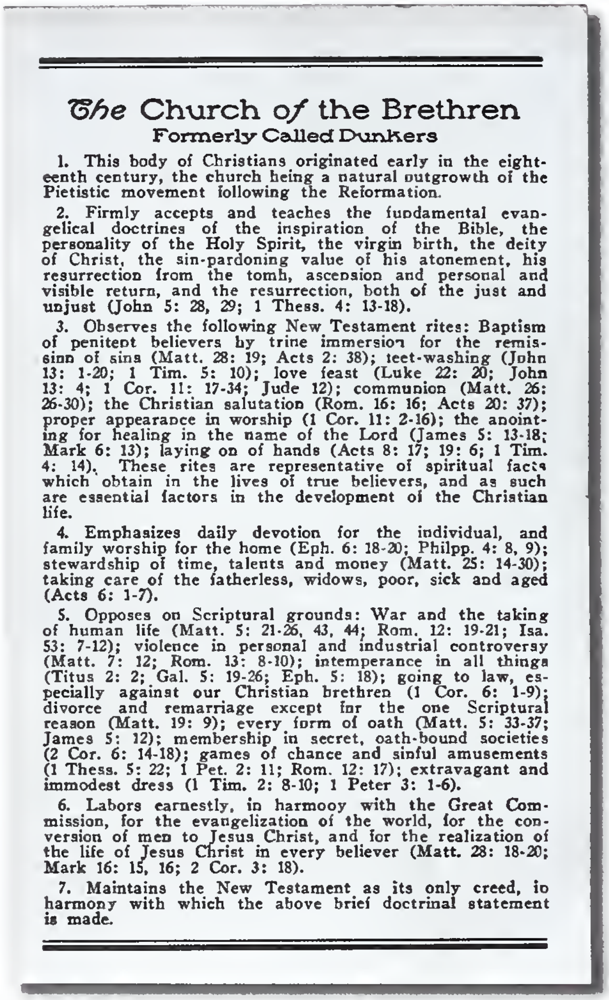
Names in the news

Chris Raschka, writer and illustrator of children's books, displayed art from his books and other work at the Heimatmuseum in Bad Berleburg, Germany, July 7–August 13, as part of an annual international festival. His invitation came because of the Brethren connection with nearby Schwarzenau, where the Church of the Brethren was founded in 1708. Raschka titles include two Brethren Press books, *R and Я* (1990) and *Benjamin Brody's Backyard Bag* (1991). (See "A Career Takes Off," April 1994, page 2.)

Close to Home

Card-carrying Brethren

Charges of "creedalism" that grew out of the recent Conference debate and action on two queries ("Ordination/Lordship of Christ" and "Christ the Only Savior") renewed interest in **"The Brethren's Card."**



The Church of the Brethren
Formerly Called Dunkers

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and the resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual, and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Pet. 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly, in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

The post-1923 Brethren's Card carried a qualifier about creeds.

What upset noncreedalists at Charlotte was an amendment to Conference's answer to the query "Ordination/ Lordship of Christ" that said, ". . . not only all members of the church, but especially all those called to set-apart ministry, should clearly affirm the uniqueness of Jesus Christ as the only divine Lord and Savior."

Around 1887, the Brethren's Book and Tract Committee published a one-page condensation of basic Brethren doctrine. For many years it was printed each week in *The Gospel Messenger*. It also was printed and widely distributed as a postcard-size flyer. In such form, it became known as The Brethren's Card.

Altoona (Pa.) First Church of the Brethren sent a query to the 1922 Annual Conference requesting Conference to endorse The Brethren's Card and rule that "hereafter all statements made by any board or committee appointed by Conference shall be in harmony with the above doctrinal statement."

The card was referred to the Tract Examining Committee for revision. The committee warned against the creation of a creed and brought back in 1923 a revision that basically was a reordering of the card's statements.

At the end of the revised card was this qualifier: "(The Church of the Brethren) maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made."

The revised card was approved by Conference only after it was made clear that the card would not have the effect of establishing a creed, but would serve only as a description of some of the basic beliefs of the denomination.

Alarums over creedalism thus are not new. To paraphrase Thomas Jefferson, "Eternal vigilance is the price of noncreedalism."

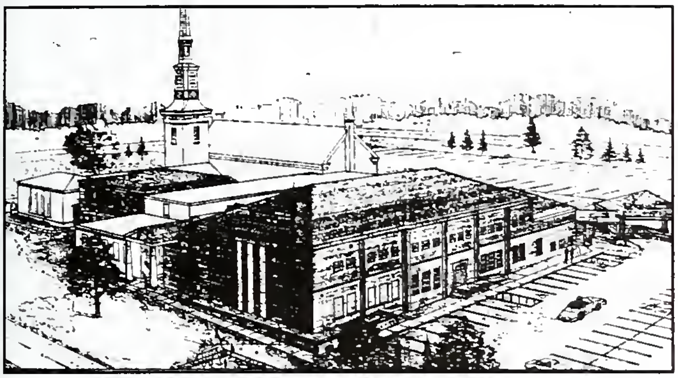
As for The Brethren's Card, it continued to be popular after the 1923 revision, and was reprinted as recently as 1963.

This and that

Hatfield (Pa.) Church of the Brethren opened an Emergency Food Cupboard in May. "I've been trying to get this started for five years," said pastor Dale Hylton. The cupboard distributes food provided by the Pennsylvania Department of Agriculture, as well as other food and household products donated by members of the congregation and community. Hatfield member Beulah Shisler directs the project.

- Some 300 Civilian Public Service (CPS) veterans from the middle-Atlantic states attended a **50th anniversary CPS reunion** August 5–6 at Eastern Mennonite University, Harrisonburg, Va. CPSers performed alternative service during World War II, working in mental hospitals, serving as smoke-jumpers, doing dairy testing, and performing other tasks "in the national interest."
- **Lancaster** (Pa.) Church of the Brethren plans a $2.6 million addition to its church building. A financial campaign has produced pledges of $1,020,000. The project will add a new fellowship

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*



Lancaster is planning a $2.6 million addition to its facility.

hall with recreation space for youth, a nursery school, and a larger stage. New Sunday school rooms will provide for the addition of multimedia education equipment. Also there will be an enlarged narthex, a porte cochere, and an elevator. Guy Wampler is senior pastor of the 600-member congregation.

- **Good Shepherd** Church of the Brethren, Bradenton, Fla., observed "Bible-Reading Month" in February. Members surpassed by 113,363 the goal of reading 350,000 verses.
- For the second time in district history, **Atlantic Southeast** is holding District Conference in Puerto Rico. Brethren from Georgia and Florida will join Puerto Rican Brethren in Vega Baja October 6–8. There will be no exhibits or verbal reports at the meeting. Reports in Spanish and English will be mailed to delegates in advance. Exhibits also are ruled out—because of lack of space, as well as recognition of the fact that most exhibit material would not be available in Spanish.
- **Bunkertown** Church of the Brethren, McAlisterville, Pa., sent 36 adults and youth to **Brooklyn** (N.Y.) **First** Church of the Brethren in July for two days of work, sightseeing, and consciousness-raising. One day was spent cleaning the Brooklyn church. Other activities included visiting a couple suffering from AIDS and delivering 50 boxes of clothing to the Salvation Army Men's Veterans shelter.
- **Elm Street** Church of the Brethren in Lima, Ohio, beat the heat during worship services this summer without installing air-conditioning. During the offering, worshipers came to the altar table and received a cup of ice water as they offered their gifts. Everyone was served, whether or not an offering was brought.

Spreading the faith

The General Board recently received a check for $1,000 from **Protestantse Gemeente van Aruba** (Protestant Church of Aruba). The gift was designated for relief efforts in Rwanda. The church, without denominational affiliation, is located on the Dutch island of Aruba, about 25 miles off the coast of Venezuela.

The Aruba church is pastored by Anthonie ("Ton") van den Doel, a native of the Netherlands, who was ordained in 1959 in **Springfield** Church of the Brethren in Akron, Ohio.

Ton writes, "When I attended Springfield's 125th anniversary in 1993, I pointed out how the influence of a congregation can widen. I went out from Springfield and served the church abroad—not Church of the Brethren congregations, but churches that were open to ideas that the Church of the Brethren had nurtured in me. Hence this tie with Aruba.

"But it does not stop here. While I served in Suriname, I recruited a young man for the ministry, paid his way through Bethany Seminary, and ordained him as a minister in the Reformed Church in Suriname. He, too, is making use of Brethren ideas and influences, as I am. So Springfield keeps on spreading the faith."

At Drexel Hill: Taking the plunge as a family

April 30 was a special day at **Drexel Hill** (Pa.) Church of the Brethren. As a first in the congregation's history, so far as records show, an entire family was received into membership through baptism at one time. After baptism, Rosanna and Tom Ceresini and sons Daniel and Matthew received study Bibles from Drexel Hill deacon Miriam Retkofsky.

Let's celebrate

Franklin Grove (Ill.) Church of the Brethren is celebrating its 150th anniversary September 16–17. Franklin Grove, one of the oldest congregations in northern Illinois, hosted the 1865 Annual Meeting.

- **Black River** Church of the Brethren, Spencer, Ohio, celebrated its 140th anniversary May 21 with a service of worship and praise.

News

Brethren nursing homes rated third by *Consumer Reports*

A study of inspections conducted over four years at nursing homes nationwide has determined that the Church of the Brethren has one of the top retirement home chains in the country.

More than 500 retirees live in The Brethren's Home of Greenville, Ohio, one of 25 Church of the Brethren retirement homes located nationwide.

The study, conducted by *Consumer Reports*, consisted of the analysis of more than 60,000 inspections made over a four-year period by state licensing officials for the Health Care Financing Administration and more than 50 visits to nursing homes by *Consumer Reports* researchers.

The more than 4,000 homes that were inspected are owned by 43 nonprofit and for-profit agencies.

"We think that report speaks well of the kind of facilities that are sponsored by the church," said Robert Cain, executive director of The Brethren's Home of Greenville, Ohio, and one of the most active Brethren retirement home CEOs with Association of Brethren Caregivers (ABC), the General Board's liaison to Brethren retirement homes. "The work of the homes reflects the good work done by the Church of the Brethren," Cain said.

Consumer Reports looked at the number of deficiencies cited after each nursing home's last four inspections, also documenting how each nursing home complied with more than 300 standards. The study then focused on 69 standards thought to be most critical to patient care and well-being, suc as respect of patients' dignity, the use of restraints, bed sores, programs to work with incontinence, range-of-motion activities, special-care units, and care plans.

Consumer Reports then created a deficiency index, rating all 43 participating chains. Five other nursing hom chains refused to cooperate.

According to the study, the nation's top three nursing homes chains are run by religious organizations. The Friends General Conference (Quaker received the highest rating, followed b the Episcopal Church and the Church of the Brethren.

The Church of the Brethren earned this position as 16 percent of its homes were rated above average, and none of its homes were related below average. That means that of the 25 Brethren homes, which are located throughout the country in 13 states, four received scores of better-than-average, while the remaining 21 were deemed to be average.

"*Consumer Reports* is well respected for the quality of its work and research," said Cain. "I think anyone who is in this field would agree that the report was fair."

And it might not be bad for business, either. Although *Consumer Reports* forbids the use of its ratings t be used for advertising or promotion, its articles alone can help generate business. Cain said inquiries about th The Brethren's Home have increased since the story was published. That trend has been noted by other Brethren homes as well, said Sara Speicher, ABC associate director.

Though the ratings can be used as guideline to which homes might be better than others, *Consumer Reports* did advise people who are considerin a retirement home as an option to conduct an investigation of potential retirement homes on their own.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

MA begins project aimed at radicating river blindness

When it only costs 50 cents a year to eep one person from getting river indness, it makes all the more sense r us to be involved," said Paul erstine, a member of the terchurch Medical Assistance (IMA) c., staff.

In June, the Church of the Brethren as one of 10 member organizations IMA to provide financial support for e medical organization's new river indness project in Tanzania.

River blindness is spread by a black that breeds in fast-flowing rivers, eas where many farmers have their lds. Symptoms include severe itching, disfigurement, and eventual blindss.

This is not the first time the Church the Brethren has been involved in a ogram aimed at trying to combat the sease. In the mid-1960s, Brethren lunteer Service workers Jerry cker and Ed Hershberger were signed to a project in Nigeria that orked toward eradicating black flies.

However, the IMA program attacks t the flies but protects the people, rough a dose of Mectizan given nually for up to 15 years. Merck & ., the manufacturer of Mectizan, is oviding the medicine at no cost. As ng as distribution reports are filed th Merck, the company has agreed continue sending medicine to the gions in time for people to receive eir yearly dosage.

IMA is working to distribute the blet with the Christian Medical ard of Tanzania and the Ministry of ealth, along with church-affiliated spitals and local health officials. his three-year program will make eatment available to 200,000 men, omen, and children living in two dis icts of the Morogoro region.

"By dividing Tanzania into districts nong all the organizations involved in e task force, we hope to have treated eryone in Tanzania within two ars," Derstine said. But river blindness also affects inhabitants of 25 other countries in Africa and it may take 13 to 15 years to combat all of the disease, Derstine added.

Above: Two members of a river blindness healthcare team in July give a dose of Mectizan to a Tanzanian girl.
Below: A teacher measures a student's height to determine the correct Mectizan dosage for the boy.

In 1993, IMA was challenged by the River Blindness Foundation, Houston, Texas, to get involved in the program.

Since May 1994, Derstine, a member of Westminster (Md.) Church of the Brethren, and Don Padgett, IMA's Pharmaceutical Services director, have traveled to the Morogoro region three times. They have conducted field visits and organized a workshop for officials from the government, and church and health-related organizations.

Padgett spent June and July distributing Mectizan tablets across the southern districts of the Morogoro region. "When we arrive in a village, the community works together to help the health team distribute the medicine," said Padgett. "Most people feel relief from the itching within 48 hours and over time the skin can return to normal."

Although Mectizan cannot reverse any loss of sight, it does stop the disease from progressing.

IMA, located at the Brethren Service Center, New Windsor, Md., is an association of 15 relief and development agencies. Over the past five years, IMA has received, packed, and shipped medical materials valued at $75 million to more than 120 countries.—KATHLEEN CAMPANELLA AND PAULA S. WILDING

Brethren Press' '96 camping curriculum now available

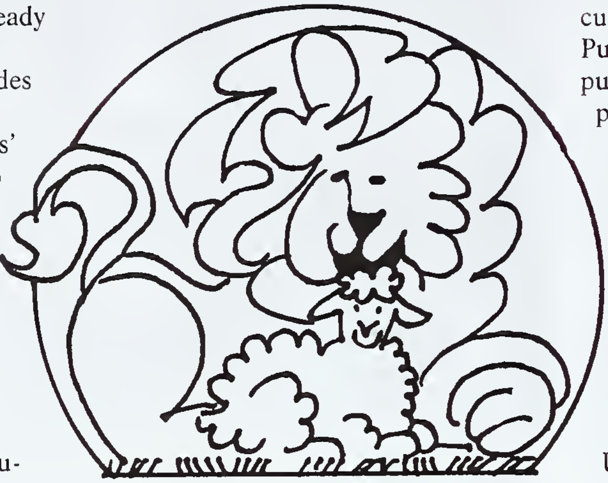
"God Calls Us to Peace," the 1996 camping curriculum produced and published by Brethren Press, is ready for purchase this month.

Resources include leaders' guides for children to adults, including intergenerational guides; campers' resources for primary children to older youth; and a songbook.

The cover art for the various publications of the curriculum features a lion and a lamb, traditional biblical symbols of peace.

Several Brethren and two non-Brethren worked with Brethren Press' staff in creating the curriculum.

Bob Jones, pastor of Monte Vista Church of the Brethren, Callaway, Va., and Jeff Boshart of Lebanon, Pa., contributed as authors. David Radcliff, director of Denominational Peace Witness, wrote an intergenerational theme article for leaders and campers. Nancy Knepper, director of Outdoor Ministries, served as project editor.



The two non-Brethren authors were Karen Timbers of St. Thomas, Ontario, and Ruth Anne Petrak of Des Moines, Iowa.

Brethren Press is publishing the curriculum for the Cooperative Publication Association, a group of publishing houses that rotates the production of camp curriculum.

With the overall and daily themes focusing on peace, "Brethren Press was a natural choice to publish this year's curriculum," said Wendy McFadden, Brethren Press director.

The association's other publishing houses and camping curriculum users include American Baptist Churches in the USA, Disciples of Christ, Cumberland Presbyterian Church, Presbyterian Church (USA), United Church of Christ, and United Methodist Church.

Disaster relief workers assist with Virginia flood cleanup

Heavy rains in Virginia this summer flooded the Rapidan, James, Roanoke, and Shenandoah rivers. As a result, many roads were affected, isolating some communities and forcing many people to flee their homes. Drinking water also became a scarce commodity in some areas, since many treatment plants were damaged.

In July and August, 28 Church of the Brethren volunteers worked on a handful of homes in the Buena Vista area, using the Buena Vista Church of the Brethren as their headquarters. The work began as soon as grant money from the Red Cross and the Federal Emergency Management Agency became available.

According to Donna Derr, Refugee/Disaster Services director, the homes of seven Church of the Brethren families were damaged in the Buena Vista region because of flooding.

Some of the houses the volunteers worked in merely needed to be emptied and cleaned; others sustained enough damage that carpeting, floors, and walls had to be removed. Though there were Church of the Brethren member's homes in the area that needed repairs, the rescue workers didn't necessarily go to those places right away, Derr said. When entering a disaster area, relief teams typically try to help those who need the most help.

"We really try hard not to give priority to those who are Church of the Brethren, but give first priority to those who are elderly or disabled," Derr said.

The volunteers' efforts did not go unnoticed. Because of their assistance, the mayor of Buena Vista wrote them a letter, thanking them for their work.

Additional volunteers from Shenandoah and other districts were to begin work on August 19 on two homes near Shiloh Church of the Brethren, located near Stanardsville. One home was to be constructed while a second was to be remodeled.

Andrew Center announces new evangelism programs

New training and growth programs in evangelism sponsored by The Andrew Center will be available throughout th upcoming year.

Steve Clapp, senior Andrew Center consultant, is scheduled to lead three different types of workshops between September and February.

Workshops that will focus on congregational growth are scheduled for the Holiday Inn O'Hare, Chicago, Ill., September 16; Lacey (Wash.) Community Church of the Brethren, September 23; Jamison Inn, South Bend, Ind., September 30; and Plains Mennonite Church, Hatfield, Pa., October 7.

"Reaching out to Young Families" workshops are scheduled for Chambersburg (Pa.) Church of the Brethren, October 14; Mountain Community Mennonite Church, Palmer Lake, Colo., November 11; and Mountain View Church of the

Brethren, Boise, Idaho, November 12.

Clapp also is scheduled to lead a seminar titled "Personal Faith Sharing," February 3, at the Bahia Vista Mennonite Church, Sarasota, Fla.

A fourth type of workshop sponsored by The Andrew Center, called "Teaching Churches," will be led by local church leadership. These workshops will include "Christian Education Ministries," Frederick (Md.) Church of the Brethren, September 16; "Seven-Day-A-Week Church," Park Street Brethren Church, Ashland, Ohio, October 28; and "Ethnic Ministries," Mennonite Community Church, Fresno, Calif., October 30–31.

The first New Life Assembly, which succeeds the Evangelism Leaders Academies—held for each of the past 10 years—is scheduled for June 14–16, 1996, at Duquesne University, Pittsburgh, Pa. According to a written release, the conference will "provide worship experiences and training opportunities that will equip congregations to celebrate, proclaim, and share new life in Christ." More than 25 workshops will be offered, and keynote speeches will be given by June Yoder and Tom Troeger.

Information on these events is available through The Andrew Center, (800) 774-3360.

OEPA to open library and retreat center in October

A place to rest and learn about peacemaking from the past 50 years is why On Earth Peace Assembly (OEPA) is opening its Retreat Center and Study Library this October.

Tom Hurst, director of OEPA, believes that the new center "will not only help those who want to do specific research, but also those who want a general understanding of peace and peace organizations."

The center will house various resources on peace, including books, videos, magazines, and newsletters from the past 50 years of peacemaking in the US. Among the resources will be newsletters from peace organizations beginning in the 1960s; pamphlets from conscientious objectors from the World War II era; and over 500 books from the Library of Congress.

The center also will have a television, VCR, and a computer with Internet access.

The idea for the center originated with Hurst who had numerous boxes filled with resources that were not accessible to the public.

"The books and magazines were sitting in boxes and not helping anyone. Now, with the center, the resources are available for use," Hurst said.

The new center will have several different uses for OEPA. It will be a retreat center for up to four people to stay for one-, two-, or seven-day visits and relax, and if desired, learn about peacemaking.

The facility also will be used for OEPA's winter college interterm program. Each January and February OEPA hosts a student from one of the Brethren colleges who is interested in learning about OEPA, peace, and other service programs at the Brethren Service Center.

Calendar

Association of Brethren Caregivers (ABC) Board meetings, General Offices, Elgin, Ill., September 8–10 [Call the General Offices at (800) 323-8039].

World Mission Offering Emphasis Sunday, focusing on Nigeria, October 1.

Brethren Volunteer Service (BVS) Retreat, Camp Mack, Milford, Ind., October 3–6 [Contact BVS Office, General Offices].

Venture Forth Camps. Backpacking in Virginia, October 15–18, nordic skiing in Washington, February 16–19, 1996 [Contact Outdoor Ministries Association, (407) 293-3481].

National Observance of Children's Sabbaths, October 20–22 [Contact Children's Defense Fund, (202) 662-3589].

General Board meetings, General Offices, October 19–24.

Brethren Volunteer Service Orientation, Unit 219, Oak Brook, Ill., October 22–November 11 [Contact BVS Office, General Offices].

Junior High Sunday, November 5.

Stewardship Sunday, November 5.

Study materials available for UN's 50th anniversary

The 50th anniversary of the United Nations (UN) on October 24 (pages 11–15, 32) is the topic of a new set of resources from the National Council of Churches' publishing arm, Friendship Press.

The resources are: *The Community of Nations*, which focuses on the successes and contributions of the UN; *Study Guide to the United Nations*, designed to help people, through nongovernment organizations and churches, to influence UN conventions and agreements; *The UN: Earth's Hope*, a video of the UN and churches' roles in the organization; *Visioning for God's Shalom*, a video (and accompanying leader's guide) for youth to discuss their role and visions for peace, environment, and life; *United for a Better World*, a magazine that introduces the UN to children; and *Teacher's Guide to "United for a Better World."* Call (212) 870-2424.

In Brief

Cigarettes kill more than 400,000 US citizens each year, more than AIDS, alcohol, car accidents, fires, illegal drugs, murders, and suicides combined. According to the Coalition on Smoking or Health (COSH), cigarettes also generate billions of dollars in health care costs. Although the Centers for Disease Control has identified tobacco use as the most preventable cause of death in the US and the Environmental Protection Agency categorizes secondhand smoke as a carcinogen, Congress is considering spending about $42 million next year for tobacco-related support.

Some members of Congress are promoting support for alternative crops and a major increase in federal tobacco taxes. Raising tobacco taxes is considered the most effective way to encourage adults to stop smoking and to discourage children from starting. COSH conservatively estimates that a $2-per-pack tax increase would reduce the number of smokers by about 7.2 million, yet would raise about $20 billion per year in new revenue. And polls show that more than two-thirds of all voters support a tobacco tax increase.

The 1991 Annual Conference statement on tobacco calls on Brethren to "witness against the raising of tobacco as an agricultural crop, its subsidization by the federal government, its public sale, and its use as a dangerous and habit-forming drug." Tim McElwee, director of the church's Washington Office, encourages Brethren to visit, call, or write to their members of Congress this month to urge support for an increase in tobacco taxes and an end to tobacco subsidies.

An estimated 100 million uncleared land mines planted in over 60 countries throughout the world were the main concern at the United Nations International Meeting on Land Mines Clearance in Geneva, Switzerland, in July.

"Over 100 million land mines have been placed in over 60 countries around the world, killing over 12,000 civilians each year and maiming tens of thousands more," stated Elizabeth Ferris, director of Church World Service's Immigration and Refugee Program.

The Secretary General of the United Nations called representatives from over 60 countries to "work toward closer collaboration among all parties involved in mine clearance operations and discuss resource development and the collaborative use and improvement of demining and mine detection technology."

The 11th annual Nigeria workcamp is scheduled for January 13–February 12, 1996. The estimated cost is $1,800, and applications are due by October 6. For more information, contact the Africa/Middle East Office at (800) 323-8039.

Nigeria is a headed for a crisis under its military dictatorship and must return to a "truly democratic government," according to a statement released in mid-July by the Christian Association of Nigeria (CAN). "Most Nigerians are hungry . . . . Picking up crumbs of food from public garbage bags has now become the order of the day, in a country that is predominantly agricultural," CAN said in its urgent appeal for reform. Wrote *The Guardian* (London) in July, "What remains in Nigeria is pure predation, the seizure of national assets by those who control the means of violence, and the ruthless suppression of any who oppose that process. Nigeria is perhaps the worst example in the world today of a state being looted to death."

Two educational opportunities for Church of the Brethren youth leaders and young adults will be offered this fall.

Learning to communicate with youth will be the focus of a workshop for youth leaders, pastors, and others interested in youth ministry, November 18, at Camp Mack, Milford, Ind. Michael Brandwein, a nationally known trainer of youth leaders, will serve as leader.

"The Tie That Binds: Staying Together When We're Pulled Apart," the 1995 Young Adult Conference, is scheduled for November 23–25 at Camp Woodland Altars, Peebles, Ohio. Judy Mills Reimer, 1995 Annual Conference moderator, and Fred Bernhard, 1996 Annual Conference moderator, will serve as leaders. For more information on either event call Youth/Young Adult Ministries at (800) 323-8039.

A new partnership between Faith & Values Channel and Liberty Media Corp. was announced in July. The National Interfaith Cable Coalition Inc., the founders of Faith & Values, now jointly owns the channel with Liberty Media, a subsidiary of Tele-Communications Inc. (TCI), through a for-profit corporation.

The Faith & Values Channel was launched as the VISN Network in 1988. Since its inception, member faith groups have provided $60 million in programming, marketing, and promotion.

"Programming will be designed to appeal to the vast majority of Americans who are looking for wholesome and compelling family-oriented programming and who seek guidance for their spiritual and personal journeys," according to Nelson Price. "The payoff for the faith community will be in its ability to communicate its message to a larger and more diverse television audience."

The Brethren Benefit Trust (BBT) Board elected new officers at its meetings during Annual Conference in Charlotte. John Flora of Bridgewater, Va., was re-elected for a fourth one-year term as chairman. Ann Quay of Covina, Calif., was named vice-chairwoman for a second year. Newly elected to serve four-year terms were Melvin Wampler of Bridgewater, Va. and Raymond Donadio Jr. of Greenville, Ohio.

A conference on church-related institutions sponsored by the Young Center of Elizabethtown College will be held June 13-15, 1996, in Elizabethtown, Pa. The conference will explore the role of institutions related to the church, including schools, service agencies, mission boards, camps, retirement homes, health care agencies, and publishing houses. Various academic disciples will be focused on including history, theology, sociology, political science, management, and ethics.

The conference committee welcomes proposals for papers and workshops to be included in the conference. The deadline for proposals is October 1. Call (717) 361–1470.

The United Nations: Still our best hope

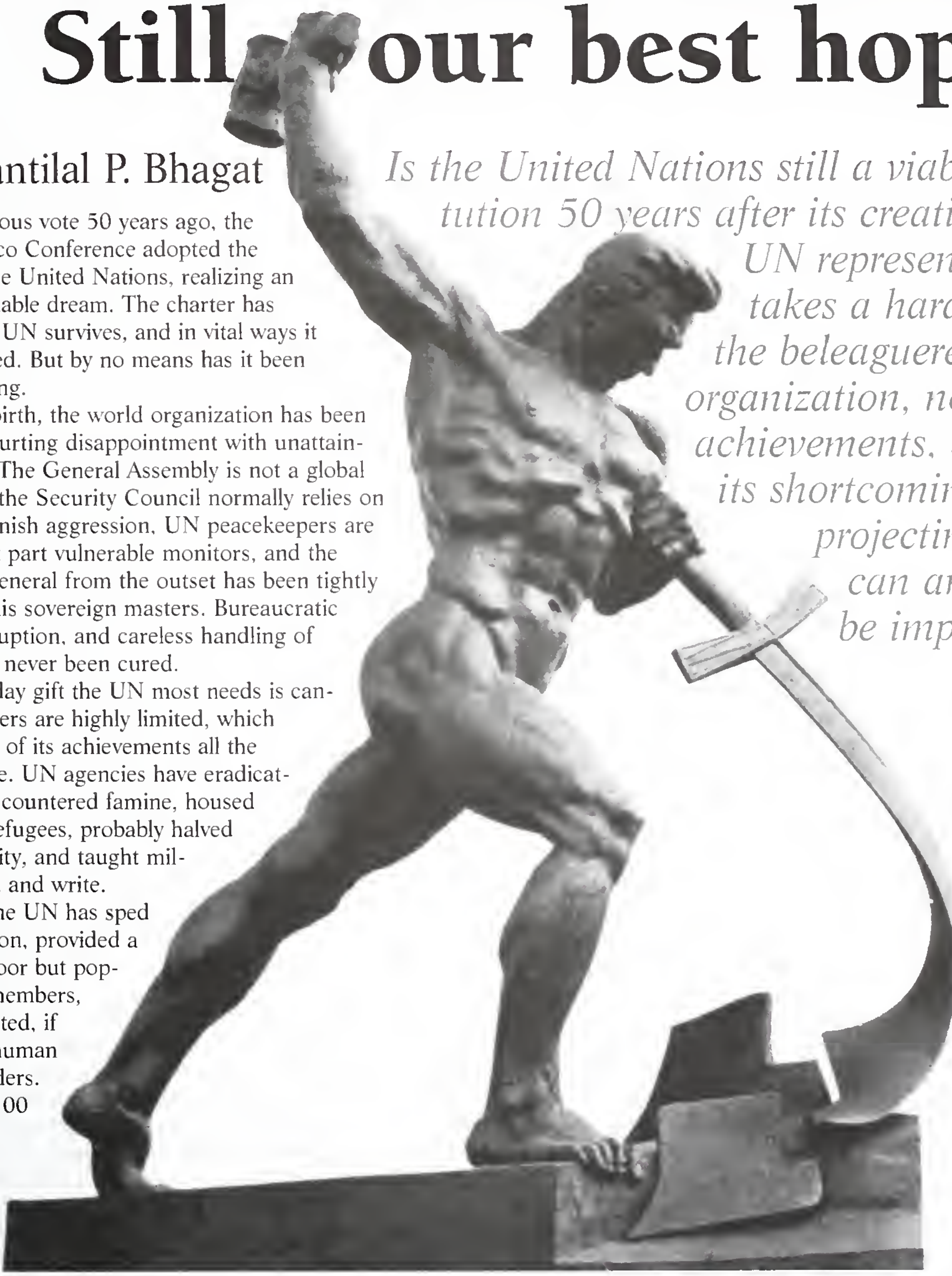
By Shantilal P. Bhagat

Is the United Nations still a viable institution 50 years after its creation? Our UN representative takes a hard look at the beleaguered world organization, noting its achievements, admitting its shortcomings, and projecting ways it can and must be improved.

n a unanimous vote 50 years ago, the an Francisco Conference adopted the harter of the United Nations, realizing an ld and laudable dream. The charter has orked, the UN survives, and in vital ways it as flourished. But by no means has it been nooth sailing.

From its birth, the world organization has been versold, courting disappointment with unattainble hopes. The General Assembly is not a global arliament, the Security Council normally relies on ords to punish aggression, UN peacekeepers are r the most part vulnerable monitors, and the ecretary General from the outset has been tightly ashed by his sovereign masters. Bureaucratic ertia, corruption, and careless handling of oney have never been cured.

The birthday gift the UN most needs is canor. Its powers are highly limited, which akes some of its achievements all the ore notable. UN agencies have eradicatd diseases, countered famine, housed 0 million refugees, probably halved hild mortality, and taught milons to read and write. olitically, the UN has sped ecolonization, provided a rum for poor but poplous new members, nd spotlighted, if electively, human ghts offenders. lore than 100



"Let Us Beat Our Swords Into Plowshares," by Russian sculptor Yevgeny Vuchetich, stands on the grounds of the United Nations, symbolizing the organization's purpose.

The Brethren had a presence at the United Nations from 1945 to 1962 in the person of Andrew W. Cordier, a Church of the Brethren ordained minister and former Manchester College professor (see next article). He was executive assistant to the secretary-general when this photo was taken at a 1960 General Assembly session. Cordier is seated at the right on the rostrum. President Dwight D. Eisenhower is addressing the assembly.

states have come into being since 1945, some gaining recognition for the first time and others regaining an earlier independence. Democratization has made important strides. Many states have embarked upon a course of greater openness and opportunity for their peoples.

Still these pluses are offset by the UN's inability to prevent bloody and impoverishing wars between or within member states. Peacekeeping has worked only when it suits the interests of belligerents, as in El Salvador. For reasons good and less good, the veto-wielding Permanent Five—the United States, Russia, China, France, and Britain—have resisted any delegation of real military power. Two big wars fought under the UN flag (Korea and the Persian Gulf) were under firm American command, and yet, so unpopular is the UN that the US Congress has resisted pleas from President Bush and President Clinton to pay up for peacekeeping.

With the passing of the Cold War rivalries, there was a sense that the charter might finally work as its framers intended. This seemed to happen in 1991, when former adversaries united effectively against Iraq in the Persian Gulf War. But all too soon the confusion and casualties in Somalia and Bosnia underlined the limits of UN peacekeeping. In reality, all major powers, and especially the United States, are unwilling to promote ambitious military operations when vital interests are not visibly at risk—a reality too often blurred in lofty rhetoric.

Even so, during the global contest between the nuclear giants, the UN passed its most exacting test. It survived, and so did the human race. President Franklin D. Roosevelt died shortly before the great meeting in San Francisco, but the world has ample reason to salute his vision of a United Nations. The UN is facing problems that are the consequences of the end of a conflict (in this case not a hot war but a cold war), and problems of economy, social development, and justice among people. It has every prospect of continuing to live, and to live strongly, in the future. The 50th anniversary this October 24, along with pride for achievements and celebrations, provides a great opportunity for the UN's renewal.

What can we do nationally and internationally that can contribute to the process of renewal? The preamble of the charter of the United Nations, provides a coequal set of four major objectives of the world community— peace, equality, justice, and development.

The United Nations renewal should make it capable of addressing all of those challenges if it is to survive and to prosper in its second 50 years and gain support of people around the world. The removal of the threat of nuclear destruction by the removal of conflict between the superpowers has brought the pressing nonmilitary and human concerns to the top of the agenda. They are concerns such as a decent standard of living, a job, a predictable pattern of public health, women's rights, and infant mortality.

The UN cannot simply become a house that makes peace through keeping peace. If it is to stand, it must stand on all of its four legs in the future—peace, equality, justice, and development, thereby moving from peacekeeping to peace building.

Misperceptions about the United Nations are legion. Yet, how many of our young people today know that the fabric of modern international society is designed, built, and managed by the United Nations? Do our young people know that the rules for global mail, sailing of ships on seas, flying of aircraft in the world skies, allocation of the airwaves for broadcast and for faxes, telegrams and satellites, are all done under the UN rules? Do they know that smallpox was eradicated by the World Health Organization? These achievements and others show that the UN was doing its job even when the Cold War was on.

The UN, from 1945 to now, has built a fabric of international law, practice, habit cooperation, and regulation that constitutes modern society in the technological age.

What is needed is a process of adult education directed toward adjusting perceptions of what people can reasonably expect of the UN, what its charter and role are, and what we might encourage it and support it to do in the future.

In the years since the UN system was built, environmental security has emerged alongside economic and military security as both a major preoccupation of national decision-makers and a third pillar of international relations. The UN needs to provide greater leadership in protectng and restoring the ecological life-support ystems on which humanity depends. In order o do this it is time to transform the United Nations Environmental Program into an operaional UN Environmental Agency.

Greater emphasis needs to be given to the ights of women, to spreading the message on human rights, and to addressing nonmilitary hreats to security in a way never done before. We need to accept the fact that more people in his world today are threatened by poverty than hey are by war. Likewise, more people are hreatened by the illicit trade in arms and narcotic drugs than by war.

If we want peace, equality, justice, and development in the world, then all of the facilities of he United Nations, including the Security Council, should be more sharply directed oward nonmilitary threats to security than hey have been in the past.

As humanity approaches the 21st century, the prospects ahead are at the same time forbidding and promising. If promise is o triumph, the nations of the world need an organization that will enable them to pursue, in common purpose, a world of equity and jusice, a world of shared economic progress, a world in which future generations can live ecure and well, at peace with themselves and with the environment on which their very survival will depend.

Fifty years ago such an organization, the United Nations, was created, brought into being by the vision, the hope, and the determination of men and women who had seen firsthand the dangers of rampant nationalism, of economic depression, of freedom lost, and of war unbridled. We are today the fortunate inheritors of that organization. For a vastly altered world, the United Nations offers broader promise than even its founders could have magined.

Yet a daunting array of problems, deriving in part from these very transformations, stands ahead. While the growth in world production has brought a widespread increase in standards of living, it has also brought into sharper and more telling focus the disparities in wealth between countries and between social groups within them.

Change will not come easily. A great gulf often exists between what is ideal and what is politically possible. However, it is imperative that the United Nations adapt itself to swiftly changing international conditions and take the lead in the development of policies and the coordination of action to meet the challenges of the future.

A new vision need not imply a total transformation of today's world. The vision cannot be realized unless member states also agree to provide the future UN system with adequate, reliable, and predictable resources. Better management and accountability, essential though they are, will not alter the need to ensure adequate and regular funding.

The United Nations is an association of sovereign states and must respond to the governments of the world. But the profound transformations and growth of civil society in our time—the rapidly growing importance and power of nonstate actors such as the media, religious groups, business communities, and people everywhere—mandate a new dimension of international cooperation. Any plans for improving international machinery must take account of the growing activism of civil society.

Finding the best means for nongovernmental groups to participate in the evolving United Nations system will, however, require much imaginative work if the world organization is to evolve with the times. But this is the direction to go, reflecting thereby the proud opening words of the UN Charter: "*We the peoples of the United Nations . . . resolved to combine our efforts to accomplish these aims. . . .*" If the world organization is to gain the respect of peoples everywhere, it will have to develop effective partnerships across the whole human spectrum. Only thus will the United Nations be recognized by all as the best hope of humankind in confronting the dangers and opportunities of the years ahead. M.

Shantilal P. Bhagat is the denomination's UN representative, director of Eco-Justice Concerns, and director of Rural and Small-Church Concerns.

CHURCH of the BRETHREN for DISARMAME
AIR
AVAT

Shantilal Bhagat, shown here at a 1982 disarmament rally in New York, has served since 1978 as the denomination's UN representative.

Andrew Cordier: Hope an

by Kermon Thomasson

He wasn't one of the eight Brethren "saints" portrayed as call-claimers at the recent Charlotte Annual Conference. He has never been romanticized like Dan West, M.R. Zigler, or Anna Mow. Many Brethren today don't even recognize his name. But Andrew W. Cordier deserves a place in the Brethren pantheon. Only Martin G. Brumbaugh (governor of Pennsylvania, 1915–1919) has held as prominent a public position. From 1946 to 1962, Andrew Cordier served as executive assistant to the United Nations secretary-general and as undersecretary in charge of the UN General Assembly and related affairs.

Asked once if the United Nations might be a structure of hope more than reality, Andrew Cordier answered, "Hope and reality ought to go hand-in-hand. Your hopes cannot be realized unless you work for them."

Andrew Cordier did work to realize his hopes, and, unlike most Brethren—whose hopes for world peace must be manifested in simply brightening the corner where they are—he was able to move those hopes toward reality in the councils of the mighty. A servant of the Lord and of humankind, Cordier was described after his death in 1975, by United Nations Secretary-General Kurt Waldheim, as "an exemplary international servant." How an Ohio country boy who had to walk five miles to attend high school went on to be that international servant is a story Brethren need to know and tell.

Andrew Cordier credited his taste for hard work and long hours to his early training. He acquired that taste from his parents, Wellington and Ida Mae Cordier, on their Canton, Ohio, farm, where little Andrew, born in 1901, began helping with chores at age five. His family belonged to the East Nimishillen Church of the Brethren.

After receiving his Ph.D. in medieval history in 1927, Cordier served until 1944 as a professor and chairman of the department of history and political science at Manchester College. During those years, he traveled widely in Europe and South America. He studied a year at the Graduate Institute of International Studies in Geneva, Switzerland (1930–1931) and made surveys of developing crises in the Sudentenland and Danzig and after the Chaco War in Paraguay.

From 1941 to 1945, Cordier served the Church of the Brethren as the first chairman of the Brethren Service Commission, laying the groundwork for the service that Brethren would render to the world then being torn apart by war.

Cordier left Manchester College in

Above: Andrew Cordier with President Harry Truman and Dag Hammarskjöld. Truman took Cordier to San Francisco in 1945 to help create the United Nations.

Right: The UN "Big Three" of the 1950s: Dag Hammarskjöld, U Thant, and Andrew Cordier.

eality, hand-in-hand

1944 to work with the US Department of State as an expert on international security. He went to San Francisco with the US delegation to the 1945 United Nations Conference and was sent to London to help organize the new world body. It often was said in ater years that he could recite the UN charter from memory. At least, with his phenomenal memory, he usually was able later, as executive assistant to the UN secretary-general, to cite the precise rule applicable to any specific situation without looking it up.

That tenure at the UN began in 1946 when Cordier was named adviser to the president of the first United Nations General Assembly, Paul Henri Spaak of Belgium, and executive assistant to Trygve Lie, the first UN secretary-general. This was a demanding role that was to last for 16 crises-ridden years.

As the UN weathered the storms of the 1950s and early 1960s, Cordier was at the center of action, always in a conciliatory role. At the end of the Korean War, he helped revive US-USSR relations, when the two countries were hardly on speaking terms, by privately arranging for Dean Rusk and Yakov Malik to get together for talks in the Cordier home. In the 1956 Suez crisis, he spent five hours in Cairo convincing Egypt's President Nasser to accept a Cordier formula for use of ships in the canal. He also worked alongside Secretary-General Dag Hammarskjöld in the 1960–1961 Congo crisis.

After Hammarskjöld's death (which Cordier believed was no accident), he practically ran the United Nations (or so the Soviets complained) until Hammarskjöld's successor, U Thant, was named. Then Cordier left the UN, holding the formal title of undersecretary.

He joined Columbia University as head of the School of International Affairs. He expected to find Columbia a haven of calm after his UN career, but student ferment for administrative reform soon bubbled there. Agitation led to tumult and violence in 1968. Cordier was named acting president of the university to deal with the crisis. With calm persistence, he succeeded in taking the edge off student radicalism at Columbia and continued in office until November 1970 as full president.

Andrew Cordier tallies a vote during a 1950s UN General Assembly session.

Cordier was in Europe interviewing former colleagues, preparatory to writing a book of his United Nations memoirs when his final illness forced his return to the US. That book would have spoken of experiences all over the world, and, indeed, Cordier, as an ordained Church of the Brethren minister, considered that world as his congregation. But his devotion to the historic peace church that nurtured him never diminished, despite the urgent demands and duties to which he responded in his long career.

And what he said of Dag Hammarskjöld can as appropriately be said of him: "No memorial in concrete or marble would be suitable. An appropriate memorial has to be something to perpetuate the work he did for a better and more stable world."

Adapted from a MESSENGER *tribute (October 1975) written at the time of Andrew Cordier's death, July 11, 1975.*

Cordier quotes

" Anger is a normal human emotion, but that emotion should not be resorted to. It should, in fact, be curbed and harnessed and checked as much as possible.

" The teachings of Jesus are a practical down-to-earth guide for the solution of every human problem.

" If your opponents are devious and dishonest, you do not need to abandon your own moral principles to counter them.

" Utter sincerity, utter fairness, and utter integrity are basic to communication and I first learned them as prior conditions to coming to the love feast table.

" We don't believe in peace, actually, with our whole souls, hearts, and minds. Our responsibility must be not alone the proclamation of peace, but the deeds and attitudes of peace.

" In war we make the greatest sacrifices gladly; in peace we complain of the smallest, most insignificant sacrifice.

Is our peace God's peace?

by Vernard Eller

To what purpose did God so love the world that he gave us his only son (John 3:16)?

Well, in the event itself, a multitude of the heavenly hosts praised God, saying, "Glory to God in the highest heaven, and on earth peace. . ." (Luke 2:13–14).

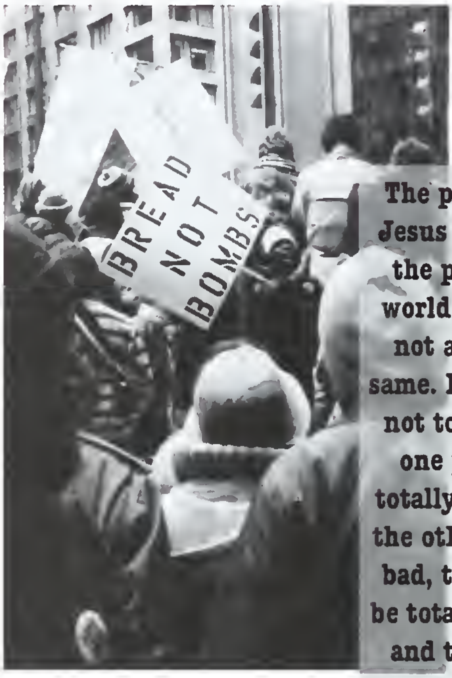
Then, come to manhood, in his last words to his followers, this Prince of Peace said, "Peace I leave with you; my peace I give to you. I do not give to you as the world gives" (John 14:27).

Peace, quite plainly, is God's ultimate will for this earth of his. Yet this is to say everything . . . or it is to say exactly nothing; because two quite different qualities of peace have been identified. There is the peace that Jesus says he gives; and there is the peace Jesus says he does not give—but which is given, rather, by the world. And those two are not at all the same thing. This is not necessarily to say that one peace is totally good and the other totally bad, the one to be totally sought and the other totally rejected. It is to say that the real promise and value of each are quite discrepant.

"Peace as the world gives" identifies whatever pacification can be achieved through our human effort, strategy, and good intention. Nowhere in scripture is such peacemaking despised. In fact, we can be grateful and give God the glory whenever human peace efforts succeed to any degree. Yet, at best, "peace as the world gives" will always suffer the severe limitations of our sinful and fallen humanity.

We human beings simply never have been nor ever will be much as peacemakers; we haven't got what it takes. Allow me to present my best argument of the case.

What should be the easiest, simplest, most elemental and uncomplicated peace of all—namely, the relationship between a man and a woman (even good Christians) who, before God, have vowed how deeply they love each other—even there our track record is pretty abysmal. And if we can't manage peace at that level, what chance have we of succeeding at the much more complex and difficult levels of international affairs?



The peace that Jesus gives and the peace the world gives are not at all the same. But that is not to say that one peace is totally good and the other totally bad, the one to be totally sought and the other totally rejected. It is to say that the real promise and value of each are quite discrepant.

As the world gives, human peacemaking doesn't show a whole lot of promise. Yet this is not at all to say that we should give up on it. Not for a moment is this what I want to say. Even though it be "peace as the world gives," I am all in favor of whatever help is provided by church agencies and even secular and governmental agencies. For whatever good is accomplished by anyone (church or world) we can give thanks to God. My concern is only that we be realistic about our accomplishments and keep it clear that even the very best of "peace as the world gives" is still light years away from the peace that Jesus says he has left with us. "Peace as the world gives" can never begin to serve in place of "my peace I give to you." Yet, sad to say, we live in a day when even the church itself tends to go with "peace as the world gives" and entirely overlook Jesus' promise of the one peace truly worthy the name.

In this regard, there is a misapprehension that needs correcting. With some regularity, the peace that Jesus gives is interpreted as "the sense of peace in one's inner self"—thus operative in an entirely different sphere from that with which the real world must contend. Yet this is to run completely counter to the whole thrust of scripture. When the angels sing "Peace on earth," they have reference to actual people who, for better or for worse, have their feet on real ground. From beginning to end, the Bible is the story of God's dealing with real beings in a real universe—and decidedly not with an escape into an esoteric sphere of spiritual beatitude.

Yet the peace given by God through his Prince of Peace, Jesus—this is different enough from peace as the world gives to call for entirely new categories What the world calls peace won't qualify as even a beginning on what God calls peace. And we would do well to be a bit shy in claiming that we know the things that make for peace—when Jesus pointedly said that we don't

uke 19:42). What God knows as
eace is one very big idea indeed.
For instance, what Jimmy Carter and
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on't think anyone should say that we
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aimed. However, real peace
od's peace) is going to have to
e a package deal that includes
stice, righteousness, liberty, love,
ommunity, worship (and I would
y, openness to the active pres-
nce of God) before the result
roperly can be called peace.

What this says is that, human
eings as we are, there is no way,
en out of our best intentions
nd strategies, that *we* can bring
bout peace on earth. That job is
mply bigger than we are.

So how does God's peace
ork? I find the Bible recounting
something like this, under four
eads:

1. Scripture regularly identifies
peace (biblically: *shalom*) as
a prime characteristic of the
nal outcome of God's work with and
timate intention for his people and his
orld. Therefore, to know what true
eace is, where it comes from, and how
comes into being, we must always
ok *ahead,* toward the oncoming king-
om of God—for this is where peace
es, this is its source and center.
ndeed, to pray "thy kingdom come" is
e equivalent of praying, "thy *shalom*
ecome the order of the day here on
rth as it already is in heaven."

This certainly does not mean that
od's peace will never be part of our
xperience until that kingdom is con-
ummated at the end of history. It
oes mean that anything we see or
know of peace in the here and now is to be understood as simply one step on the way to the real thing. Such peace is nothing of our doing; it is rather a partial (although gratefully received) *anticipation* of what we believe will someday be the cosmic state of affairs.

Human beings as we are, there is no way, even out of our best intentions and strategies, that we can bring about peace on earth. That job is simply bigger than we are.

Yet scripture will not allow us to locate peace itself anywhere other than in this end-state kingdom of God. So, to get a grip on this first biblical word about peace, bear in mind that, in the book of Revelation, God's kingdom is portrayed as *the new Jerusalem*—and that the word "Jerusalem" actually means "city of *shalom*."

Of course, it is essential to keep clear as to which Jerusalem we are talking about. I once heard that archaeologists and historians now think the Jerusalem of human construction (the Palestinian city) has 37 times been destroyed by war—not too good a record for a city of peace. In addition, of course, it is the city that crucified the Prince of Peace, and over which he wept for its not knowing "the things that make for peace." Yet perhaps that is as much of shalom as can be expected or hoped for from sheerly human effort. In any case, the Hebrews author is correct in insisting that the true Jerusalem will have to be "the city whose builder and maker is God."

2. In the Old Testament, then, the prophet Isaiah is our one best presenter of this end-state vision of peace. Yet a most revealing observation is that his "peace" passages are almost invariably his "messianic" passages as well (that is, places in which he speaks of the coming of the Messiah). Let me recall those; they are quite familiar:

Isaiah 2:1-5 (RSV, loosely): "It shall come to pass in the latter days (that is, in history's end-state) the nations shall come to the mountain of the Lord to learn of his ways. (And only then, through the repentant act of coming to God, will they be enabled to) beat their swords into plowshares and their spears into pruning hooks—and learn war no more." Isaiah clearly knows nothing of a "peace as the world gives" that the world can politically create for itself.

Isaiah 9:2–7 (RVS, loosely): "The people who walked in darkness have seen a great light . . . .(And with that) all the instruments of war will be burned in the fire. . . . For to us a son is given (one of whose titles is *Prince of Peace*). And of the increase of his government and of peace there will be no end." For Isaiah, the one true peace (to include even unbelieving gentiles) is that of the one, Hebrew *Prince of Peace*.

Isaiah 11:1–9 (RVS): "There shall come forth a shoot from the stump of Jesse. . . . The Spirit of the Lord shall rest upon him. . . . With righteousness he shall judge the poor and decide with equity (as part of the "peace package"). "And here again, it is only as the end-point of such a sequence that "the wolf shall dwell with the lamb . . . and they shall not hurt or destroy in all my holy mountain . . . for the earth shall be full of the knowledge of the Lord as the waters cover the sea." There simply is no promise of humanly created peace either in Isaiah or anywhere else in scripture.

Isaiah once gives the Messiah the title *Prince of Peace* (which is to say "Prime Factor of Peace") thus tying peace and the Messiah into one indissoluble package. The New Testament, then, picks up on Isaiah's idea and stresses it even further. So, to get a grip on our point 2, remember that it was at the birth of *Jesus* (and no one else) that the angels sang "Peace on earth."

Thus far, then, we have established that God is the inventor who started peace on its way and who will keep it going until it reaches its end and accomplishment in his kingdom. God, as it were, holds the patent and is the sole manufacturer—and has granted the franchise to his Messiah as sole distributor.

3. It is obvious that the apostle Paul agrees with us in understanding "peace" as that future, end-state reality that would come (and even now is coming) through Jesus. However, in the there-and-then of his own situation, the greatest peace event he could know was the reconciliation of the Jews and Gentiles into the one body of Christ. Because that Jew-Gentile animosity marked the one widest, deepest, most unbridgeable conflict-chasm in the world of that day (and who would say that there has ever been a greater?), he could propose its resolution as being the very best here-and-now preview of what kingdom-of-God peace would be. And it is in Ephesians 2 that he analyzes the ways and means of that miraculous, undreamed of Jew-Gentile peace.

He makes clear that it was not a case of some dedicated Christians taking courses in conflict resolution and then putting their skills to work in negotiating a settlement. No, essentially it was the work of the God who loved us with so much love that he was generous with his mercy . . . bringing us to life with Christ . . . raising us up with him (verses 4-6). God did it, but he did it *through* the Christ who himself is our peace (verse 14). For in his own person he killed the hostility by restoring peace through the cross (verses 15-16). Thus, you who were once far off have been brought near through the shedding of Christ's blood (verse 13) so as to create out of the two (deadly enemies) a single new humanity in himself, thereby making peace (verse 15).

In no sense, then, are we the inventors, definers, initiators, sponsors, or makers of peace. However, we are to accept it from God, cooperate with it, appropriate it into our own lives, and then witness to it, talk about it, proclaim it, and appeal to others, inviting them to accept it from God as well.

Here, then, we have added the idea that it was specifically Jesus' death and resurrection that made him not only *Prince of Peace* but actually the One who is our peace. A biblically faithful understanding of peace just *has* to have Jesus' death and resurrection (and his coming again) at its center. And the fact that many even of our so-called peace churches treat Jesus as simply a teacher of "peace as the world gives" (without even noting his death and resurrection)—indicates that our faith lies more with peace that the world gives than with the peace that Jesus himself offered.

So, to get point 3 well in hand, just hang on to one other phrase of Paul's: "making peace by the blood of his cross" (Col. 1:20).

4. Finally, although the foregoing makes it plain that peace (God's brand of true peace) can never be something we humans have any chance of accomplishing on our own, the biblical approach *does* give us a significant role in effecting that peace. It is Paul, again, who explains, now in 2 Corinthians 5:18-20:

From first to last this has been the work of God. He has reconciled us to himself through Christ, and he has enlisted *us* in the ministry of reconciliation. . . . We come therefore as Christ's ambassadors. It is as if God were appealing to you through us: in Christ's name we implore you, be reconciled to God (and consequently to one another).

In no sense, then, are we th inventors, definers, initiators, sponsors, or makers of peace. However, we are to accept it from God, cooperate with it, appropriate it into our own lives, and then witness to it, talk about it, proclaim it, and appeal to others, inviting then to accept it from God as well. We are Christ's ambassadors, so hang onto that phrase and we have our point 4 (with peacemaking and evangelism being virtually the same thing).

We began with Jesus saying "My peace I give to you. I do not give to you as the world gives." O course, he does not thereby prohibit u from having an interest in and concer about helping the world find the state of affairs *it* calls peace. Yet he certainl does not encourage us to be out chasing *that*—to the detriment of the God defined peace he is ready to give both to us and the world.

In consequence, our peace prayer dare never be a twisted version of Jesus' beatitude—making it read: "Jesus, you said, 'Blessed are the peacemakers.' Well, I'm peacemaking for a fare-thee-well, so you can start blessing any old time."

No, ever and always our true praye for peace must follow the way of St. Francis: "Lord, make me an instrument of thy peace."

Vernard Eller is a retired professor of religion from the University of La Verne, Calif. He is the author of more than 20 books.

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stepping STONES

by Robin Wentworth Mayer

"Anytime Carpet Cleaners. May I help you?"

"Yes, my name is Robin Mayer and I'd like to arrange to have my carpets cleaned, this Saturday if possible."

"Well, Mr. Sanyo doesn't work on Saturdays, but he could do it on Sunday."

The chill ran down my spine as my defenses shot up. Even though it was none of my business, I asked the question: "Why doesn't he work on Saturdays?"

"Well, he's a. . . ." My intuition was confirmed while the knot formed in my stomach. Mr. Sanyo, it seemed, was a member of a religious group that strictly adheres to the Old Testament laws regarding sabbath-keeping. In a flood of adrenaline, I nearly hung up.

"What's the big deal?" you might ask. "You want him to clean your carpets, not preach a sermon! You think he's going to incite them to roll up on Saturdays and refuse to 'work?'"

And under uncluttered circumstances it wouldn't have been a big deal. But what Mr. Sanyo and his receptionist didn't know was that over the past several months my personal life had been invaded and immensely complicated by another member of the same sect whose distorted practice of that belief system had left my spirit raw.

Consequently, simply hearing the name caused my knee to jerk.

Now, before you write me off as narrow-minded or judgmental, let me remind you that you've done likewise.

I've seen you do it, sisters, when you hear a male start to talk about "biblical submission." Because you have been oppressed by its misapplication, you tune out at it's very mention.

I've seen you do it, brothers, when you meet me—a woman pastor. The veil drops over your eyes as you mentally back off, and the unspoken question hangs between us: "What kind of militant feminist agenda is she pushing?"

I hear it in the silence of certain colleagues when the word "evangelism" enters the dialog. Inevitably somebody feels compelled to drag the stereotype out of the archives and say: "but it's not our style to knock on doors."

It's there, my fundamentalist friends, when the discussion turns to "inclusiveness," and you react to it as though it were synonymous with "universalism."

I could go on. But the point is, as in my contact with the carpet cleaner, we all carry with us into current relationships the memories of previous encounters with people who have some similarities to the present situation. And because the previous situation has brought about pain, anger, or grief, we project those feelings onto the current one.

And our knee jerks.

Our wounds are very real, and we need to tend to those wounds and let them heal. It also is okay to be cautious. The old adage "Fool me once, shame on you, fool me twice, shame on me" has merit.

But, it is our eternal responsibility before God *not* to allow our wounds to develop into walls or our caution to degenerate into accusation.

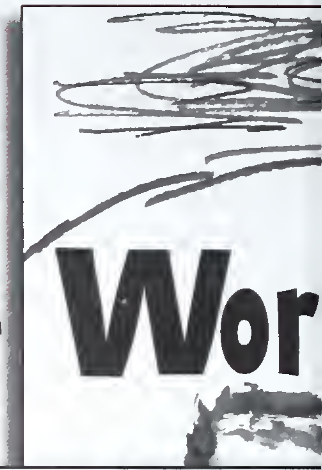
"Mrs. Mayer? Are you still there? Did you want to schedule carpet cleaning for Sunday?"

"Actually, because of my own religious convictions, I'm not comfortable with Sunday. How about Monday?"

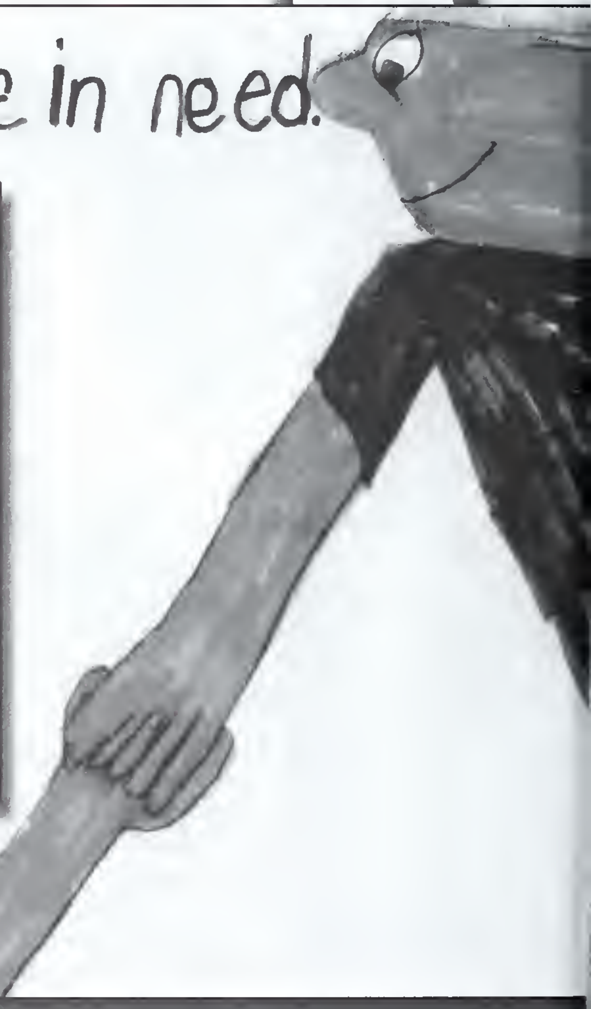
Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

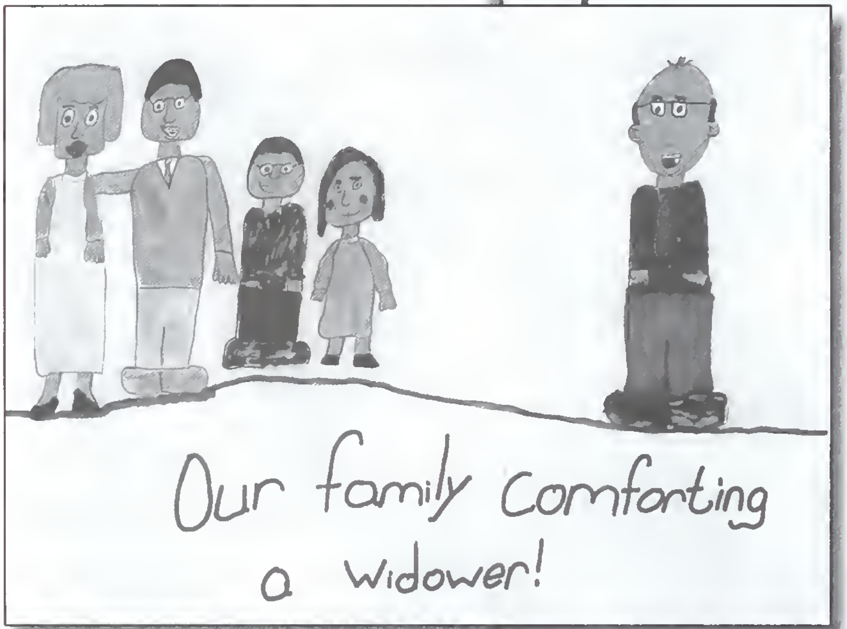
Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Kids Continuing the Wor



by Paul Stocksdale


Help People in need.

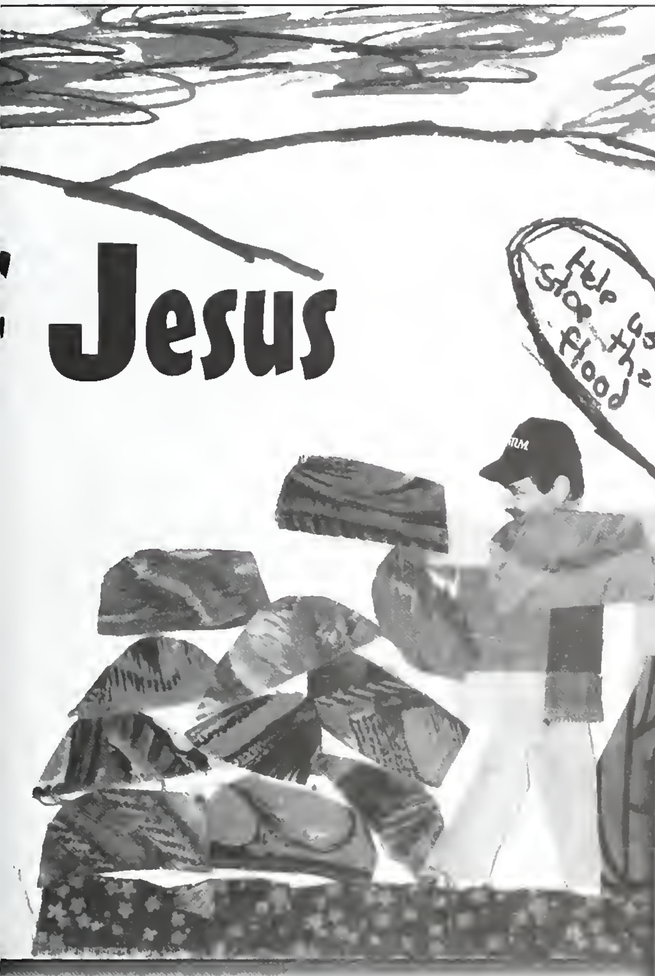


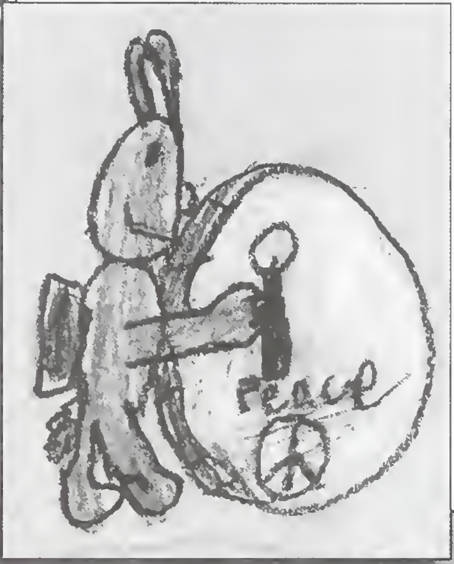
What does it mean to be Brethren? Although the question has been batted around many times, some of the most original and refreshing answers came from some 750 children who contributed art to KidsWall. Over 100 congregations participated in KidsWall, a 2,400-square-foot display at Annual Conference showcasing sketches and drawings that interpreted the new denominational identity line: *Continuing the work of Jesus. Peacefully. Simply. Together.*

During Sunday school classes, children spent time considering what the identity lines meant, and then set about creating their masterpieces. Depicting what it meant to be doing the work of Jesus, they described giving comfort to widows, helping victims of floods, and inviting others for chocolate milk. Along with the old metaphor of the lion and the lamb, peacefully was represented by the coexistence of the dog, cat, and rat. Children depicted the simplicity of Brethren life through sketches of apple butter sales and love feasts. And many images of people hugging, holding hands, and helping each other showed the importance of being together.

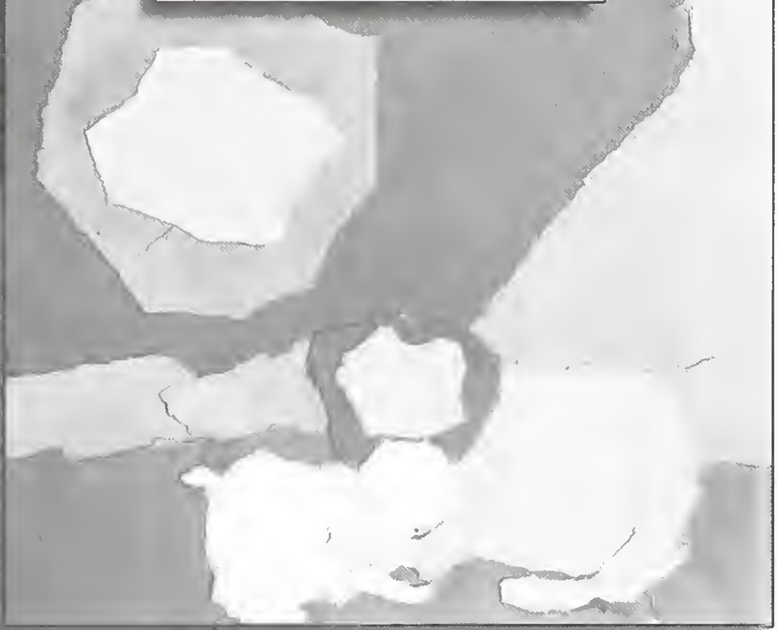
Top: *A collage of cloth scraps depicting Brethren disaster relief b Mark Ingram (age 9) of Trinity Church of the Brethren in Troutville, Va.* **Above:** *A simple but bold image of helping others by Andrew Engdahl (age 10) of the Columbia City (Ind.) congregation.* **Left:** *Wade James of the Conemaugh congregation in Johnstown, Pa. shows his family comforting a widower.*

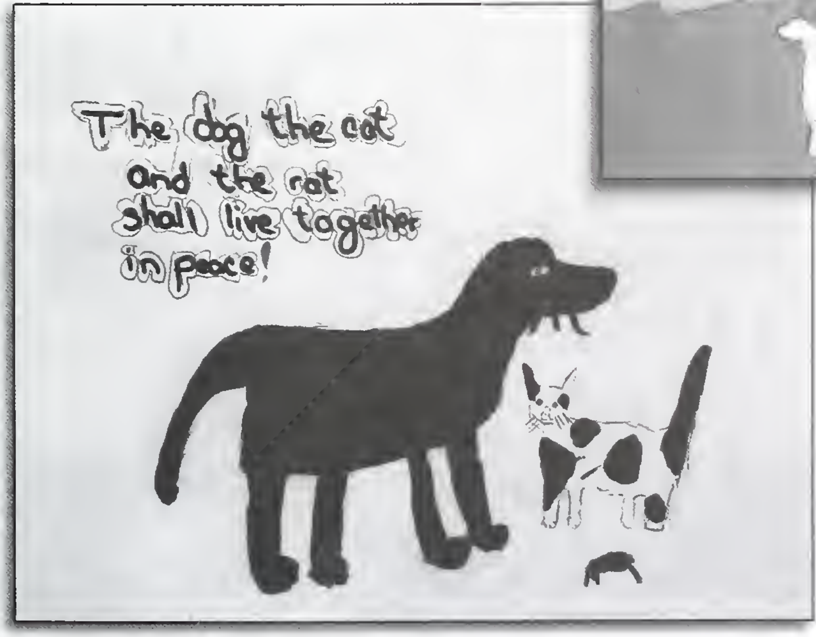
Jesus


Hle us stop the flood

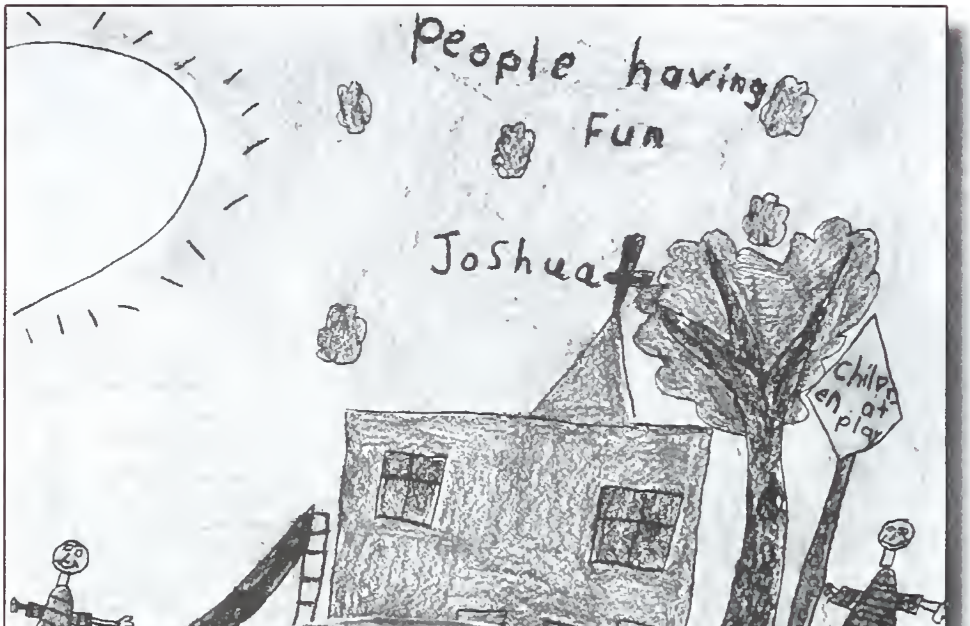


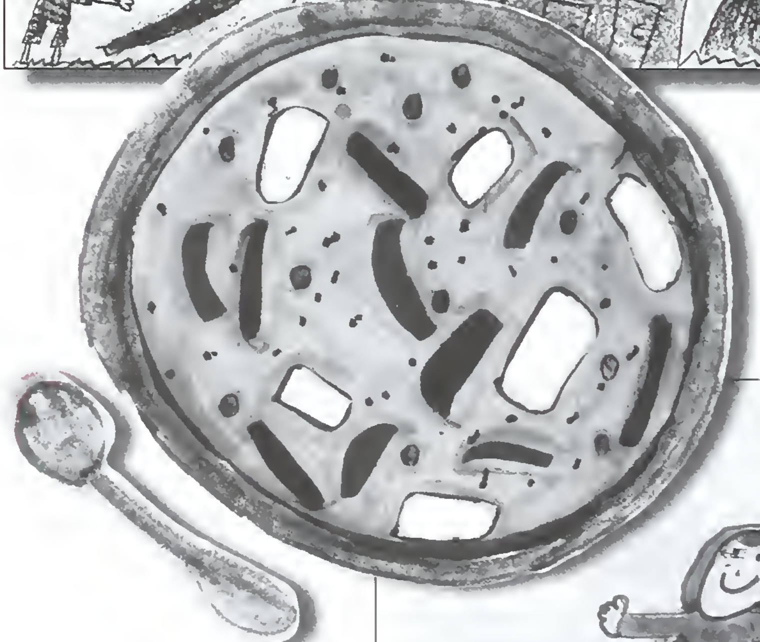
Peacefully

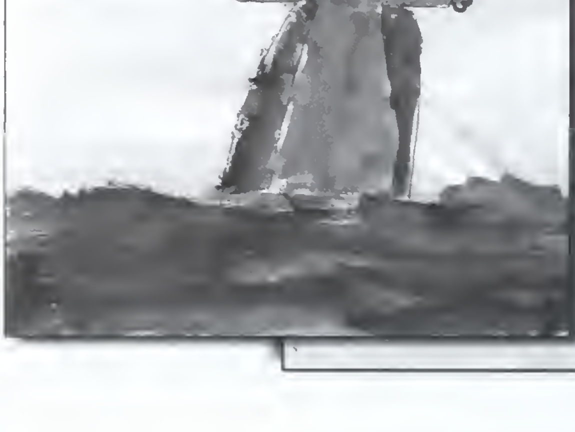



The dog the cat and the rat shall live together in peace!

Top: *Inspired by the Energizer bunny, Mike Forshey (age 10) of the Martinsburg (Pa.) Memorial congregation demonstrates that peace goes on and on.* **Above:** *Another image of peace, a beautiful torn-paper collage by Nathan Thomas (age 13) of the Midland (Mich.) congregation.* **Left:** *Angie Diehl of the Codorus congregation in Loganville, Pa. adds a new metaphor for peacemaking: the coexistence of the dog, cat and rat.*

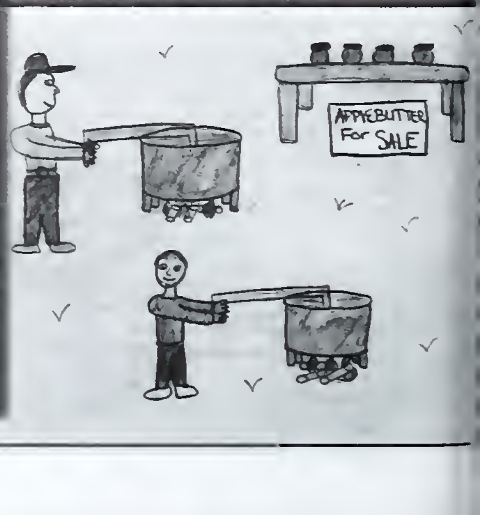


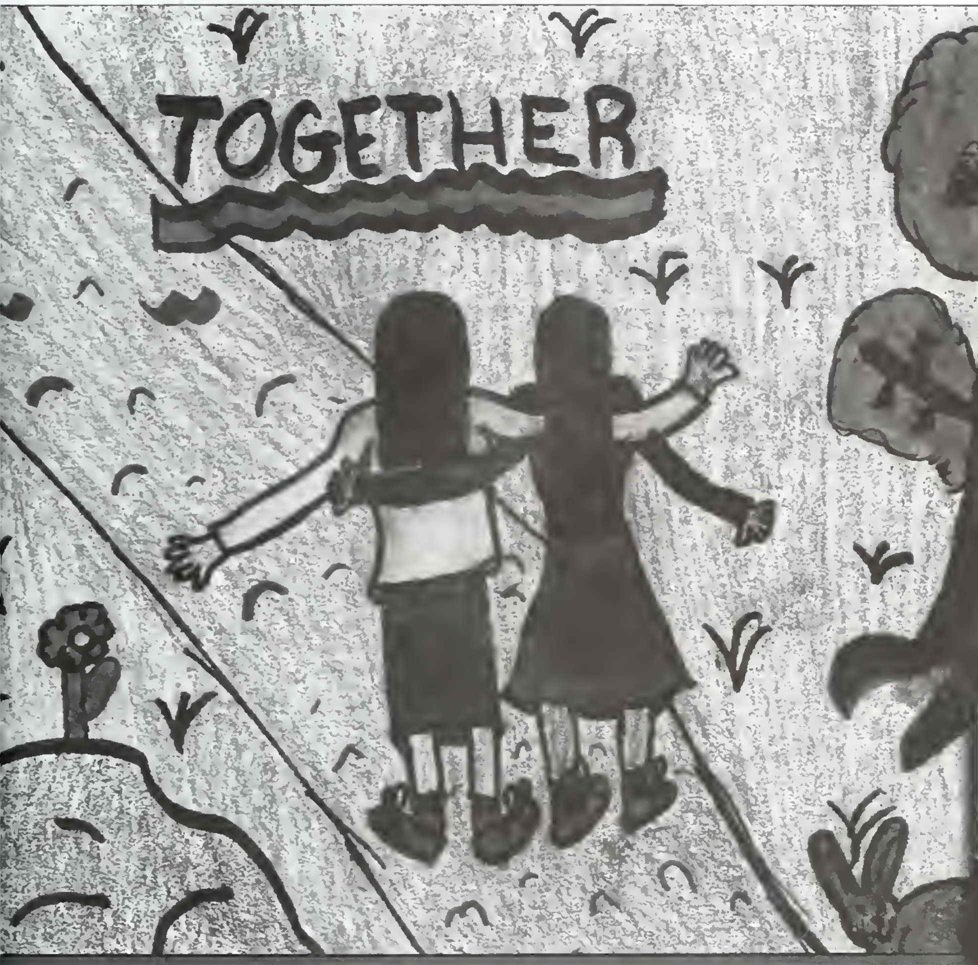


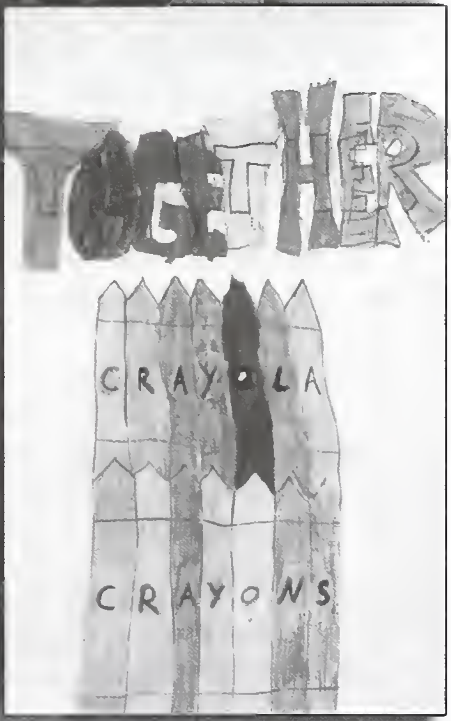


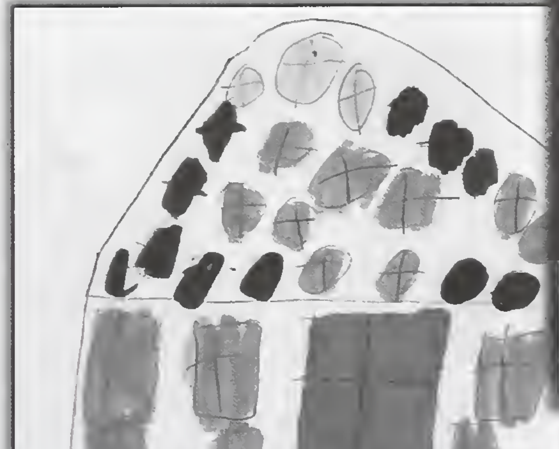
Simply

Above Left: *A playful drawing of the simple joys of childhood by Joshua Robinson (age 6) of Reading (Pa.) congregation.* **Left:** *Katie Riley (age 13) of First Church of the Brethren in San Diego, Calif., wrote the following about her picture: "Soup. The bowl symbolizes Jesus' love and his word. This is a simple soup. Ingredients: love, peace, and simplicity. Combined, they form something good and wholesome. Something like Jesus. The spoon symbolizes you."* **Lower left:** *The simplicity of faith is represented in a watercolor by Lisa Snyder (age 9) of Spring Creek congregation in Hershey, Pa.* **Below:** *The simple work of making and selling apple butter is shown in a sketch by Amy Williams (age 12) of Peters Creek congregation in Roanoke, Va.*









Together

bove: *An image of the bond of iendship by Athena Gibble (age)) of Codorus congregation in ɔganville, Pa.* **Far right:** *retchen Strunk of the Stone ɔngregation in Huntingdon, Pa., ffers a unique perspective on getherness.* **Right:** *Natalie assel (age 8) depicts a church ith many different stained glass indows. Natalie is HIV-positive. er story of being welcomed into e Bear Creek congregation in ayton, Ohio, was told in the)93 General Board live report.*

Brethren Encyclopedia
Monograph No. 5

"...a major publishing event"

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by
Esther Fern Rupel

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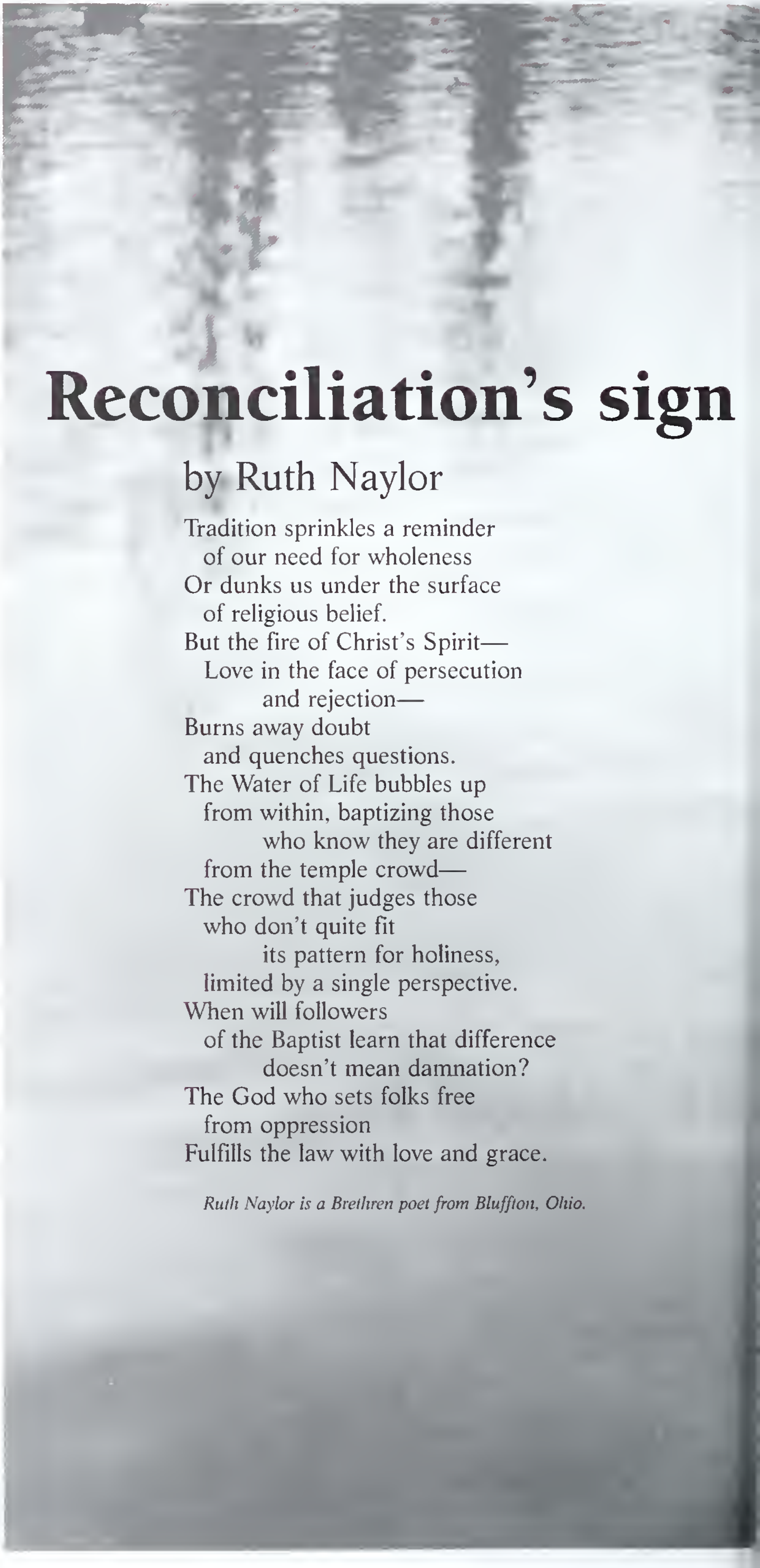


Reconciliation's sign

by Ruth Naylor

Tradition sprinkles a reminder
  of our need for wholeness
Or dunks us under the surface
  of religious belief.
But the fire of Christ's Spirit—
  Love in the face of persecution
      and rejection—
Burns away doubt
  and quenches questions.
The Water of Life bubbles up
  from within, baptizing those
      who know they are different
  from the temple crowd—
The crowd that judges those
  who don't quite fit
      its pattern for holiness,
  limited by a single perspective.
When will followers
  of the Baptist learn that difference
      doesn't mean damnation?
The God who sets folks free
  from oppression
Fulfills the law with love and grace.

Ruth Naylor is a Brethren poet from Bluffton, Ohio.

belligerent pacifist

appreciated the July editorial about ie “marketable Jesus”—the one that ells well (“And I Thought Jesus *Loved* le!”). What a wonderful, radical idea iat Jesus' redemption means freedom) serve God, freedom to serve others, eedom to stop worrying about your- elf, and freedom to forget about get- ng.

Just about the time I get almost ogged down with the Newt ingriches and the rest of the self- erving seers of our day, then I find omething such as this editorial that oosts my hope and sends me out nce again. Sends me out as belliger- it as a pacifist can be in the cause of ir servant Lord. Sends me out ecause I know that feetwashing still ounts.

Wanda Callahan
Goshen, Ind.

he essence of idolatry

have just read the July editorial (“And Thought Jesus *Loved* Me!”) daily for ie past four days, and each time ound it more perceptive and relevant. s Murray Joseph Haar gives words to ie editor, so does the editor give ords to my thoughts that have dis- irbed me for at least two decades.

The editorial was timely for I was ist finishing Carl Bowman's *Brethren ociety* and Don Fitzkee's *Moving oward the Mainstream* (August, page 10). Both of them put into perspective what I have felt locally—a major shift from the Brethren principles of calledoutness from the world's society to the full acceptance of society's standards and methods of self-advancement.

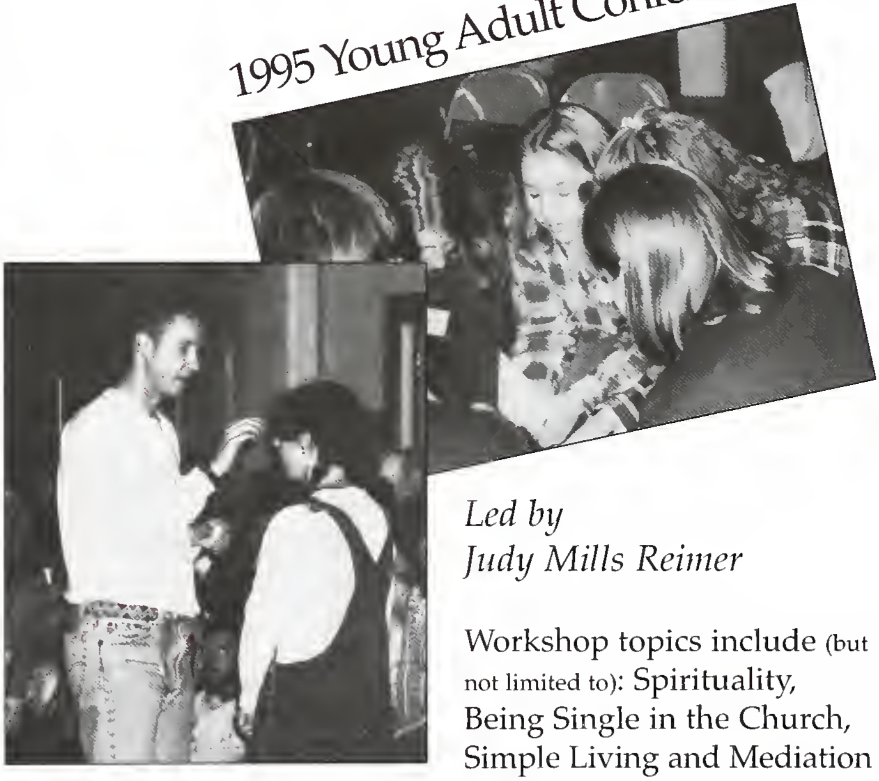
I am not young, so I often am met with the retort that I “can't stand change.” I can accept change. What I can't accept is what these changes signify—a change in the nature of God, from a God to serve sacrificially to a God who serves us dutifully. Isn't this the essence of idolatry?

James Martin
Annville, Pa.

he opinions expressed in Letters are not necessarily ose of the magazine. Readers should receive em in the same spirit with which differing opin- ns are expressed in face-to-face conversations. Letters should be brief, concise, and respectful of e opinions of others. Preference is given to letters at respond directly to items read in the magazine. We are willing to withhold the name of a writer ly when, in our editorial judgment, it is war- nted. We will not consider any letter that comes us unsigned. Whether or not we print the letter, e writer's name is kept in strictest confidence. Address letters to MESSENGER *editor, 1451 indee Ave., Elgin, IL 60120.*

The Tie That Binds:
Staying Together When We're Pulled Apart

1995 Young Adult Conference



Led by
Judy Mills Reimer

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How Much: $70
Registration Deadline: November 15, 1995

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On dysfunctional Brethren famil

Don Booz

How can this family exist?

I was born and raised in the Church of the Brethren. At an early age, I attended church dinners and meetings where missionaries from Nigeria told of the exciting ministry being accomplished in the name of Jesus Christ. As a teenager, I listened to Brethren Volunteer Service workers talk to our youth group about the benefits and growth to be experienced in BVS. Several times a year, I sat in revival meetings and I listened to the gospel being proclaimed with conviction and fervor. For more years than I can remember, I listened to Sunday School teachers and preachers describe and explain the tradition, the values, and the character of the Church of the Brethren. Subsequently, it is no accident that I claim the Church of the Brethren as my church family.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Like any family, we who belong to the family called the Church of the Brethren cannot choose who our parents, grandparents, aunts, uncles, cousins, nephews, and nieces are going to be. Yet, we are all connected no matter where we live or how we behave.

But like all families, our church family is changing. The changing family is challenging some of the accustomed family values and traditions. New habits are replacing old practices. Some family members are even antagonistic toward each other while other family members refuse to attend the annual family reunion because they feel alienated from their family identity. The question that all family members must struggle with is, "How can this family continue to exist?"

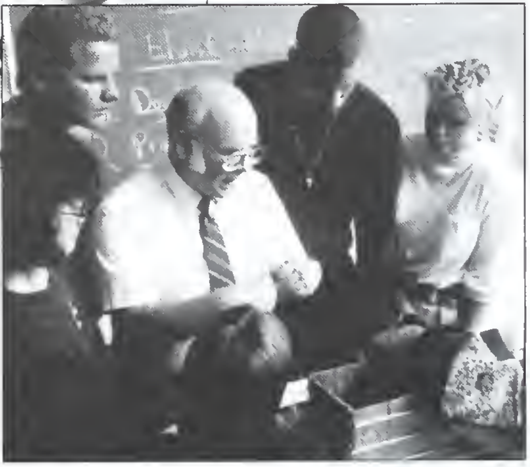
One idea being discussed in the family is the possibility of moving back to the old neighborhood. "Let's move to the east coast where most of our relatives are living." Other family members maintain that the older generation is out of touch with what younger members need to feel a part of the family. "Let us adopt new parents who can better understand the changing culture in which we now live." Still other family members are convinced that most of our problems stem from the children. "Let us teach our children more respect for our family values and rituals."

Several family members are talking among themselves about the financial demands required to keep the family fiscally stable. "Let us ask all of our family members to give more money to the family budget." Not too long ago, one family member told me, "I don't recognize some of the family members sitting across the table from me. Their dress, mannerisms, lifestyle, and language are different. How long have they been part of our family?" Anothe older family member in the same conversation said, "We just don't seem like a family anymore."

The emergence of a "blended family" is causing many adjustments among all of us. Our most recent family members are challenging the family rituals that once held us so closely

1950s Class

The Scholarship Participation Service Continues...



Dr. Herb Smith, professor of religion/philosophy.

McPherson College

McPherson
Kansas
316 241 0731

eralism, creedalism

ogether. Even some of the older fami- members are wanting to know who is family really is. What are its val- es, and what is the strength of its tra- itions? I often wonder what it will ike for us to continue to be an effec- ve family. Where will we find our ense of connection? How will we feel upported and respected for our nique contribution to the family?

Jesus once told a woman who had no amily, "If anyone in the family does ot know what you are feeling, en let them cast the first stone." M.

Don Booz is pastor of McPherson (Kan.) hurch of the Brethren.

ohn Vicoli

esus was a iberal, too

he comments in "Troubled by liberal ends," published in the Letters sec- on of the July MESSENGER, bothered e, though I believe the writer meant ell and was sincere.

Of course, one can be troubled by iany kinds of trends, including con- ervative trends. What bothered me in articular is the way we link liberal ends with things many citizens may onsider to be "bad." The linkage here as "liberal trends . . . and homosexu- ls." I am not going to tackle that roblem in these lines, but what does a hristian from a Christian church do a Christian community if some of e members are homosexual? omething nasty? Did Jesus always ssociate himself with people the wish community approved of? Might e object to some of the people with hom he associated?

Secondly, what do we mean by lib- al? Does liberal mean seeking out e truth or finding the best way to do ings? Do we always have to do it the d way? Judy Mills Reimer, 1995 Annual Conference moderator, in a May/June MESSENGER article titled "So What If We've Never Done It That Way Before?" asks a question that is pertinent if we are going to enter the 21st century on the right foot. Are we afraid of liberals because they don't believe the earth is flat or that the universe wasn't created in five days, with man created on the sixth day and the seventh used by the Eternal to rest. Do we dislike liberals

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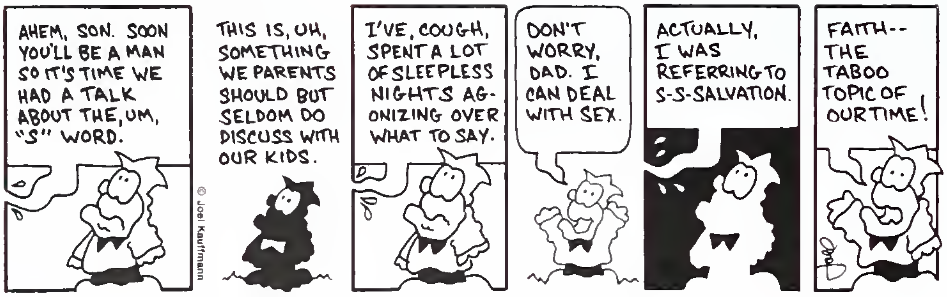
AHEM, SON. SOON YOU'LL BE A MAN SO IT'S TIME WE HAD A TALK ABOUT THE, UM, "S" WORD.
THIS IS, UH, SOMETHING WE PARENTS SHOULD BUT SELDOM DO DISCUSS WITH OUR KIDS.
© Joel Kauffmann
I'VE, COUGH, SPENT A LOT OF SLEEPLESS NIGHTS AGONIZING OVER WHAT TO SAY.
DON'T WORRY, DAD. I CAN DEAL WITH SEX.
ACTUALLY, I WAS REFERRING TO S-S-SALVATION.
FAITH-- THE TABOO TOPIC OF OUR TIME!

CHOOSING
COMMITMENT

At Manchester, Laura Van Voorhis '90 studied accounting. At Bethany Seminary, she explores the ministry. In both, she's extremely committed. Laura loves life, believing that all of creation is God's work. She warmly connects with persons of a different race or faith journey. Directing a Camp Mack Youth Camp and completing her field placement at Indianapolis' Northview congregation nourished her calling. Whatever her ministry, Laura's convictions and caring nature will contribute to a more humane world.

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because they discuss social, economic, political, and environmental problems? Who was for social security, unemployment insurance, disability payments, and so on in the 1930s? Who?

Let us presume we are sinful and in need of salvation. What about applyin those wonderful old basics for salvation on community and caring for one another, the down-and-out and the despised? Remember the good old barn raising when someone needed a new one? How about working together for our fellow Christians and the kingdom? How about the basic thought of working out problems together? Is it not true that Brethren could not partake in the love feast if there were problems among members? How about the basic concept of simplicity? How about spiritual values above money, status, and owning "a lot of things"? Can we, shall we, put these in the 21st-century context?

My philosophy has always been to take the best of the old, which is difficult, blend it in with the best of the present, and create a constructive future. That is the best of liberalism, and by the way, Christianity. That is what Jesus was doing. Amen.

John Vicoli is a member of Williamson Road Church of the Brethren, Roanoke, Va.

Carol Wise

Let's find a better way

It seems an increasing fact of life that the world is getting smaller. Communication advances, travel, immigration, emigration, displacement, and general interest has resultec in mass movements of people all around the globe.

Nowhere is this movement more apparent than in southern California, where I live. Indeed, it has come to settle in my own neighborhood. Next door to me lives a delightful Catholic/Jewish couple. During the month of

ecember, lights shine from their
hristmas tree and their Menorah as
ie family celebrates Hanukkah with
er family and Christmas with his.

On the other side of me is an older
hinese couple who lost all that they
ad as they fled from communism. As
r as I know, they are Confucianists.

My neighbors are wonderful people.
their faces I glimpse the image of
od. In their presence I have felt the
oving of the spirit as we meet in
utual respect and goodwill. They are
eople steeped in kindness and gen-
osity, who have enriched and
panded my life. We live together in
eace.

As I understand our recent creedal
ecision at Annual Conference
ugust, page 14), we as a people
ave decided that it's high time that
e assert again our own religious
uperiority. With a mere voice vote we
ave offered up a definitive under-
anding of Christ that we think will
rve once and for all to overcome the
onfusion that even the early followers
lt about Jesus.

Indeed, it is interesting to me to
ote that real certitude about who
sus was and what his message and
urpose in life entailed was not fully
rthcoming until Christianity became
e religion of the Roman Empire.
hen it became clear that the Christian
ay is the only way, with the power of
e state available to back up the auda-
ous claim.

In light of our Annual Conference
atement, it seems as if I am to greet
y neighbors with the full knowledge
at I alone possess religious truth and
cess to the divine. My neighbors'
pressions of faith not only pale
side mine, but are unacceptable to
e one we name God. It doesn't even
atter that I really don't understand
uch about my neighbors' religious
mmitments and beliefs. I don't have
. There is one way, only one way,
d it is mine.

It is true that in Christ I have experi-
ced salvation. Because of my joy, I
ll continue to share my understand-
g of what that experience means to me with my neighbors and friends. But in the name of Christ, I absolutely refuse to take my New Testament and do battle with the Torah, or slam it against the Koran, or degrade the wisdom of the ancients. I refuse to view my neighbors as less than I in the eyes of God. I refuse to close myself to the possibility that God may be bigger than our western Christian understandings or imaginings, and may be present in the lives of each of my neighbors.

It is not the specter of "secular humanism" or "the liberal agenda" that leads me to these refusals. Rather,

From the General Secretary

Let's be partners in prayer

Moderator Fred Bernhard and General Board Chairwoman Kathy Hess have called all congregations to join together as "Partners in Prayer" for the work of the church (August, page 24). This renews a call that has been made by denominational leaders in previous years. It also supports a deep-felt need for spiritual renewal in the Church of the Brethren.

When our congregations were asked in 1987 where the Spirit would be leading the Brethren in the 1990s, most responded by calling for spiritual renewal. They felt the need of renewed disciplines of Bible study, prayer, and service. They felt the need of a commitment to the mind of Christ to undergird wide diversity within the denomination. Annual Conference has responded by asking the General Board for new programs in evangelism, overseas church-planting, youth and family ministries, heritage materials, and peace and service opportunities. These efforts cannot succeed, however, unless they are constantly bathed in prayer. Therefore, the call of the moderator and the General Board chairwoman are of utmost importance.

Prayer is very close to the self-talk that goes on in our minds during our working hours, and very much like the dreaming that goes on in our hearts day and night. Psychologists tell us that our self-talk should be positive if we are to have self-confidence. But all of us know our own frailty, indeed our own sinfulness. To know God forgives us, loves us, cares for us in the midst of both joy and sorrow, transforms our "self-talk" into an attitude of prayer. Prayer, Bible study, and worship are God's way of renewing us, of creating a holy people. We will not have "the mind of Christ" unless we individually and as a people have the discipline of prayer.

The beauty of the prayer discipline to which the moderator and the General Board chairwoman have called us is the way it lifts up the diverse ministries of the church in one unified effort.

MESSENGER is highlighting certain prayer concerns month-by-month (page 30). Brethren who receive *Agenda* also will find prayer needs listed.

We pray not because God needs to know, for we are aware that God already knows even before we ask. Indeed, the apostle Paul teaches that "we do not know how to pray as we ought, but (the) Spirit intercedes with sighs too deep for words" (Rom. 8:26). So in our praying, the Spirit of the Lord prays in our behalf. It is we who are informed in the act of praying. We cannot be seriously aware of the will of God without being transformed as we pray. So prayer is the constant hope of the transformation of the church. To cease praying is to lose our interest in renewal.

Recently I received a letter asking whether I would lend my support to the spiritual renewal of the church moving beyond religious tradition to powerful living faith. I gladly join the plea that God renew us and ask that the Annual Conference moderator's and General Board chairwoman's request be heard by our people.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

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it is my own faith tradition, that of the Church of the Brethren. Here I have learned that disrespect, arrogance, absolutism, and fear of the "other" are the very things that make for war. They violate the integrity of another who is made in the image of God, which is to do violence against one of God's own.

In the name of Jesus, our tradition has embraced nonviolence and affirmed an understanding that all war is sin, which is about as strong a theological statement as one can make. Such a tradition seems to run counter to, or at the very least, provide a corrective to creedal absolutism or assumptions that it is we who will be sitting at the right and left hand of Jesus (Matt. 20:20–28).

So, in spite of Conference's best intentions, in good faith and conscience, I can have none of this decision. It seems to me that we are simply going to have to find better ways of dealing with a shrinking world and wit neighbors who don't look, act, or see the world exactly as we do. It may be scary. It is definitely harder. But I have hope that in the process we will stumbl upon a faith that continues to rejoice i the mysteries of God, and remains ope to the whisperings and wonderful surprises of the Spirit.

Carol Wise is associate pastor of La Verne (Calif.) Church of the Brethren.

Partners in Prayer

Daily prayer guide:

Sunday: Your congregation's ministries
Monday: Annual Conference officers
Tuesday: General Board and staff
Wednesday: District executives, Bethany Seminary, colleges and university
Thursday: General Services
Friday: Parish Ministries
Saturday: World Ministries

September prayer concerns:

Congregation: Sunday school teachers teaching God's Word and being role models of Christian discipleship.

Conference: Review and Evaluation Committee (Joan Daggett, Curtis Dubble, Andy Murray, Steve Reid, and LaVon Rupel) as it begins its two years of work.

General Board: Goals and Budget Committee (Rogers Fike, chairman), meeting September 23–24.

Districts and schools: Students—That they be motivated to learn and to serve God. Professors—That they enthusiastically instruct students and challenge them to live lives committed to Christ.

General Services: Direction and focus for stewardship.

Parish Ministries: Thanks for the 250 youth whose lives were blessed by workcamp experiences this summer. Guidance for 1996 workcamp planners.

World Ministries: Hiring of a new Brethren Volunteer Service director.

CLASSIFIED ADS

BRETHREN IN RALEIGH AREA—Creating new Church of the Brethren fellowship in Research Triangle area of North Carolina (near Raleigh) being explored by Virlina District. Group currently meets on 2nd Sunday evening each month; considering more frequent meetings. Interested people may contact Darla Kay & Duane Deardorff at (919) 851-2626, or Dave & Lynette Minnich at (919) 682-9253.

CELEBRATION—50th Anniversary. All former members & friends of Stover Memorial congregation, Des Moines, Iowa, invited to Celebration Weekend, Oct. 13-15, 1995. Join us in praising God for the past & trusting God for the future. For details regarding lodging, call (515) 243-0416 or (515) 276-0716.

INVITATION—Fruitful Vine House Fellowship. Small Brethren group, meeting in homes in southwest Ohio area welcomes anyone interested. Project status recognized by S. Ohio District. Have been meeting fairly regularly for few years. Meet monthly, Sunday morning for worship & fellowship. Aim of group is to reclaim, practice Anabaptist & Pietist principles w/ an emphasis on traditional Brethren values. Contact: Dean or Karen Garrett, 3198 St. Route. 503 S., West Alexandria, OH. Tel. (513) 839-4233.

FOR RENT—Would you like to winter in Fla.? We have a 2-bedroom home, fully furnished. A 6-month occupancy costs $32 per month. Contact Mrs. Martha Horton, 313 S. Pine, Sebring, FL 33870.

TRAVEL—Spain, Portugal & Morocco w/ Bridgewater College President Emeritus Wayne F. Geisert. 14-day (Nov. 2-15, 1995) tour visiting Madrid, Salamanca, Lisbon, Seville, Tangier, Costa Del Sol, Granada, and Toledo. Cost (round trip from Dulles Intnl. first class accom., all breakfasts, 9 dinners) $1995 per person, double occupancy. For info. and brochure, contact: Spain, Portugal, Morocco Tour, c/o Wayne F. Geisert, Box 40, Bridgewater College, Bridgewater, VA 22812-1599. Tel. (703) 828-5494 or (703) 433-1433.

TRAVEL—Australia & New Zealand; 20 days; April 14-May 3, 1996. Tour Sydney, Melbourne, Canberra, Phillip Island, & Ballarat in Australia. Tour Christchurch, Lake Ohau, Milford Soun Queenstown, and Fox Glacier in New Zealand. Pri $3,279 from Indianapolis or Chicago. For info., wr Wendell & Joan Bohrer, 8520 Royal Meadow Driv Indianapolis, IN 46217. Tel. or Fax (317) 882-5067.

TRAVEL—"In the footsteps of Paul." Join Dr. Dav Metzler (Bridgewater College in Va.), and Past Richard J. Hall (Mt. Pleasant, Shenandoah) March 14, 1996, travelling in Greece & Turkey. See Athen Istanbul, Ankara, Cappadocia, Iconium, Lystr Antioch, Laodicea, Ephesus, Miletos, Smyrna, a more. Travel from JFK on Olympic Airlines, $185 For descriptive brochure, write: "Paul '96," 42 Fourth Street, Shenandoah, VA 22849-1522. T (540) 652-1788. Early registration discount.

TRAVEL—India study tour. Jan. 1996. Travel to Del Varanassi, Agra, and more w/ faculty fro Manchester College and Gandhi Peace Foundatio Study comparative ethics, cultural anthropology, Indian religions. College credit avail. Approx. cos $2300. Call BCA at (219) 982-5244. Deadline: O 15.

WANTED—To hear from people with Brethren bac ground &/or inclination in Greensboro/High Poi N.C., vicinity. Objective: at least periodic worship fellowship; possible formation of biblically base brotherhood-oriented congregation with anyone wi ing sharing biblical study, finding direction, & prac cal service. Contact: Aaron and Ruth Martin, 3 Jackson Street, Jamestown, NC 27282. Tel. (91 454-5843; e-mail MOMDADMART@aol.com.

WANTED—Outstanding senior pastoral opportunity 750-member eastern Pa. (Lancaster County) Chur of the Brethren. Spacious, air conditioned, mode facility incl. library, fully equiped kitchen, gymnasi & pavilion. Strong support staff & lay leadership. W organized musical program incl. 3 vocal choirs, 3 b choirs & orchestra. Strong educational program for ages. Active outreach ministry. Interested perso forward résumés & inquiries to: District Executiv Atlantic Northeast District, 500 E. Cedar Stre Elizabethtown, PA 17022.

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te: Congregations are asked submit only the names of ual new members of the iomination. Do not include nes of people who have mere-ransferred their membership m another Church of the ethren congregation.

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telope Park, W. Plains: Olive Bassler, Cheryl Schroeder
idgewater, Shen.: Logan Evans; Glenn & Ruth Felix; Leroy Flaten; Sara & Tim Huffman; Erin Hutchinson; Marsha Kinder; Lindsay Lambert; Harvey Leddy; Carol Longenecker; Rebecca Monger; Ed, Patrick & Margaret Monk; Ruth Proctor; Alpha Spitzer
ookville, S. Ohio: Sandy Bruce, Lon & Michelle Chambers, Bryan Clegg, Luke Dull, Wendi Fourman, Jeremy Michael, JoAnn Sease
rlisle, S. Pa.: Mildred Donnelly
ntral, Virlina: Gary & Melinda Kantor, Darian & Diane Stultz
iques, Atl. N.E.: Sonya Brandt, Matt Huber, Travis Pierce, Craig Snyder
zabethtown, Atl. N. E.: Ashley Garland, Rebecca Good, Kristin Helm, Kirstin Hoffer, Ashley Hoffman, Rosemarie Karim, Susan Kenderdine, Erica Luckenbill, Karen Wenger, Marilyn Reynolds, Jeff & Lisa Rosenberger
t Creek/Mud Lick, S. Ohio: Richard & Maxine Hubbard; Lester Langdon; Eurilla, Lizzie Mae & Rosie Smith; Dena Woods
eenville, S. Ohio: Scott & Michelle Barnhart, Nancy Jackson, Steve Mann, Loni Mayse, Oleta & Robert Oostra
llidaysburg, M. Pa.: Sara Bowers, Erin Claycomb, Douglas & Maradith Frazier, Robert Hecker, Virginia Meadows, Kristy & Kylie Stiffler, Britain Jo Zeek
gonier, W. Pa.: Matthew Burkey, Allison Ferry, Lena & Jessica Hooper, Sarah Lukatch, Dana McInchok, Eric Penrose
ville, Shen.: Aaron Coffman, Kimberly Hutchens, Joshua See, Stephen Shanholtz, Susie Smallwood
gansport, S/C Ind.: James & Cindy Ritter
e Star, W. Plains: Fran ohnson, Dean & Martha Nieder
ldle Creek, Atl. N.E.: LeighAnn Dissinger, Laurie & Robert Hess
Midland, Mid-Atl.: Jenny Miller, Kent & Tracy Rankin
Pleasant View, Mid-Atl.: Josh Strite, Terry Thrasher
Prince of Peace, S. Ohio: Danielle Ferguson, Conni Locke, Aimee Phillips, Kristen & Scott Sowder
Rockwood, W. Pa.: Gail & Susan Lichty; Marsha & Robert Nightingale; Mary & Sanford Pletcher; Dennis Romesburg; Donald, Jeanette, Christina, Kayla & Jessica Warrick
Rummel, W. Pa.: Crystal Bokinsky, Crystal & Patrick Brehm, Adam Hostetler, Abby Mader, Jennifer Ott, Dustin Snyder, Melanie Toath
Peace, N. Plains: Kay Forbes, Darlene Marshall, AliceMae Riley
Sugar Ridge, Mich.: Robert Hash
Trotwood, S. Ohio: Rachel Benhoff, Chesley Booth, Thomas & Iris Davis, Megan Fitze, Jason Hoover, James & Karleen King, Kyle Snyder, Scott Wagner
Westminster, Mid-Atl.: Eleanore Saccente
White Oak, Craig & Chad Heistand, Sherry Kegerreis, Thelma Kline, Nitoche Longenecker, George Scantling

Deaths

Klein, Dorothy R., 69, Myerstown, Pa., May 16, 1995
Klos, Doris, West Chester, Pa., May 6, 1995
Knicely, Benjamin F., 85, Dayton, Pa., Apr. 15, 1995
Kresier, Robert J., 62, Manheim, Pa., March 12, 1995
Kruger, David, 71, Lebanon, Pa., March 12, 1995
Lane, Ruth, Huntingdon, Pa., Feb. 6, 1995
Lauderbaugh, Thelma, 90, Danville, Ohio, May 18, 1995
Layman, Weldon, 63, Harrisonburg, Va., March 17, 1995
Leckrone, Elmer F., 88, Custer, Minn., Sept. 25, 1994
Leininger, Sallie H., 87, Neffsville, Pa., June 12, 1995
Leonard, Keith, 75, Mansfield, Mo., Dec. 13, 1994
Lilier, Paul, 98, Old Fields, W. Va., Feb. 19, 1995
Lipscomb, William C., Thornton, W.Va., Sept. 18, 1994
Loker, Rachel E., 76, Harrisonburg, Va., Jan. 20, 1995
Longenecker, Julias, 80, Martinsburg, Pa., Dec. 30, 1994
Loucks, Harvey A., 79, York, Pa., July 4, 1995
Loucks, William, 96, Goshen, Ind., July 15, 1994
Lowdermilk, Donald L., 60, Upper Nyack, N.Y., May 2, 1995
Luper, Fred, 96, Rossville, Ind., Jan. 29, 1995
Majchrzak, Stella, 81, Harper Woods, Mich., June 11, 1995
Manning, Clara L., 79, Upper St. Clair, Pa., Feb. 11, 1995
Masore, Joyce, 66, North Liberty, Ind., Apr. 17, 1995
May, Earl H., 78, Timberville, Va., Feb. 1, 1995
Mayes, Esther D., 75, Bassett, Va., Sept. 30, 1994
McKenrick, Beatrice, 90 West Chester, Pa., Sept. 16, 1995
Meadows, Earl W., 69, Elkton, Va., Feb. 21, 1995
Messick, Marvin, 88, Lititz, Pa., June 17, 1995
Metzger, Earl A., 86, Dayton, Ohio, March 4, 1995
Miller, Charles E., 55, Farmington, Del., March 20, 1995
Miller, Charles, 77, Johnstown, Pa., May 2, 1995
Miller, Gerald, 85, Sebring, Fla., March 20, 1995
Miller, Marcus I., 91, Weyers Cave, Va., Feb. 20, 1995
Miller, Mary C., 75, Dayton, Va., Apr. 25, 1995
Mishler, Kathryn, 75, Goshen, Ind., Aug. 3, 1994
Mitchell, Marie F.M., 61, Woodstock, Va., March 14, 1995
Mohler, William, 71, Takoma Park, Md., Apr. 6, 1995
Mongold, Emma P., 91, Hinton, Va., Jan. 8, 1995
Mongold, Floyd L., 87, Mooreville, W. Va., March 25, 1995
Moyers, Louise G.K., 84, Harrisonburg, Va., Jan. 19, 1995
Myer, Effie S., 87, Lebanon, Pa., Jan. 8, 1995
Myers, Lucille, 83, Mansfield, Ohio, March 14, 1995
Myers, Snively S., 83, Greencastle, Pa., Apr. 29, 1994
Neff, Alice, 78, Lorida, Fla., June 23, 1994
Nelson, Cleo P., 75, West Chester, Pa., Aug. 10, 1995
Nelson, Leland A., 77, Fresno, Calif., Dec. 21, 1993
Nesselrodt, Berlin J., 50, Kezzletown, Va., May 6, 1995
Ney, Mary, 68, New Lebanon, Ohio, Oct. 30, 1994
Ogline, Pearl, 88, Friedens, Pa., Jan. 18, 1995
Painter, Floy, 97, Palmyra, Pa., Jan. 11, 1995
Parr, Bill S., 58, Danville, Ohio, June 12, 1995
Patrick, John A., 71, Middletown, Pa., Jan. 8, 1995
Payne, Lettie, 93, Lorida, Fla., June 3, 1995
Peightal, Frederick, Huntingdon, Pa., Aug. 1, 1994
Pence, Chester B., 67, Timberville, Va., Jan. 8, 1995
Perdue, Grace, 97, Lorida, Fla., Feb. 19, 1995
Perrin, Harry, 82, Martinsburg, Pa., May 26, 1995
Peterson, Alice, 72, Independence, Kan., Sept. 10, 1994
Pettit, William A., Iola, Wis., May 21, 1995
Phibbs, Effie D.G., 66, Lancaster, Pa., Jan. 3, 1995
Powell, Ruth, 97, Greencastle, Pa., June 21, 1995
Prater, Joann, 59, Columbia City, Ind., Jan. 30, 1995
Puffenbarger, Henry C., 80, Harrisonburg, Va., Feb. 4, 1995
Purcell, Gladys, 96, Rossville, Ind., April 27, 1995
Ramsey, Berniece I., 87, Bradenton, Fla., Apr. 7, 1995
Reel, Imogene K., 48, Maysville, W. Va., March 26, 1995
Regenbogen, Karl Heinz, 64, North Manchester, Ind., March 1, 1995
Reish, Elbert, 78, Lorida, Fla., Apr. 26, 1995
Remaly, Claude, 91, Rossville, Ind., May 15, 1995
Resser, Edna, 102, Palmyra, Pa., Apr. 8, 1995
Ritenour, Stella M., 90, Harrisonburg, Va., Feb. 13, 1995
Root, Wilber, 75, Salisbury, Md., May 5, 1995
Rumer, William H., 81, Petersburg, W. Va., March 7, 1995
Ruthrauff, Herbert L., 94, Mountain Home, Ark., June 15, 1994
Sawin, Maraget M., 72, Claremont, Calif., March 8, 1995
Schieber, Maxine, 73, Nappanee, Ind., May 17, 1995
Secrist, Dracie L., 91, Criders, Va., Feb. 3, 1995
Shaffer, Guy, 84, Davidsville, Pa., May 9, 1995
Shank, Ruth A., 93, New Oxford, Pa., May 3, 1995
Share, Kenneth C., 71, Claysburg, Pa., March 29, 1995
Shaver, Allen P., 72, Harrisonburg, Va., March 22, 1995
Sheets, Jesse, 16, Nappanee, Ind., Sept. 28, 1994
Sherfy, Robert L., 81, Mount Solon, Va., Oct. 20, 1994
Shoup, Donald, 67, Bradford, Ohio, Jan. 14, 1995
Skaggs, Ralph E., 79, Girard, Ill., May 14, 1995
Smeak, Hilda C., 83, Westminster, Md., May 20, 1995
Smeltzer, Maurice R., 77, La Verne, Calif., Apr. 23, 1995
Smith, Maxine 77, Rossville, Ind., Feb. 5, 1995
Snader, John J., 73, Ephrata, Pa., March 28, 1995
Snively, Marie, West Chester, Pa., Jan. 15, 1995
Snyder, Carter G., 82, Mathias, W. Va., March 19, 1995
Snyder, Mary, 81, Palmyra, Pa., Jan. 22, 1995
Spain, Elgie M., 86, Bradenton, Fla., Apr. 27, 1995
Spann, Leonard, 78, North Manchester, Ind., March 6, 1995
Spitzer, Allen J., 72, North Fort Myers, Fla., March 26, 1995
Stauffer, Esther, 78, Palmyra, Pa., Jan. 13, 1995
Steffey, Mary F.C., 78, Fishersville, Va., Jan. 3, 1995
Stoner, Ben O., Cincinnati, Ohio, July 5, 1995
Strickler, Earl E. Sr., 93, Elizabethtown, Pa., Feb. 10, 1995
Stuzman, Louise, 88, Franklin, W. Va., Jan. 11, 1995
Sutphin, Clara, Tavares, Fla., Feb. 28, 1995
Swarthout, Vera, 69, Independence, Kan., Sept. 16, 1994
Sweitzer, Gordon O., 95, Hartville, Ohio, Jan. 29, 1995
Swigart, Paul E., 85, New Oxford, Pa., Jan. 5, 1995
Takach, Joseph A., 68, Newark, Del., May 23, 1995
Teter, Paul A., 81, Maysville, W. Va., March 14, 1995
Trobaugh, Carl A., 79, McGaheysville, Va., Feb. 22, 1995
Tucker, Beatrice E.R., Woodstock, Va., March 10, 1995
Turner, Harman D., 80, Inwood, W. Va., Apr. 17, 1995
Utz, Mary, 93, Dixon, Ill., May 1, 1995
Vance, Denver, 89, Onego, W. Va., Feb. 9, 1995
Vaughan, Grace D.M., 94, Bergton, Va., Apr. 13, 1995
Waite, Gladys E., 100, La Verne, Calif., Apr. 1, 1995
Walker, Arnelia B., 84, La Verne, Calif., Apr. 4, 1995
Wampler, Carroll D., 80, Broadway, Va., Jan. 19, 1995
Wampler, Edna, 93, Harrisonburg, Va., Apr. 17, 1995
Wastler, Leroy, 65, Boonsboro, Md., Oct. 15, 1994
Weaver, J. Norman, 89, Lancaster, Pa., Oct. 22, 1994
Weaver, Mary E., 84, Lancaster, Pa., May 10, 1995
Webster, Lottie F., 100, Bridgewater, Va., Apr. 21, 1995
Weigold, Faith, 89, Glendora, Calif.
Weller, Robert, 86, Westminster, Md., Dec. 29, 1994
Welshimer, Garnet, 74, Glendora, Calif.
Wenger, Margaret B., 87, Dayton, Va., Jan. 12, 1995
Wheeler, Hobart H., 97, Froid, Mont., Jan. 15, 1995
Wilson, Martha, 88, McPherson, Kan., June 25, 1995
Wolfe, Frances H., 82, Virden, Ill., Feb. 8, 1995
Woodall, Florence F., 79, Bradenton, Fla., May 12, 1995
Wratchford, Raymond Sr., 83, Moorefield, W. Va., March 7, 1995
Yankey, Granville D., 58, Timberville, Va., Jan. 18, 1995
Young, Donald, 83, LaOtto, Ind., July 5, 1995
Zeger, Vera, 77, Greencastle, Pa., June 15, 1995
Zeigler, Bernice, 88, Churubusco, Ind., Apr. 8, 1995

Don't snip that spiderweb

I always have found instructive the fable of the spider that forgot the purpose of its web's guyline. I have never seen the fable in print, so I tell it this way:

A spider had a web in a dark, high corner of a barn loft. One day it decided it would rather live down on the sunny barn floor. So it attached a silken thread to a rafter and dropped down, down, down to the spot it had chosen. There it constructed a crisscross of threads and on it spun an orb web to catch its prey. Everything worked out well. The location was good. Insects were plentiful. Business was booming. The spider lived there happily for a long time. It preferred to forget about its earlier dreary existence in the dark loft.

One morning as the spider checked its web, repairing a raveling here and tightening a crossline there, it fingered the thread that long ago had brought it to the barn floor. Gazing upward, the spider recalled with satisfaction having made that decision to relocate. Then the thought occurred that the old thread no longer served any purpose. The spider had no intention of ever returning to the dark loft. And being a very tidy, organized spider, it didn't like having anything useless about. So it snipped the old thread.

What a mistake! Down came the whole web, the once taut orb now a shambles, and the spider's means of livelihood destroyed.

The moral: Think twice before you snip. What you are considering getting rid of as no longer useful may be serving purposes you have forgotten or assumed were cared for otherwise.

I considered presenting this fable for the edification of the General Board Redesign Steering Committee, but then I assumed that surely its collective wisdom would prevent the snipping of any vital threads of our denominational web. So I am relating the fable to a more narrow concern.

As we read today's headlines about ethnic fighting in former Yugoslavia and the ineffectualness of the United Nations in handling its resolution, we are tempted to write off the UN as a failed institution. World powers that always have undermined the UN's clout by paying lip service to it while pursuing their traditional nationalistic interests now question its usefulness. The US Congress balks at paying our country's share of UN expenses.

Time to snip the spiderweb guyline? Our Church of the Brethren UN representative, Shantilal Bhagat thinks not (page 11). "Misperceptions about the United Nations are legion," he writes. "How many of our young people today know that the fabric of modern international society is designed, built, and managed by the United Nations? Do our young people know that the rules for global mail, sailing of ships on seas, flying of aircraft in the world skies, allocation of the airwaves for broadcast and for faxes, telegrams, and satellites are all done under the UN rules? Do they know that smallpox was eliminated by the World Health Organization?"

These accomplishments, Bhagat points out, are even more remarkable when one considers they were done even while the UN, in its more public role, was coping with 40 years of Cold War tensions.

So, hurrah for the good ol' UN, and keep up the good work? By no means. Hurrah, yes, but there is much to be done yet. While the UN must continue to look for an effective way to keep the peace around the world, it also must work at addressing justice issues. Writes Bhagat, "Greater emphasis needs to be given to the rights of women, to spreading the message on human rights, and to addressing nonmilitary threats to security. . . ." He points out that "more people in this world today are threatened by poverty than they are by war." And, he adds, "More people are threatened by the illicit trade in arms and narcotic drugs than by war."

In a 1970 MESSENGER interview, Andrew Cordier, a Brethren minister who for 17 years was a top UN official (page 14), said, "The UN, despite its deficiencies, does perform a very salutary service to humanity as a catalyst and in talking things over, in ironing out the issues that lie behind the issues, and in providing an atmosphere in which solutions are found."

Doesn't that sound like what our own Church of the Brethren Ministry of Reconciliation is all about? And if so, can we not endorse, at least in principle, that role of the United Nations?

"For a vastly altered world, the United Nations offers broader promise than even its founders could have imagined," further writes Shantilal Bhagat.

I certainly don't want Vernard Eller (page 16) getting on my case, so let me be perfectly clear that I know I'm talking about "peace as the world gives" and not about the peace Jesus gives. But Eller (and Jesus, he admits) "does not prohibit us from having an interest in and concern about helping the world find the state of affairs *it* calls peace."

So, while keeping uppermost in our minds and hearts the "God-defined peace" that Jesus offers us, let us not be afraid to work to make the world a more peaceful . . . and just . . . place, including supporting this 50-year-old, flawed but irreplaceable United Nations.—K.T.

If you've fished all night and caught nothing,

try another way.

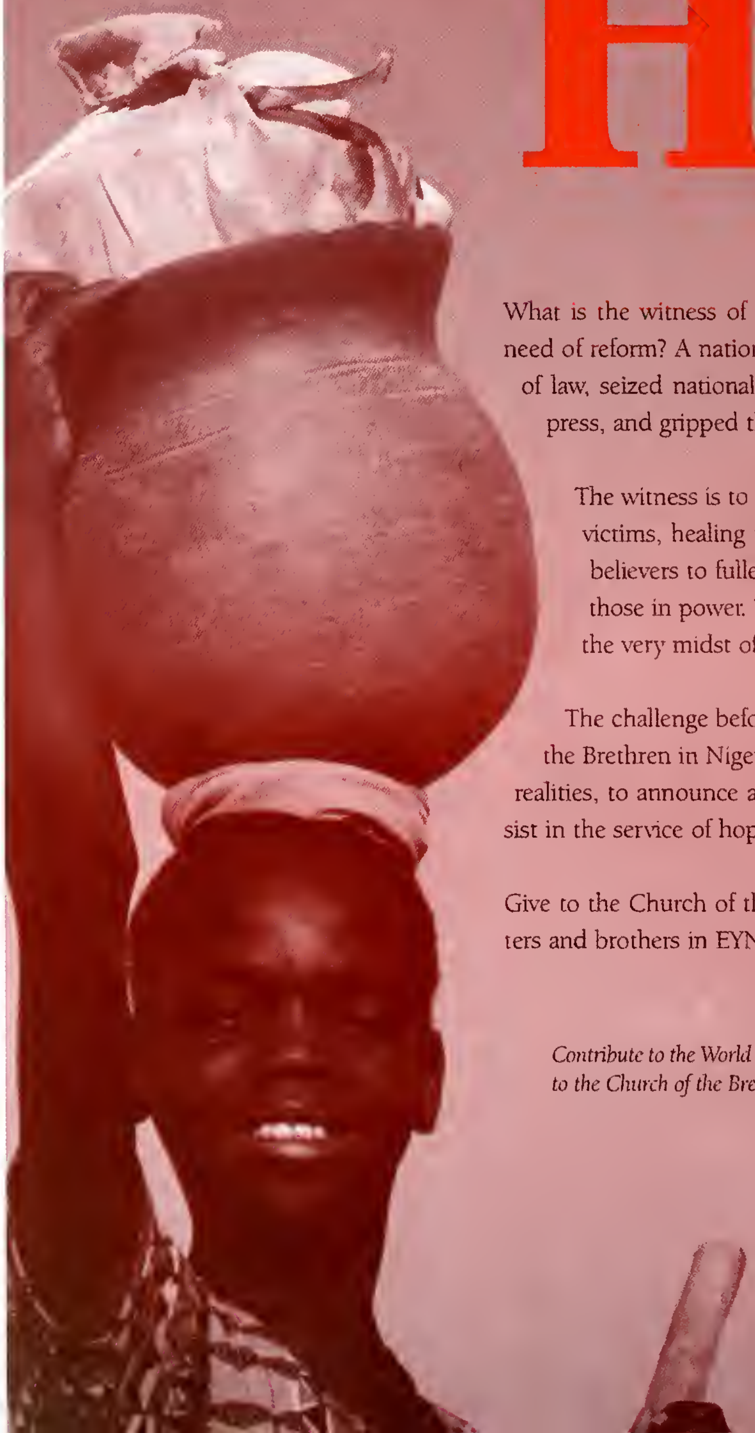
From the shore, Jesus looked across the water and saw that his friends had caught no fish. He called out, "Cast your nets on the other side of the boat." Then he went back to the fire, to the breakfast he was preparing. He knew that within moments, there would be plenty of fish to go around.

For almost 300 years the Church of the Brethren has tried to do as Jesus did. To notice the need. To help. To welcome, and to share. To replace the night's emptiness with a new morning of abundance. Brethren believe there's enough to go around. And we try to help that happen.

The Church of the Brethren
welcomes you to another way of living.

One of three ads in a series telling the Church of the Brethren story. Each ad may carry the name of your congregation or of a cluster of congregations in the area. For camera-ready layouts of the ad series, order the Ad and Brochure Kit (available later this fall) from Brethren Press at 800-441-3712.

In the Service of Hope



What is the witness of Christian churches in Nigeria, a nation in desperate need of reform? A nation whose military government has dismantled the rule of law, seized national assets, eroded the educational system, muzzled the press, and gripped the country with fear? A nation on the brink of chaos?

The witness is to uphold the gospel by defending the weak, valuing the victims, healing the afflicted, announcing God's salvation, and calling believers to fuller discipleship. The witness is to call to accountability those in power. The witness is to proclaim God's mercy and justice in the very midst of repression.

The challenge before Ekklesiyar Yan'uwa a Nigeria (EYN), the Church of the Brethren in Nigeria, is to be rooted in Christ and responsive to today's realities, to announce and show forth the good news of God's reign, to persist in the service of hope.

Give to the Church of the Brethren World Mission Offering to assure our sisters and brothers in EYN of your support.

Contribute to the World Mission Offering through your congregation or send your gift to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

Church of the Brethren
World Mission Offering

Church of the Brethren October 1995

Messenger

Make everyone feel welcome

From the Editor

Not often do I get as caught up in the material I edit for MESSENGER as I did while working with this issue's cluster on people with disabilities (page 12). Like Sara Speicher, the writer of the main article, I caught myself thinking I was sensitive already to the needs of people with disabilities and that making snap judgments about people wasn't one of my major shortcomings. Just reading the insights of others was educational in itself. I not only realized how guilty I am of being insensitive and of making snap judgments, but learned of the many ways church buildings and congregations can better welcome everyone . . . but usually don't.

Rich Buckwalter, pastor of Lansing (Mich.) Church of the Brethren (shown here mixing with Lansing youth) says he not only wants to attend to the needs of his congregation as its pastor, but he has a renewed sense of spirituality and sensitivity to express through his personal experience with physical disability.

Now I am wondering why my own congregation, which, in a spate of remodeling a few years ago, included the chancel/choir area in the project, but didn't make it wheelchair-accessible. Impressed by the new entrance, the new elevator, and the wheelchair-accessible restrooms, I hadn't even thought of the chancel until I read "Body Language." So much for my sensitivity.

As you will read, Lansing (Mich.) Church of the Brethren has a unique situation. Its pastor developed Lou Gehrig's disease, not only making the congregation super-sensitive to people with disabilities, but leading it to make dramatic changes in church-accessability, including a new parsonage.

Read the cluster of articles, fill out the checklist on page 18, and see where you and your congregation are led.

Kermon Thomasson

Printed on recycled paper.

COMING NEXT MONTH: A feature on the recent "Sing Through the Hymnal" conference, following up on a news article in the current issue.

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Body language 12

Are you like the folks who said they didn't have an accessibility problem at their church because they didn't have any members with disabilities? Of course they had no such members; they had kept them out! Sara Speicher opens readers' eyes to the needs of people with disabilities, beginning with the attitudes and assumptions of the rest of the people. Sidebars by Donna Walton and Laura Abernathy.

Learning to listen 20

James L. Benedict, in a workshop on "How to Deal with Criticism," thought it was covering everything . . . until he realized it hadn't said a thing about the need to *listen* to your critic.

Miracles and smiles 22

Only the servants at the wedding at Cana saw Jesus' miracle. Like those servants, writes Pete Haynes, Christians are "called to be people serving others with new wine, knowing that it flows out of ordinary jars."

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Cover story: *Kelsey Yost of Ridgeway Community Church of the Brethren in Harrisburg, Pa., enjoys a church playground sandbox that is elevated to accommodate her wheelchair. Read the cluster of articles beginning on page 12 that tell what your congregation can do to be more sensitive to the needs of people with disabilities.*

In Touch

Catalysts for ministry

Many denominational programs and interests can be traced to individuals who saw certain needs and had the vision and commitment to do something about them. Current denominational programming for people with disabilities can likewise be attributed to the work of a few people, particularly the quiet but persistent efforts of **Mary and Ron Workman**.

Mary Workman (right), visits with old friend Fern Shoemaker Mohler at The Cedars retirement center in McPherson, Kan.

Ron's personal experience with choroideremia, a degeneration of the retinal nerves, made them sensitive to the needs for support and rehabilitation of people who are blind or visually impaired (Messenger, May 1982). Their life and work focused on ways that Ron and others could learn to live independently. "At the time," Mary states, "people would view the blind as mentally retarded, especially when they weren't trained to deal with blindness."

Rehabilitative training was hard to come by, though, leading Mary to found and direct the Services for the Visually Impaired in Elkhart, Ind., in 1968. Ron also began working with different state committees, which eventually led to the formation of the Indiana Rehabilitation Services Board to coordinate state rehabilitation programs.

In addition to their work on the personal, local, and state level, Mary remembers that they "began to wonder what existed in the Church of the Brethren that might give some attention in this area." In the 1970s they started to take their talking book machine and other equipment to set up a booth at Annual Conference. There they connected with people with many different kinds of disabilities, who began to network together. Ron and Mary also began to attend Brethren Health and Welfare luncheons to see if that was one area to which people with disabilities could officially relate.

Eventually, their Annual Conference contacts and informal discussions with General Board staff led to the formation of a steering committee, the Church and Persons with Disabilities Network (CPDN), in 1980.

In 1982–83, the Brethren Health and Welfare Association (BHWA) refocused its energy as an umbrella group for health and welfare ministries in the denomination. CPDN was the first task group to enter. Ron Workman soon became president of BHWA.

The national steering committee soon related closely with the Northern Indiana disabilities network formed largely through the encouragement of Mary and Ron.

The work of the Church and Persons with Disabilities Network continues as part of the Association of Brethren Caregivers (ABC), the organization formed in 1990 when the Brethren Health and Welfare Association merged with the Brethren Health Foundation. And it continues to be strongly supported by the Workmans—through an endowment created in their name.

Jay Gibble of ABC approached Ron and Mary with the idea of an endowment, and they agreed not only to the use of their name, but made a major contribution to the fund before Ron's death in 1985.

Mary continues the strong advocacy and education work for people with disabilities. With a style that underscores her personal experience and years of gathering knowledge, she offers assistance and help through speaking to large audiences and talking one-on-one to make people aware of services and needs throughout the country. (See "Body Language," page 12.)—Sara Speicher

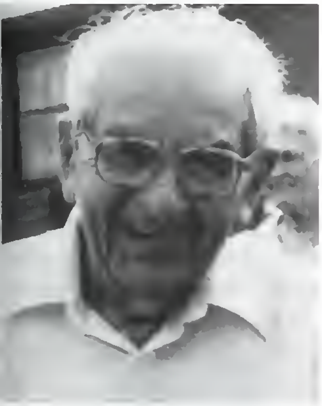
Sara Speicher is associate director of the Association of Brethren Caregivers (ABC).

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Names in the news

Alice Bucher, a member of Carlisle (Pa.) First Church of the Brethren, has made over 1,000 baby and youth blankets over the past three years, and donated them to Bethany Hospital in Chicago and Brooklyn (N.Y.) First Church of the Brethren.

- **Chauncey Shamberger**, 101-year-old member of Fruitland (Idaho) Church of the Brethren, has been presented the 1995 Hall of Fame Award from Idaho Health Care Associates (IHCA). He still volunteers daily at the health-care unit of Valley View Retirement Center in Boise. He was the denomination's first national youth director (April 1994, inside front cover).



Chauncey Shamberger

- **Jabani Mambula**, a eader in *Ekklesiyar Yanuwa n Nigeria* (the Church of the Brethren in Nigeria), received an M.A. in ntercultural Studies from Fuller Theological Seminary n Pasadena, Calif., this pring. He has been accepted into Fuller's Doctor of Missiology program.
- **Wendy Poindexter**, of Arcadia (Ind.) Church of the Brethren, has been recognized by WISH-TV's "We Value Youth" program. She has been active in Brethren youth activities, including youth summer workcamp. She and a friend founded a "Standing Tall Against Racism" club in high school, and she is active in Youth for Understanding, which sponsors foreign exchange students.

Wendy Poindexter

- **Terry Hutchinson**, a member of Lititz (Pa.) Church of the Brethren, was selected from tryouts across the US to play in the United States Olympic Festival in Boulder, Colo., in July. His team won the gold medal. He is a junior at East Stroudsburg University this fall.
- **Ada Blank**, a 93-year-old member of Franklin Grove (Ill.) Church of the Brethren, was named Citizen of the Month by *The Telegraph*, a Dixon, Ill., newspaper. Active in community affairs, she also sews and makes quilts to raise money for charities.
- **Don Clague**, a member of La Verne (Calif.) Church of the Brethren, and a professor and former administrator at the University of La Verne, is the 1995 recipient of the city of La Verne's Outstanding Older American Award.
- **Laura Sewell**, the last Church of the Brethren career missionary to serve in India, is attending the 25th anniversary synod of the Church of North India (CNI), October 3–10 in Delhi. While in India she also will visit CNI and separatist church groups for two months. In her 36 years of service in India (1948–1984), Laura worked as a teacher, resource person, and librarian. She was one of only two non-Indians to serve on the CNI Executive Committee.

Laura Sewell

Update on Philip

Brethren who attended Conference at Charlotte remember young **Philip Reynolds Jr.**, who broke his leg there and was the recipient of a $5,400 gift raised on the spot (August, page 27).

Philip has a congenital condition that makes bone injuries serious. His Charlotte break was the third break for his leg. He had surgery July 6 that was at first considered successful. However, the weakened bone has since crushed in a different location.

In further surgery August 31, the diseased bone was essentially replaced with a titanium rod affixed to Philip's knee and ankle joints. "He is becoming the Six-Million-Dollar Man," his parents quip.

They have expressed appreciation not only for the monetary gift at Charlotte, but for the support and encouragement the family has since received.

Write Philip Sr. and Kathy, "We are not sure whether Philip will be able to keep his leg, but we have great confidence in the power of God and the promise that his grace is sufficient regardless of the trials we face here on earth."

The elder Reynolds is pastor of Beech Grove Church of the Brethren, Pendleton, Ind.

Remembered

Robert J. Tormo, 74, Elizabethtown, Pa., August 15. Bob Tormo was featured in In Touch last month, in a story about his prize-winning Memorial Day float. A 57-year member of Florin Church of the Brethren in Mount Joy, Pa., he died of injuries after a fall from a ladder.

Close to Home

This and that

Members of **Buena Vista (Va.) Stone** Church of the Brethren undertook a 10-day mission trip in early August to **Bella Vista** Church of the Brethren in Los Angeles, Calif. The two congregations participate in *Exchange en* (Partners in Ministry), a program of mutual support and exchange visits (March, page 10). At the California church, the Virginia Brethren helped remodel the drug rehabilitation facilities, conducted leadership training sessions, and worked in a soup kitchen.

Gilbert Romero (left), pastor of Bella Vista church, and Terry Shumaker, pastor of Buena Vista Stone church, participate with other members in a skit at Conference highlighting their exchange program.

A time of transition

The church leaders tried busing. They tried recruiting some of the area's Spanish-speaking residents to services in English. They tried everything to bring children, who represent the promise of a future, into the church.

But in the end, they failed, victims of changing demographics that kept **Santa Ana** (Calif.) Church of the Brethren, now in the heart of a Latino neighborhood, from replenishing its aging, Anglo membership.

Last May 28, 93 years after the congregation organized, Santa Ana's 22 members held their final service.

"Dissolving the congregation was our only solution," said moderator George Horner. "It isn't good stewardship to (go on). The whole area changed, and the people . . . are old and can't keep up the building. Everyone is retired and on fixed incomes, and it became impossible."

But Santa Ana's closing was not all heartbreak. "For us, it is a celebration," said Mario and Olga Serrano, the Spanish-speaking co-pastors of **Principe de Paz** (Prince of Peace) Church of the Brethren, which is taking over the building.

The Serranos have been holding services there for four years and ministering to a growing Hispanic congregation of about 50 members. "Our community surrounding the church is now about 80 percent Latino," said Mario. "We have Spanish-speaking people from Mexico and Central and South America."

In the 1960s, Santa Ana had over 300 members, and a wide array of ministries. But the population began shifting from Anglo to Latino. Middle-class Anglos moved out. Children of Anglo members left the congregation as they grew up.

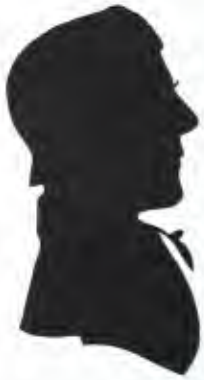
The congregation tried to minister to the Spanish-speaking community, but found the communication gap too wide. Busing children from the wider Santa Ana area was tried, but was too expensive.

And so Santa Ana finally gave in to demographic change and acknowledged defeat. But for pastor Jim McAvoy, May 28 was a triumph of sorts. He had come to Santa Ana over 13 years ago, promising to keep the faltering church going one more year. With hard work and devotion, he stretched that to nearly 14 years. On May 28 he retired.

Adapted from an article by staff writer David Reyes in the Los Angeles Times.

Alchemy at the Cloister?

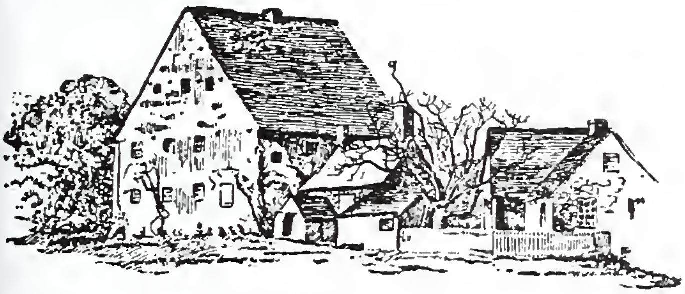
A student archaeologist helping to excavate a communal refuse pit at the **Ephrata Cloister** has discovered a long, curved blown-glass evaporating tube associated with alchemy experiments. The tube, while broken into several pieces, still has its bell-shaped funnel intact.



An alleged silhouette of Conrad Beissel

The discovery raises this question: Were the followers of Conrad Beissel dab-

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*



Was Conrad Beissel's Cloister an alchemy laboratory?

bling in alchemy in the gloomy, gray, medieval-style buildings at Ephrata while leading their austere religious life? The Ephrata Community was a group founded in 1732 in what now is Ephrata, Pa., by Beissel, a maverick Brethren who broke away from the group that became Conestoga Church of the Brethren.

Speaking of the 250-year-old glass relic unearthed this past summer, Bethany Seminary professor Jeff Bach commented, "There probably is nothing like this in America. There was very little actual alchemical experimentation in the colonies."

Alchemy is a blend of science, magic, and religion that was popular from early Christian times until about 1700. Alchemists were best known for their attempts to change less costly metals into silver and gold.

The dig at Ephrata was sponsored by Pennsylvania's William Penn Museum, Elizabethtown College, and the Cloister.

Jeff Bach is one of nine scholars selected by the Pennsylvania Historic and Museum Commission to perform research at state historical sites. He is studying original Cloister manuscripts to learn, among other things, how the inhabitants' lives and writings were influenced by their European roots.

The Ephrata Cloister is maintained by the state of Pennsylvania and is open to the public.

Alex to the max

Isn't it about time the Brethren copyrighted the name of their best-known founder, **Alexander Mack**?

At Bridgewater College's Alexander Mack Memorial Library, the automated library system that is phasing out the old card catalog is nicknamed "Alex." The library shamelessly admits that the name derives from the Brethren pioneer.

"Alex" allows library users working from computers in the library or across campus to "browse" through items in the library's collections, read the table of contents of most recent volumes, and access the libraries at James Madison University, The University of Virginia, Washington & Lee University, and other schools connected through the Internet.

Alexander Mack

And do the Brethren now have their own TV show? Or haven't you caught Nickelodeon's "The Secret World of Alex Mack"?

Actually, the "Alex Mack" on the show is a 14-year-old girl. She accidentally got drenched with chemicals that gave her magical powers—turning herself into a puddle of moving liquid or zapping people who cross her.

Sounds like this kid should have been named "Connie Beissel," considering the recent discovery by archaeologists that there was alchemy going on at the Ephrata Cloister.

Campus comments

When **Bridgewater College** opened August 29 for the fall term, its brand-new science and mathematics building was ready—ahead of schedule. The three-story brick structure houses the biology, chemistry, computer science, mathematics, and physics departments. Biology classrooms connect to a greenhouse on the east side of the building, and a 120-seat lecture hall is on the west side.

- **Juniata College**'s Conference Center hosted the third International Seminar on Arms Control and Disarmament September 6–17. The seminar continued a concerted effort by the United Nations, the International Association of University Presidents, and Juniata's Baker Institute for Peace and Conflict Studies to provide to developing nations the skills needed to negotiate arms control agreements and to resolve disputes peacefully.

Let's celebrate

Stonelick Church of the Brethren, near Pleasant Plain, Ohio, celebrates its bicentennial October 15. It was founded in 1795 by Brethren settlers from Pennsylvania and Virginia following the Ohio River. Speakers for the celebration are Southern Ohio District executive Jim Tomlonson and Bethany Seminary professor Jeff Bach. A carry-in dinner is being served.

- **Nettle Creek** Church of the Brethren, Hagerstown, Ind., which includes **Locust Grove** and **White Branch**, celebrated its terquasquicentennial (175th anniversary) September 23–24. Features of the event included a hymn-sing, love feast, and an "old-time" worship service. Manchester College professor Bob Bowman spoke Sunday afternoon.
- **Shalom** Church of the Brethren, Durham, N.C., celebrated its first anniversary September 10 with a cookout at the home of Phil and Nancy Hillsman. Virlina District executive Dave Shumate spoke after the meal. Shalom has been known heretofore as the Triangle Brethren group.

News

Steve Bowers

Christopher Bowman

Tracy Wenger Sadd

Wayne Miller

Donna Ritchey Martin

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

The General Board elects the Redesign Steering Committee

Steve Bowers of Goshen, Ind., Wayne Miller of Santa Cruz, Calif., and Donna Ritchey Martin of Mount Morris, Ill., have been elected to serve on the Church of the Brethren General Board's Redesign Steering Committee. The committee's duties are to supervise the redesigning of the General Board over the next 27 months.

Bowers, Miller, and Ritchey Martin join Christopher Bowman of Curryville, Pa., and Tracy Wenger Sadd of Manheim, Pa., on the five-person committee. Bowman and Sadd are both General Board members, and were elected to the committee at Annual Conference in June. Bowers replaces Earle Fike of Huntingdon, Pa., who was elected along with Miller and Ritchey Martin, but then immediately withdrew because of pending commitments.

Bowman, who will serve as committee chairman, worked with members of the Board's Process and Timeline Committee in deciding what traits they would like Redesign Committee members to possess.

Some of the attributes the group suggested included the ability to think about finances, to think systematically, and to make tough decisions. Other attributes, Bowman said, were courage, creativity, flexibility, freedom from bias, experience in organizational behavior, and a willingness to work on a team.

Board members then were asked to submit names of possible nominees, which started at 60 but were reduced to 10. Board members then voted by mail and the results were announced August 22.

"I think they show some diversity and some special gifts," Bowman said of the newly elected Redesign Committee members. "Of all of the list of gifts we thought we wanted on this committee, we've got them all."

The Redesign Steering Committee was scheduled to convene for the first time in late September to get acquainted and to work toward appointing four subcommittee task teams that will address issues concer ing finances and resources, the location of the Board's headquarters, con munications, and personnel. The con mittee also was expected in late September to announce the hiring of an independent consultant, who will oversee the redesign process.

The Redesign Steering Committee will present progress reports at the General Board's October and March meetings, and at Annual Conference 1996 in Cincinnati, Ohio. The approved timeline calls for the Board to finalize its plans by March 1997, wit related action items taken that year t Annual Conference. According to the Board's timeline, all recommended changes are to be completed by January 1, 1998.—NEVIN DULABAUM

First 'Annual Conference' held in South Korea

Having attended Church of the Breth ren Annual Conferences over the pas three years, members of South Kore Reformed Presbyterian congregation that are in covenant with the Church of the Brethren decided to hold a co ference of their own. From August 7 to 10, 56 members of the denomination gathered at a seaside campgrou for fellowship and worship.

The conference included pastors a laity of all ages, which is very unusu in the Korean context, said participa Dan Kim, field director of the overse South Korea program.

"No other denomination is doing something like this," he said. "They have learned this by attending our Annual Conference."

Another "Annual Conference" already is being planned for next August, with business meetings and programs for different age levels. Planners also hope to have US Brethren in attendance.

ngfest helps participants t to know 'new' hymnal

out 130 Brethren from 17 districts
d a sprinkling of Mennonites gath-
d at Bethany Theological Seminary
Richmond, Ind., August 10–13, for
ing Through the Hymnal," a confer-
e designed to get participants bet-
acquainted with the hymns and
rship resources found in *Hymnal, A
rship Book.*

The hymnal is the result of joint
orts of the Church of the Brethren,
General Conference Mennonite
urch, and the Mennonite Church.
hough widely used throughout the
ee denominations since its publica-
n in 1992, there is the perception
t many congregations have been
itant to try unfamiliar hymns.

Nancy Faus, Alvin Brightbill profes-
for ministries studies at Bethany
d chairwoman of the hymnal pro-
t, served as director of the event,
ich was sponsored by Bethany, the
neral Board, Brethren Press, and
participating districts.

'We have an understandable hesi-
cy to sing hymns we do not know,"
us said. "There are gems in our new
mnal that will remain unsung by
st of us unless we are introduced to
ir beauty. We are more courageous
risk the new when we find a supportive group and musicians who can lead and undergird our efforts."

June Gibble (right) and about 130 other participants "explore" the hymnal at the "Sing Through the Hymnal" conference in August.

The conference ventured to do just that. Under Faus' leadership, and aided by a staff of musicians, the singers were willing to try unfamiliar tunes, sing in foreign languages, and listen to—and even play— instruments not commonly used in most Brethren congregations.

Besides Faus, leadership included Rebecca Slough, Tim Binkley, Michelle Grimm, Bob Kettering, and Lani Wright, accompanied on the organ by Lucille McDaniel and on the piano by Leonardo Wilborn. Other musicians included Michael Ganaway, Tara Hornbacker, Julie Kling, Vicki Ullery, and Andrew Wright.

The conference also offered 10 small groups that dealt with subjects ranging from early American music to the use of rhythm instruments. Although voices tired, enthusiasm remained high as the group sang and worshiped together. And 25 people stayed until August 17, extending the experience to a full credit course in "ministry of music."

Another *Hymnal* conference will be offered in August 1996, geared primarily toward people serving in music leadership positions in Brethren congregations, but open to anyone.
—Karen S. Carter

Staff changes in districts, General Board, BBT

David Longenecker has been named associate executive for Atlantic Northeast District, effective August 7. He had served in that position on an interim basis since March 1994.

Joseph M. Mason will serve as interim district executive in Northern Plains District, effective October 1, through 1996.

Mason has served as executive in Middle Pennsylvania and Southern Ohio Districts, as well as interim associate general secretary of the Parish Ministries and World Ministries Commissions.

Linda Timmons accepted the half-time position as coordinator of Brethren Volunteer Service Recruitment, effective July 17. Timmons previously served for two years as manager of the SERRV International Gift Shop at the General Offices.

Jeffrey L. Garber has been named director of Insurance Plans for Brethren Benefit Trust, effective August 28. Garber brings 15 years of experience in medical insurance to the position.

David Longenecker

Joseph Mason

Linda Timmons

Jeff Garber

Brethren Service Center implements cutbacks

Faced with a 1995 budget deficit of $154,320, Center Operations of the Brethren Service Center, New Windsor, Md., in August implemented several cost-cutting measures.

Two positions—mail delivery and manager of clothing processing/long distance hauling—were terminated—and a 32-hour work week was implemented for all Center Operations hourly employees through the end of 1995. The position of Conference Center director/marketing associate, which was vacated in July, will not be filled. Marketing responsibilities have been transferred to Kathleen Campanella, public information director, while Miller Davis, Center Operations executive director, will assume other Conference Center responsibilities.

The General Board's Administrative Council also named three people to work with Davis in trying to solve Center Operation's financial woes. They are Donald Miller, general secretary; Joan Deeter, World Ministries executive; and Judy Keyser, General Board treasurer. Serving as consultant is David Wine, 1997 moderator.

'New Call' conference looks at the culture of violence

More than 50 Brethren, Friends, Mennonites, and other Christian peacemakers from 11 states gathered August 4–6 at Bethany Theological Seminary, Richmond, Ind., for "Peacemaking in the Nuclear Family," a conference that examined the culture of violence in the home, church, society, nation, and world.

Sponsored by New Call to Peacemaking, Bethany Seminary, and Earlham School of Religion, the consultation included Bible studies, presentations, and discussions, which reflected participants' concerns over the roots of violence and the challenges these present.

Leadership included Ruth Krall of Elkhart, Ind., whose paper, "Assumptions of Violence," was discussed; Sabrina and David Falls, Quakers from Richmond, Ind., who spoke about their experiences in refusing to pay income tax designated for militar use; and Dale Brown, retired Bethan Seminary professor, who spoke of th myth of redemptive violence, summing up his presentation by quoting Walter Wink, stating, "Violence is th religion of our times."

Wilma Baily, professor of Old Testament at Messiah College, Grantham, Pa., led Bible studies, and Lee Krähenbühl performed an evening concert and served as the conference's music leader.

The consultation closed after the nuclear bombing of Hiroshima was remembered. A final message summa rized the concerns, recommendation and hopes for the future of peacemaking.—PAT AND JOHN KRABACHER

BVS Unit 217 received orientation in Oak Brook, Ill., July 30–August 19. Members are (front row) Mysti Roberts, Ingrid Schumann, Ursula Lavalle, Sarah Rooney, Chris Grady, Troy Reimer (BVS orientation assistant), Tricia King, and Gretel Chometon; (back row) Tammy Kerkove, Johnny Harvey (BVS orientation assistant), Dave Kerkove, Nate Hajdu, Michelle Walker, Todd Reish (BVS orientation coordinator), Holly Peele, Nathan Hegedus, Ben MacConnell, Josh Warner, Ben Laudermilch, Kelly Burk, Michel Seibold, Kevin Horst, Naomi Tsu, and Christoph Durst. (See page 31 for assignments.)

Second Urban Peace Tour is headed to Pennsylvania

After spending last fall in northern Indiana and Illinois, the Urban Peac Tour moves east for 1995, to five Pennsylvania churches in October.

Based on the theme, "Breaking Walls, Building Bridges," the tour w visit the following Church of the Brethren congregations—Codorus i Loganville, October 25; Lampeter, October 26; Alpha and Omega in Lancaster, October 27; Chiques in Manheim, October 28; and Germantown, October 29.

Peace Tour Team leaders include Gilbert Romero, General Board mer ber and pastor of Bella Vista Churc of the Brethren, Los Angeles, Calif., and Richard Kyerematen, pastor of the Germantown congregation.

The Urban Peace Tour is sponsor by the General Board's Urban Ministry office.

Bethany hosts EFSM/TRIM orientation for 25 students

Education for a Shared Ministry (EFSM) and TRaining In Ministry (TRIM) programs welcomed 25 new non-degree students during its orientation, August 12–17, at Bethany Theological Seminary, Richmond, Ind.

The students represented 12 of the 23 Church of the Brethren districts. Twenty-one students entered the TRIM program, while four entered EFSM. Two congregations, represented by their Minister-in-Training and one Layperson-in-Training, began the EFSM program.

EFSM is a congregationally based, three-year training program. TRIM is a flexible program utilizing schools in each student's local area and independent studies toward training for ministry.

EFSM and TRIM are cooperative ventures, sponsored jointly by Church of the Brethren districts, colleges, seminary, and General Board.

Front row:* *Kathleen Barkley, Deb Peterson, Joanne Gaver (EFSM), Linda Lambert (EFSM), Sonja Griffith, Carl Zigler (leader), Georgia Markey, Jean Hendricks (Director, Ministry Training)

Second row:* *Jim Brumbaugh (leader), Leo Johnson, Emma Jean Woodard, Paul Nye, Robert Byerly (leader), Donna Ritchey Martin (leader), Vicki Scholz, Armon Snowden (leader), Robin Naff, Larry Petersen, Hugh Whitten (leader), Nancy Tinnean, Nancy Hewitt (leader), Susan Coles (Ministry Training Secretary)

Third row:* *Tim Peter (leader), Wayne Hall (EFSM), David Grimes, Joe Clark, Wayne Nelson (EFSM), Howard Miller (leader), Mike Brannan, Frank Haines, Harold Groth, Mike Fletcher, Earle Fike (leader), Harry Bassett (leader), Larry Fogle, Nelson Bowman, Melvin Fike (leader), LeRoy Tinnean, Darrell Clapper, Wayne Eberly (Regional Coordinator).

heme, speakers for AC '96 n Cincinnati announced

…As Christ welcomed you," taken om Romans 15:7, will serve as the ieme for Annual Conference 1996 in incinnati, Ohio.

The verse, which quotes Paul as he ies to persuade Jewish Christians to iclude Gentile Christians in their felowship, states, "Welcome one anothr, therefore, just as Christ has welomed you, for the glory of God."

Along with the theme, the Annual onference office has announced onference speakers and worship aders, the music coordinator, and hoir director. It also is seeking nomiees for Annual Conference elected ositions, and artists interested in subnitting a Conference logo design.

Preaching and leading the main orship services, respectively, will be:

Tuesday—Fred Bernhard, 1996 nnual Conference moderator and astor of Oakland Church of the rethren, Gettysburg, Ohio, and David Vine, 1996 moderator-elect and presient of Mutual Aid Association.

Wednesday—Robin Wentworth Mayer, MESSENGER columnist and pastor of Kokomo (Ind.) Church of the Brethren, and Bob Kurtz, pastor of Potsdam (Ohio) Church of the Brethren.

Thursday—Pete Kaltenbaugh, pastor of Hartville (Ohio) Church of the Brethren, and Mary Jane and Tim Button-Harrison, team pastors of Ankeny (Iowa) Church of the Brethren.

Friday—Joyce Stoltzfus, pastor of Glade Valley Church of the Brethren, Walkersville, Md., and Jim Chinworth, pastor of Mountville (Pa.) Church of the Brethren.

Saturday—Richard Shreckhise, pastor of Annville (Pa.) Church of the Brethren, and Elizabeth Kee, interim pastor of Covington (Ohio) Church of the Brethren.

Sunday—Stafford Frederick, pastor of Olathe (Kan.) Church of the Brethren, and Keith Funk, pastor of East Chippewa Church of the Brethren, Orrville, Ohio.

Andrew Wright, pastor of New Carlisle (Ohio) Church of the Brethren, will coordinate music. Michelle Grimm of Onekama, Mich., will direct the choir.

Nominees are being sought for the following Annual Conference elected positions—Annual Conference moderator-elect; two General Board at-large positions and representatives from Mid-Atlantic, Southern Ohio, and Virlina districts; and Annual Conference Program and Arrangements Committee.

Nominations also are being sought for the Pastoral Compensation and Benefits Advisory Committee; Committee on Interchurch Relations; Brethren Benefit Trust; and for two Bethany Theological Seminary electors, one representing the colleges, and one representing laity. Nominations are due by December 1.

The Annual Conference office is inviting artists to submit ideas for the 1996 Annual Conference logo, based on the Conference theme. A theme statement is available from the Annual Conference office. The deadline for entries and an explanation of each entry is November 10.

News

Refugee Services looking for refugee sponsors

Up to 20 refugees a month from Cuba and Haiti have been arriving at the Brethren Service Center, New Windsor, Md., seeking assistance through Church World Service's program for Cuban and Haitian refugees. Additional refugees from Bosnia and Sudan also have been arriving, because of the ongoing wars continuing in both countries.

Since many of the refugees arrive with only a day's notice, the center's Refugee Resettlement Office temporarily houses the refugees until a church is assigned to sponsor them. Additional refugee sponsors currently are being sought.

Sponsoring congregations provide a housing allowance for three months, whether the refugees stay with a sponsoring family or rent housing elsewhere. The sponsors also help employable people find jobs.

"I have a lot of people coming," said Donna Derr, director of Refugee/Disaster Services, whose staff includes several immigrants and resettled refugees. "I would welcome calls from any interested sponsors." Call (410) 635-8731.

Calendar

General Board meetings, General Offices, October 19–24.

National Junior High Sunday and Stewardship Sunday, November 5.

Youth Ministry Workshop, Camp Mack, Milford, Ind., November 18 [Contact Youth Ministries, General Offices, (800) 323-8039].

Young Adult Conference, "Staying Together When We're Pulled Apart." Camp Woodland Altars, Peebles, Ohio, November 23–25 [Contact Young Adult Ministries, General Offices].

In Brief

"Speaking out and acting faithfully for justice for children and families" is the focus of the National Observance of Children's Sabbaths, October 20–22. The Church of the Brethren will join the Children's Defense Fund and over 200 religious organizations "in prayer and action to create a new hope for children living in poverty and whose lives are threatened by the violence associated with economic injustice." For information or to order a resource kit, contact Children's Defense Fund at (202) 662-3589.

Two Honduras workcamps will be offered in May by the Denominational Peace Witness office, including a first-time offering for youth and young adults.

The first workcamp for people 18 years and older will take place May 11–21 along the Honduran Mosquito Coast. Participants will work in housing construction with people of this rain forest region. A second workcamp for high school or college students is scheduled for May 18–28. Participants will work on a community project. Cost for the workcamps (from Miami) is $600 and $700, respectively. For more information, call the Denominational Peace Witness office at (800) 323-8039.

The formation of the Older Adult Ministry Cabinet earlier this year is another result of the restructuring of Association of Brethren Caregivers. The cabinet will focus on older adult programming and issues such as retirement careers, making churches accessible, and loneliness and companionship. Members of the cabinet are Wendell and Sonya Eller, Eleanor Painter, Helen Fairbanks, Warren and Ruth Hoover, Walter and Cleola Thurman, and John and Esther Eichelberger. Chairing the cabinet are Emerson and Martha Davidson, the volunteer staff coordinators for Older Adult Ministries.

A new peace team will be sent to Hebron, West Bank, by Christian Peacemaker Teams (CPT), October 7–18. The team will continue the work begun by the four-month violence reduction tea that returned to the US in August. CPT is looking to take eight to 1 people with peacekeeping experience on the trip. Contact CPT at (312) 455-1199.

Brethren Heritage in Europe will be the focus of Brethren vide grapher David Sollenberger's trip to Germany in October. Sollenberger is accompanying tour leaders Don and Hedda Durnbaugh and other Brethren who will travel through Switzerland, France, Germany, and the Netherlands to learn about Brethren heritage. Sollenberger's footage will be included in a Brethren Heritag video slated to premiere at the 1996 Annual Conference in Cincinnati, Ohio.

Countering the military influence of recruiters in high schools is the goal of a new, free manual, *Voluntary Service: An Alternativ to Military Recruitment in High School.* The manual has been produced by the Church of the Brethren's Denominational Peace Witness office. Topics include strategy and program options for counter recruiters, problems and solutions related to gaining acce into public school systems, and a list of volunteer service agencie that could serve as an alternative to a military career.

Corrections: August, page 20: Moderator-elect David Wine is a graduate of McPherson College, not Manchester College as state His wife's name is spelled Jana, not Janna. August, page 30: In addition to the Missouri Annual Conferences listed, Brethren met i Carthage, Mo., in 1904 and in St. Louis, Mo., in 1988.

stepping STONES

by Robin Wentworth Mayer

For his fifth birthday, my son, Jameson, received a brand-new bicycle that he learned to ride with the assistance of training wheels. After several months, however, he was ready to have them taken off.

Jameson quickly learned to balance himself, but immediately discovered that unassisted starting and stopping were far more difficult. After his first few attempts ended in panic-induced wipe-outs, he elected to simply retire his bike.

Nearly a year-later, Jameson still couldn't ride that bike. And instead of his fear gradually abating, it was escalating into phobic proportions. Deciding that he was big enough, old enough, coordinated enough, and smart enough to master the skills required to ride a bicycle, I took a calculated risk one evening and insisted he accompany me on a bike ride.

I'll never forget it. Jameson's adrenaline must have been in overdrive, because he had no trouble keeping pace. And as I glanced over at him, the trembling lower lip, white-knuckled little hands, and fear-glazed eyes nearly sent *me* into an emotional wipe-out! I worried and wondered: "Did I push too hard? Does he need more time?"

He finished the course, but not without mishap. While the worst of his irrational fears did not materialize, the bumps and bruises were certainly real enough. What now?

The next morning my misgivings evaporated as I heard Jameson bragging to his friends how far he had ridden his bike ". . . without any training wheels and with only one crash."

This is not about riding bicycles. This is about fear. Many of you live with irrational fears that restrain and confine you. They lurk in the shadows of your choices, spying out your liberty and leaving you in bondage. And what is important to understand is that sometimes you cannot navigate *around* a fear, but instead must work your way *through* it.

How?

First of all, *acknowledge* your fear. Don't try to talk yourself out of it. Denial is to fear as dampness is to fungus.

The next step is to *accommodate* your fear. This is a crucial, but temporary, measure. Until you better understand your fear, it is best to cooperate with it.

But don t stop there. It is imperative to move on to the third step, which is to *analyze* your fear. What situations trigger it? When do you feel it? How does it affect your behavior? Where does it come from? Whom do you run from or turn to? Does the thing you fear pose a realistic danger?

Then finally, *act* . . . and act in a manner that is consistent with your goals, regardless of your fears. There will be times when your fear serves as the guardian angel of your standards and values. Thus the fear will be a friend to your goals.

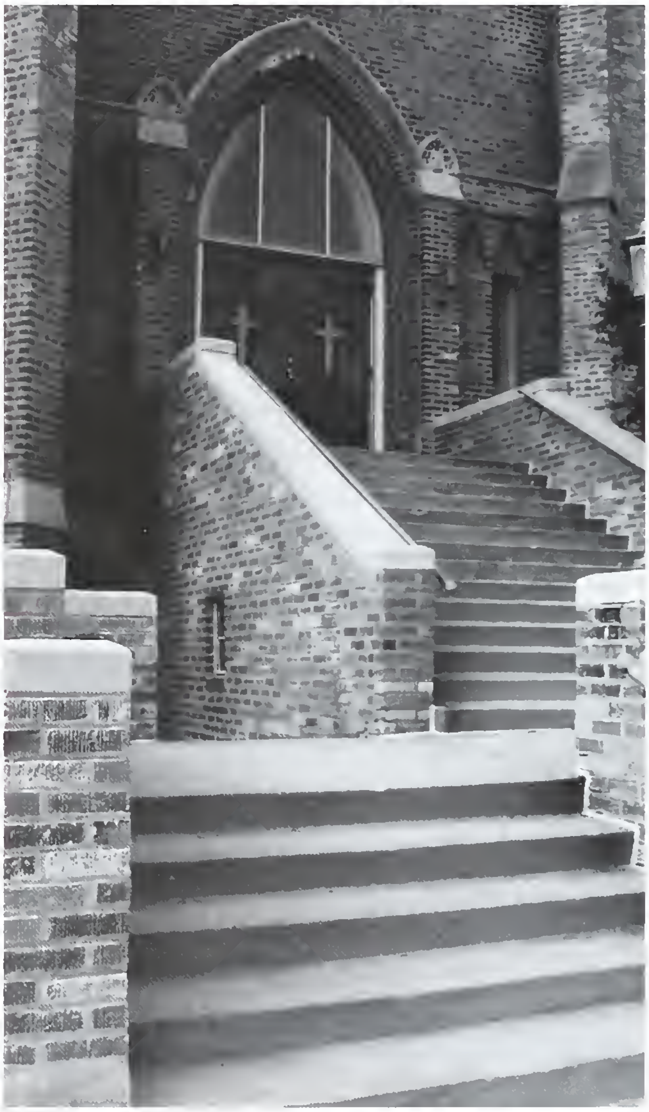
However, there will be many, many times that your fears latch onto your personality like a parasite, limiting your options and draining your potential. And if you wait for your fear to disappear *before* you act, the odds are better than ever that you will never act.

Now, years later, Jameson hops onto his bicycle and races off like legions of 10-year-olds before him. As I watch him pop wheelies, weave in and out among parked cars, and dodge chuckholes (hands optional), it is easy to see that in mastering his fear, he widened his world. So can you.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

BODY LANGUAGE



Does your church say 'Welcome'?

The church falls short in communicating to people with disabilities that it is the body of Christ.

by Sara Speicher

"For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor. 12:12).

The body of Christ is like the human body, Paul writes. Like our own form, this body we call the church is made up of individuals with different functions and gifts that together make a community. What a nice, affirming passage about our unity of purpose as Christians, the variety of gifts among members, our sense of community as followers of Jesus. Yet only since I started to work for the Association of Brethren Caregivers (ABC) have I begun to see the real challenges that Paul sets before us, to consider how our church really communicates that it is the body of Christ.

Words are only part of our language. As individuals we communicate through spoken and written words, gestures, dress, actions, expressions. All of these give a picture, accurate or not, of who we are and what we are about. As a church we not only preach and teach, but we write, dress, act, build, sing, eat, laugh, cry, serve—all of which define who we are as a body, and what we are about as a Church.

For people with disabilities, what does our body language say? When a man in a wheelchair faces a long flight of steps into a church building, what does that say about our invitation to join Christ's body? When parents with a developmentally disabled child are asked to make other arrangements for her so that worship might not be disturbed for the adults, what assumptions are making about who has the ear of God? When a person with arthritis finds he cannot bend down to participate in the feet washing during love feast, an no one asks him how the ritua might be changed so he can participate, what are we sayin about their inclusion in the lif and worship of the church?

We are a well-meaning people. I do not believe we purposefully go out of our way to shut out people with disabiliti from our church life. But I als believe that when it comes to accepting and supporting peo with disabilities, we lack awar ness of what is needed, and w are scared—scared of the pos ble commitment of time and money, of making mistakes, o being uncomfortable.

I also considered myself a well-meaning person when I began my service with the Association of Brethren Caregivers in June 1994, just befo Annual Conference in Wichit Part of my new responsibilitie as staff involved working with ABC's task groups, which are made up of volunteers workin on specific health and caregiv ing issues. The Church and Persons with Disabilities Network (CPDN) is one of those task groups, and I got t know its members during the time that Annual Conference was considering a query relat closely to their concerns.

The query related to the

nericans with Disabilities Act (ADA) oke to the fact that many churches d church-related facilities remain accessible—through physical barri- s, barriers to communication, and sensitivity. It also stated that not only it "our call to share our faith and ach out to the many people with dis- ilities" but that people with disabili- s "have valuable gifts and energies to ntribute to our church programs." onference voted favorably to the peti- n of the query, but not without some bate on the floor and some concerns pressed around the edges of the eetings. The fear raised most often as that acceptance of the query would gally bind churches to make their cilities physically accessible, thus posing heavy financial burdens on eady struggling churches.

While acknowledging these concerns d trying to assure people that accep- nce of the query did not mandate ancial ruin, members of CPDN felt at there was a more fundamental ue at stake. For people with disabili- s, the basic question of the query as simple: Do you want us? And yond the easy yes that most of us ll-meaning Christians can give, was e further question: Then will you ake it possible for us to participate lly? And to participate fully means at attitudes must be open as much as cilities and programming.

Greg Gessinger, member of appanee (Ind.) Church of the ethren and the Northern Indiana dis- ilities network, has observed that ople "get nervous because they're raid you're going to ask them to end a million dollars to build ramps d elevators." For Greg, who uses a eelchair because of a traffic accident the age of 22, the importance of ysical accessibility and open attitudes about fifty–fifty. Perhaps for those of us fearful of costs and logistics, attitudes are where we ought to start.

Being the body of Christ in spirit

"When it's a part of your own body you are concerned with, it makes no difference whether the part is visible or clothed, higher or lower. You give it dignity and honor just as it is, without comparisons. If anything, you have more concern for the lower parts than the higher. If you had to choose, wouldn't you prefer good digestion to full-bodied hair?" (1 Cor. 12:23-24, The Message)

Some stories are painful to hear.

- A seminary student being told that she could not conduct baptisms because of her limited use of her arms and hands.
- Parents of a child with developmental disabilities who were advised by a church member to use more physical punishment.
- A representative of a new church who could not participate in the Annual Conference recognition ceremony because the stage was not accessible.

Stories such as these remind us of the limits of our own understanding and the need to question assumptions. Greg Gessinger went to a restaurant with his brother who is deaf. As Greg signed to his brother, the waitress came to the table and asked his brother what he, Greg, wanted. She assumed that because Greg was in the wheelchair, he was also the one who was deaf. With polite humor, Greg corrected her.

In a college class we were given the assignment of recording in a given week all the times we made snap judgments of other people. I first thought this would be an easy exercise since I was so confident of my open-mindedness. That week was a humbling experience as I was confronted with my prejudices and stereotypes.

For many of us who consider ourselves caring and open-minded, we still struggle with our assumptions about people who are different from us. When working and worshiping with people with disabilities, it is all the more important not to make snap judgments concerning their abilities and attitudes, but to work on our own attitude of seeing people as individuals, with their own likes and dislikes, their own abilities and disabilities, their own style of relating to the world. As we work on our own attitude, there are a couple of common adjustments we need to make.

We cannot make assumptions about what people can and cannot do. Sometimes our desire to be caring may lead to unwanted assistance. Often people with disabilities have had years to make adjustments and learn skills in order to be independent. They may not need our "help." They may only require the opportunity or some accommodation in order to accomplish a task or participate in group activity. This does not mean that you should never help someone with a disability. "The key," Denise Gabbert writes in her book *Church Accessibility: Attitudes and Architecture*, "is 'offer.' It can never hurt to ask someone if they would like assistance, but it can be detrimental to help without asking. If you ask a person if they can use your assistance, you are giving them the opportunity to accept or decline."

An uncomfortable term often used for people with disabilities is "handicapped," which gives the impression that there are certain functions in life that a person cannot do, when in fact it may just be that he does them differently. The term is more accurate when applied to conditions in the environ-

Adapting faith rituals

Ferne Rowland, Nina Miller, an Sallie Myers participate in Bridgewater (Va.) Church of the Brethren's adaptation of "feetwashing." The basin is on a pushcart, and the love feast table is wheel-chair-accessible

We are enculturated with ritual, not just in our corporate worship, but in our day-to-day lives as well. The way in which we greet one another with a handshake, hug, or wave is ritual. Adapting ritual may initially feel awkward. When a man with a paralyzed right hand offers his left hand in greeting, the salutation feels unnatural at first because it has been *ritualized* that we shake right hands to greet one another.

Within the context of the faith community, rituals convey the power and the meaning of the present moment within a context of historical stories and events that speak to our faith as children of God. Rituals in the Church of the Brethren include anointing, baptism, communion, love feast, and feetwashing. These rituals stand as symbols of cleansing, joining together in community, healing, and serving each other.

To allow for fuller participation of the entire church in including persons with disabilities, it is necessary to adapt rituals. It may be helpful to change the setting for the ritual if the accustomed setting is inaccessible to some participants. The physical arrangements may need to be changed to include all people. The words within the ritual may need to be simplified, amplified, or printed in large type so that all can participate.

Preparing to adapt ritual should include talking with the people who have been identified as those for whom participation in the ritual is blocked or lacks meaning. People with disabilities often may feel marginalized and unable or uninvited to participate. Talking with people with disabilities about adapting a ritual can empower them. And the pastor or the deacons often will find that people with disabilities have developed a keen sense for adapting, since they have been adapting countless tasks and rituals throughout life. Others, particularly those who may have acquired a disability later in life may need to be reassured that adapting rituals does not diminish the symbolism of the service.

Adapting rituals may mean having a handwashing service instead of a feetwashing service so that those who do not have the mobility required to participate in feetwashing can participate in a ritual that symbolizes service. Adding a thickening agent to the communion cup may be helpful to people who have difficulty swallowing. Or the communion service can be changed to one of intincture where the bread is dipped in the cup, rather than the cup and bread being served separately. For people with developmental delay or brain injury who are ready to be baptized, the words of commitment can be simplified so they can be understood. Cognitive impairment does not necessarily indicate spiritual impairment.

It is important in adapting ritual that rituals and symbols not be contrived. Identifying what it is in the ritual that is the symbol and what meanings the symbol hold is important to reflect upon prior to adapting the ritual. Rituals have been developed within communities, so it is fitting that they also be adapted within community to bless all the people in the community.—DONNA WALTON

Donna Walton, member of Lititz (Pa.) Church of the Brethren, is a freelance occupational therapist and a student at Bethany Theological Seminary.

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ment that don't allow someone to function fully. For example, a person whose arms are full of boxes would feel handicapped in trying to open a door. Thus we should not consider people with disabilities unable to do certain things; rather, we should consider how our services and facilities d not allow them to participate fully.

What also is often hard for us to overcome is our fear of making a mistake. With our desire to be caring and helpful, we fear we will say or do the "wrong" thing, and thus we often say nothing at all. To really remove attitudinal barriers, Greg Gessinger says, "You just need people who are willing—willing to make the effort, willin to make a mistake."

Greg saw how people reacted to his brother, and then encountered it himself after his injury. He knows that "people are just afraid; they don't know what to do."

Marti Thompson, chairwoman of th Northern Indiana Church of the Brethren disabilities network, has seen people walk away from her daughter with a developmental disability becaus they don't know what to say. She says "I would really appreciate it if people would come up and confess that they don't know what to do, or try, rather than just walk away. Talk with them and be friends. Don't just stand there.

"First and foremost," Denise Gabbert writes, "remember that every person with a disability is a person fir and disabled later." As we get to kno

Left: Lansing, Mich., pastor Rich Buckwalter, who has Lou Gehrig's disease, functions well with the innovations his congregation has made. Below: Greg Gessinger says people often give him dirty looks when he drives into a handicap parking space in his Camaro, then do a double take when he sets his wheelchair out.

ople as individuals we get to know eir preferences, their gifts, and their eds. And they get to know ours.

"You see," Ken Gibble said in a ser- on to his Arlington, Va., congrega- on, "we are all disabled in significant ays, be it physically, emotionally, or en spiritually. We cheat ourselves if e do all we can to appear 'normal.'"

Changing our attitudes doesn't ost" us anything, but it is perhaps the ost dramatic change we can make. ıt be forewarned—when your atti- de changes, you start to see all the her things that must change as well.

eing the body of Christ in service

> *body isn't just a single part blown into something huge. It's all the dif- ent-but-similar parts arranged and nctioning together. If Foot said, 'I'm t elegant like Hand, embellished th rings; I guess I don't belong to this dy,' would that make it so? If Ear id, 'I'm not beautiful like Eye, limpid d expressive; I don't deserve a place the head,' would you want to move it from the body? If the body as all eye, how could it hear? If all r, how could it smell? As it is, we see at God has carefully placed each part the body right where he wanted it" Cor. 12:14-18, The Message).*

ong with an attitude of openness d individual acceptance also needs come a willingness to be blessed by the people who make up the body Christ. Every person brings his own fts in service to God, and our aware- ss and imagination need to be panded to see all the ways people ntribute to the Church community.

A panel discussion at the Annual onference Church and Persons with isabilities Network Luncheon articu- ted the call that "we need to look at fts and abilities, not label people's sabilities." People with disabilities are tists, ministers, doctors, business ople—all the range of gifts and ills that we find in any group and lture. And those we often first dismiss as not having anything to offer the community can impart great learning and blessing to people open to their ministry among them.

Jean Keith, co-pastor of Douglas Park Church of the Brethren in Chicago, notes that in her congregation, a woman with Down's Syndrome serves as the unofficial "timekeeper." "If it's time for a potluck," Jean told the CPDN luncheon, "She'll let you know. If the sermon is running too long, she'll let you know that, too."

Rich Buckwalter, co-pastor of Lansing (Mich.) Church of the Brethren, expresses another aspect of gift-giving. Telling how he copes with amyotrophic lateral sclerosis (ALS), known in the US as Lou Gehrig's disease, he says, "My overall sense of spirituality has been deepened, my sense of appreciation of the grace and gifts of life, the blessing of each day, each month, each year. I feel I have a deeper connection with people, especially the seniors in the congregation, who themselves are dealing with diminished faculties or are going through some sense of loss and grief."

Rich acknowledges that some people may have difficulty coming to him because of their sensitivity to his situation. The expressed feeling "Well, I can't complain, knowing all that you're going through," gives the impression that they don't want to bother him, when Rich not only wants to attend to their needs as a pastor but has a renewed sense of spirituality and sensitivity to express through his personal experience.

As we involve all people young and old, disabled and nondisabled, male and female, in our worship and church life, we see all the gifts brought in service to God. But such awareness does take intentional effort on the part of all people, particularly the pastor, lay leadership, and event planners. It take discernment of gifts, recognition of needs, direct conversation with people for specific accommodation services, and options for service. It is not providing token jobs, but seeing all the ways people can contribute to the life of the church.

Part of this inclusiveness also means a willingness to modify events and rituals so that all people can participate in the activity and symbolism. Baptism may be handled in a different way, handwashing as well as feetwashing can be offered at love feast, and new rituals and events may be created to celebrate people's life experiences.

Being the body of Christ in opportunit

"The way God designed our bodies is a model for understanding our lives together as a church—every part dependent on every other part, the part we mention and the parts we don't, the parts we see and the parts we don't. If one part hurts, every other part is involved in the hurt, and in the healing. If one part flourishes, every other part enters into the exuberance" (1 Co 12:24b-26, The Message).

When we start to talk about making our churches physically accessible, there seem to be two main responses.

One is the response received by the Northern Indiana Church of the Brethren disabilities network when it sent a survey in the mid-1980s to all the churches in its district. In respons to its questions about the number of people with disabilities in the congregation, the general response was, "W don't have anyone like that." From their own personal experience, the ne work members knew that wasn't true. Besides, this comment often is made: If your building and your services are not accessible, of course you won't attract people with disabilities.

But look around your congregation.

Disabilities terminology guide

General guidelines

- Put the person before the disability. For example, use "people with disabilities" as opposed to "disabled people" or "the disabled."
- Do not use phrases such as "confined to a wheelchair," "crippled," "afflicted," "victim of," or "suffers from a disorder." These references diminish the individual's dignity and magnify the disability.
- Avoid portraying people with disabilities as superhuman, courageous, poor, or unfortunate. Remember, people with disabilities do not want to be, nor should they be, measured against a separate set of expectations.
- Avoid using trendy euphemisms to describe people with disabilities. Expressions such as "physically challenged," "special," and "handi-capable" are regarded by the disability community as patronizing and inaccurate.

Guidelines on specific terminology

It is probably unnecessary to mention a person's disability. If a person's disability is not in any way relevant to the story or the issue, leave it out.

However, if a person's disability is relevant, note the difference among impairment, disability, and handicap.

- Impairment is used to characterize a physical, mental, or physiological loss, or an abnormality or injury that causes a limitation in one or more major life functions. For example, "The loss of her right arm was only a slight impairment to her ability to drive."
- Disability refers to a functional limitation that affects an individual's ability to perform certain functions. For example, it is correct to say, "Despite his disability, he still was able to maintain employment."
- Handicap describes a barrier or problem created by society or the environment. For example, "The teacher's negative attitude was a handicap to her." Or, "The stairs leading to the stage were a handicap to him."

When referring to a person's disability, use this guide:

- Deaf refers to profound hearing loss. Hearing-impaired may be used to describe any degree of hearing loss, from slight to profound. Use hearing-impaired instead of antiquated terms such as "hard of hearing."
- Blind describes a severe vision loss. Either blind or visually impaired are acceptable terms to describe all degrees of vision loss.
- Developmental disability is any severe mental and/or physical disorder that began before age 22 and continues indefinitely. Individuals with mental retardation, autism, cerebral palsy, epilepsy, and other similar long-term disabilities may be considered to have developmental disabilities.
- Mental illness is a term describing many forms of illnesses such as schizophrenia, depression, and emotional disorders. Use "person with a mental disability" rather than referring to an individual as "deranged" or "deviant." Clinical terms such as "neurotic" and "psychotic" should be used only for clinical writing.

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e there people who are moving a little
owly, who no longer stand during the
orship service, who seem to have
ouble reading the bulletin or following
ıymn? Are there people who have
opped participating in special church
ents, or stopped coming altogether?
ost Church of the Brethren congrega-
ons have members who could use
ore accessible facilities and services.

The second major response to the
ggestion of making facilities accessi-
e is money. People immediately think
elevators and major remodeling,
volving tens of thousands of dollars.
congregations and in a denomina-
on already struggling to meet bills,
w could this ever be possible?

Churches worried about the high
st of remodeling to make their
cilities accessible should take note
these recent figures from the Job
ccommodation Network report on
orksite Accommodation: Thirty-one
rcent of modifications cost nothing.
fty percent cost less than $50.
xty-nine percent cost less than
00. Eighty-eight percent cost less
an $1,000.

For many congregations, a place to
gin is to meet the needs of the peo-
e already in your midst with the
sources you have readily available.
Donna Ritchey Martin, co-pastor
Mount Morris (Ill.) Church of the
ethren, remarked, "It's easy to take
re of our own, and then we're
rilled when others can use it."

Hammond Avenue Brethren Church
Waterloo, Iowa, has sofas in the
ck of the sanctuary—not for relax-
ion during the sermon, but for peo-
e who find the pews uncomfortable.
ois Catchpool notes the variety of
eople who appreciate the unusual
nctuary furnishings—"Older people,
me people with back problems, just
number of people sit there."

The Church of the Brethren
arbook has symbols by each congre-
tional listing to indicate the accessi-
lity of church buildings and services.

Goshen (Ind.) City Church of the Brethren considers its elevator not only a convenience, but a tool for evangelism and witness. Pictured are David Holderman, John Carter, Lucille James, Elmer Bowers, Parke Lantz, and Al Vance.

Many have at least partial accessibility. But we still have a long way to go for full inclusion.

No one can say that the commitment to making facilities and services fully accessible does not take considerable time and energy and resources. We need to understand the variety of people's needs. And we need to understand the goal of providing the space where all people can be independent and able to participate to the fullness of their abilities.

Evelyn Frantz notes that Ridgeway Community Church of the Brethren, in Harrisburg, Pa., has been sensitive to the issue of accessibility since its beginning in 1961. In initially building the church, "the builders responded to the influence of Easter Seals Society recommendations by excavating more of the site than they might have done otherwise." At the time, the builders provided for one step from the driveway to the sidewalk and none into the building, with children and older adults in mind. A curb cut and accessible restrooms were added with a 1976 addition to the building.

Evelyn notes that Ridgeway feels the building is a large part of its stewardship and continues its improvements slowly but steadily for the benefit of both the church and community groups that use the facilities. The church is now working on an accessible playground. "A ramp, deck, and playhouse suitable for wheelchairs, an elevated sandbox, and special supportive swings are among the features completed or planned," Evelyn says.

This sensitivity to accessibility at Ridgeway goes beyond the physical building into other services. The church offers large-print bulletins and large-print copies of the hymnal. They purchased an FM loop, which uses shortwave radio to assist people who are hearing-impaired. And the church also has wheelchairs, crutches, and other equipment available to loan or give to people as needed.

Not all congregations have the "miracle" experience of the Lansing (Mich.) church when it began to make its facilities accessible. But the experience of that congregation can teach us what is possible with vision and commitment.

For several years the church had discussed making its facilities accessible but hadn't put anything into action. Then in 1992 pastor Rich Buckwalter was diagnosed with ALS. Its previous concerns, along with this immediate need, launched its members into action. Within two years they had sold the two-story parsonage and bought a one-story house that they made more

A beginning accessibility checklist

Yes	No	
☐	☐	Are people with disabilities invited to have active roles in worship and areas of church leadership?
☐	☐	Is transportation available for people with disabilities or others who do not drive?
☐	☐	Are there clearly marked, parking spaces at least eight feet wide with access aisles five feet wide near an accessible entrance?
☐	☐	Is the sidewalk at least three feet wide, five feet at the building entrance, with no steps and a gradient no greater than five percent?
☐	☐	Do ramps have a slope no greater than one-foot rise in 12 feet and a width of no less than 36 inches?
☐	☐	If your church is multi-story, does it have an elevator or wheelchair lift in which a person does not need to leave his chair to use, which connects all floors with the accessible entrance level?
☐	☐	Do ramps and stairs have handrails at a height of approximately 36 inches for ramps, 32 inches for stairs?
☐	☐	Are open stairs provided with a means of warning blind people of their existence, such as abrasive strips at the approach?
☐	☐	Do doors have a clear opening of 32 inches or more?
☐	☐	Do doors with latch hardware have lever or other easy-to-grasp handles?
☐	☐	Are there spaces for wheelchairs throughout the worship seating area? (Number of spaces depends on seating capacity.)
☐	☐	Are the chancel area and choir loft accessible to people with disabilities?
☐	☐	Are all aisles, including the outside aisles, at least 36 inches wide with a five-foot-square area at each end for turning?
☐	☐	Is there adequate lighting everywhere in the sanctuary?
☐	☐	Is there at least one accessible toilet on each floor?
☐	☐	Do toilet rooms have a five-foot-square turning space for wheelchairs?
☐	☐	Are soap dispensers, towel dispensers, and hand dryers mounted no higher than 40 inches from the floor?
☐	☐	Are the water fountains easily hand-operated and/or have a cup dispenser?
☐	☐	Are large-print hymnals, Bibles, and amplification aids available?
☐	☐	Are sign language interpreters available?
☐	☐	Does the education department include children with disabilities in regular or special classes?

Compiled by Laura Abernathy, Church and Persons with Disabilities Network (CPDN).

accessible by building a ramp and dec and enlarging some doors. They installed an elevator in the church, turned the cloakroom into a barrier-free bathroom, and built an accessible entrance onto an existing entrance.

The quality of the work has been high. Don Leaf, chairman of the accessibility project, notes that people have come back to the church this pas summer to look at the changes: "As they look at the outside of the church, they ask, 'What have you changed?'" The brickwork, carpentry, painting, carpeting match so well the rest of the building that, as Don says, "If you didn't know what it looked like before you wouldn't know it was changed."

But even more amazing than the speed and quality of the work is that this small congregation of about 50 members completely paid for the $71,000 project by the time the work was completed. Don calls the whole process "just a miracle." "At the beginning we were prepared to take a mortgage out on the church," Don explains, "But two families came forward and offered a five-year, interest-free loan." In addition to the financial contributions of its own members, the congregation wrote letters to former members, held rummage sales, served meals at district conferences and, with district conference approval, asked for contributions from other churches. The district women's fellowship and the women's fellowships in congregations made it their project for a year. Sister churches contributed. And members of the Lansing congregation also did much of the work themselves to help hold down outside costs. In th end, they always had money for expenses, and even though their in-house loan was for five years, they paid it off in 17 months.

"Everybody was kept involved and informed in the project." Don says. "People were continually asked if they wanted to be a part of it, whether it wa choosing the color of the bathroom til or showing up to help drywall."

In the end, the church's concern iat the project be done right, not just iexpensively, blessed those people ho needed the service by allowing iem independence and full inclusion ith the rest of the congregation.

Originally, it was planned to put the evator in on the north side of the iurch, although the main entrance is n the south side," Rich remembers. That would have meant that only eople in wheelchairs and their famies would go in the north side, isolatig them from everyone else." So istead, the congregation decided to ut the elevator in on the south side, id design the changes in such a way iat people can operate the entrance id elevator themselves, without needig additional assistance.

It's that sensitivity for people's indeendence that Rich and others appreiate. "I've been in churches that have old me that they were accessible, only discover that their mobility aids are iarginal," he explains. He once icountered a chair lift that still equired rounding up several people to arry his heavy, motorized chair up the eps, which is not only a logistical roblem but a safety hazard. "I appreiate my building committee's interest not isolating people, or still requirig a crowd of people around to help. hat's not independence."

The Lansing congregation demonrates the mix of being educated, ractical consumers and people with ensitivity and vision about the inclue body of Christ. It can be done.

"When I drive up the ramp to the arsonage or chancel," Rich reflects, when I push a button and doors open id I am transported to another level participation in the family of faith, I gain praise God. It is not just that I ave access to wheels, but in a broader nse I am thankful for the increased nsitivity and assistance of many peoe and principalities to those with me kind of disability, disease, or ipairment."

The altar in a religious community of Taizé, France, is made up of large bricks. Each hollow brick contains a candle or light, and they are piled one atop the other in all different directions—some flat, some leaning, some precariously hanging out from the sides. At first I wondered how the whole structure stayed up until I saw that each brick supports another no matter how unsteady it may seem. To remove one brick would threaten the integrity of the whole structure. Is this not a symbol for the church? Each of us holds the light of Jesus Christ, and each of us has a part in holding up the community.

Sara Speicher is associate director of the Association of Brethren Caregivers (ABC).

Recommended resources

Church Accessibility: Attitudes and Architecture by Denise Gabbert. An excellent practical resource written specifically for Brethren churches, it guides you through making changes in your church to increasing levels of accessibility, with clear explanations and diagrams. Available for $5.95 plus shipping and handling from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 441-3712.

Drama of Love: A Christian Educator's Guide to Creating Classes Where Everyone Belongs. Helps teachers create classes and churches that include students with physical challenges, communication difficulties and/or intellectual disabilities so all members can care for and nurture each other. Available from Association of Brethren Caregivers (ABC), 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 323-8039.

Is This the Only Way Some People Can Enter Your Church? Helps you to assess your church's accessibility through attitudes, communication, and architecture. Single copies are available from the Association of Brethren Caregivers. For multiple copies, contact Mennonite Mutual Aid, Advocacy and Educational Resources, (800) 348-7468.

Loving Justice: The ADA and the Religious Community. Explains the ADA and its application to religious institutions clearly. Single copies are $10 from Religion and Disability Program, National Organization on Disability, 910 16th St., NW, Washington, DC 20006.

Sharing Our Gifts. Provides sermon ideas, children's features, church activities, and a bulletin insert. Single copies available from ABC.

Spirit of Inclusion. Video applies the ADA to church program in a clear and instructive way. Rental copy available from ABC.

That All May Worship: An Interfaith Welcome To People With Disabilities. Provides practical tips as well as worship ideas. Single copies are $10 from Religion and Disability Program, National Organization on Disability, 910 16th St., NW, Washington, DC 20006.

We Are the Church Together. Contains litanies, children's stories, and sermon ideas. Available from ABC. (Also distributed in 1994 to every congregation for Health Promotion Sunday.)

What Do You Say When You Meet a Person Who Has a Disability? How About "Hello"? A simple, awareness-raising pamphlet addressing initial concerns about meeting people with disabilities and their families. Single copies are available from ABC.

Many of these resources have bibliographies for more information. For a list of additional resources available free or on loan, write or call ABC.

Learning to listen

by James L. Benedict

Read Amos 7:7-17.

Several years ago, I attended a workshop for ministers and other professionals that addressed the topic "How to Deal with Criticism." I dutifully took notes as we were presented stories, statistics, and strategies to help us deal with criticism in all areas of our lives. We learned when and how to ignore criticism, deflect criticism, flee criticism, and fight criticism. We learned how to avoid a critic, how to defuse a critic, how to challenge a critic, and how (in particularly bad cases) to involve others in removing a critic from a group.

The information all seemed reasonable enough and well presented, but it didn't seem complete. Toward the end of the day, I finally realized what was missing: We hadn't learned how to *listen* to a critic. The unspoken assumption was that all criticism was ill founded, unhelpful, and unwelcome. But that isn't always the case, is it? And even when criticism is off target, how do we know before we listen?

The prophets of the Old Testament could be scathingly critical, and for that reason many of their contemporaries didn't want to listen to what the prophets had to say. The way Amaziah the priest responded to the prophetic criticisms of Amos is a case in point. He tells Amos to pack his bags and go home, because the prophet is disturbing the peace. Amaziah even appeals to King Jeroboam for help in getting rid of Amos. But this response—this adamant refusal to listen—has self-destructive consequences for Amaziah. Amos announces the judgment that will fall on Amaziah and his house because Amaziah has refused to listen.

Amaziah is sadly typical. There is something about human nature that makes it awfully difficult for us to listen to criticism. We get defensive. We begin to formulate our response when we should still be paying attention. We often overlook both the content and the spirit of the critique in order to blast away at those who dare to question our method or message.

Though unfortunate, this inclination to take a posture of self-defense is natural. It is merely an expression of our instinct for self-preservation. These days, however, the natural tendency is reinforced by a cultural bias against criticism. To take issue with anyone's sincerely (or even insincerely) held beliefs or lifestyle is considered bad manners. The content of criticism can be ignored, because the very act of expressing criticism is considered wrong. We behave as if there were no place for criticism of a religious or ethical nature. Anything less than complete tolerance of another person's ideas or style of life is branded as self-righteousness—the one thing left that it is okay to criticize.

Resistance to criticism springs from the failure to trust God's grace. It springs from the absence of conviction that we are fundamentally and eternally loved by God. When we have confidence in the grace of God, criticism merely points to mistakes we have made, which may in all cases be confessed, and in some cases be corrected.

And so we do not bat an eye when someone sets forth an idea that would have seemed strange in biblical times: Love and criticism are incompatible; i is not possible to love and yet criticize or to criticize and yet love. What, then do we make of the fact that so many of the prophets managed to combine expressions of judgment with expressions of tenderness and compassion? The prophets brought words of condemnation precisely *because* God loved his people.

Tolerance in matters of taste or style is essential, and a sign of love. But tolerance in other matters may be a sign of love's opposite—not hate, but indifference. This is illustrated powerfully in a scene from an otherwise unremarkable film, "Cops and Robertson." In the film, Chevy Chase plays a typical suburban father of three whose home is commandeered by the police for a stakeout of the house next door. Jack Palance plays a tough, hard-bitte old cop who leads the stakeout. The family's rebellious teenage son is impressed by Palance's character, who seems so much tougher and more worldly than the boy's father.

One evening, while the tough old cop is walking in the back yard, rollin his own cigarette, the boy comes out to join him. "You're so cool," the boy says. "You're nothing like my dad."

"Thanks for the compliment," Palance replies.

Pointing to the cigarette, the boy asks, "Can I have one of those?"

"No" is the quick answer.

Stung by the rejection, the boy tries to sting back. "Maybe you *are* like my dad," he suggests.

Palance looks the boy square in the eye and says, "No, you were right the first time. Your dad doesn't want you to have a cigarette because it's bad fo you. I won't give you a cigarette because this is my last one. You see, the difference between me and your dad is, I don't really care what hapens to you . . . and *he* does."

The point is not that all criticism is n expression of love. That is no more rue than the suggestion that the bsence of criticism is always an xpression of love. The point is simply hat criticism and love are compatible, nd that we need to listen carefully to riticism in order to hear whether it is he expression of love or not.

And we need to allow for the expresion of criticism in the groups of which we find ourselves a part—even the hurch. We need to create healthy environments of mutual accountability, where the expression of criticism is not rejected out of hand. We must no onger partake of the unholy bargain by which we avoid criticism of our ideas nd actions by agreeing not to criticize nyone else's. We must allow love to peak in the imperative. The alternative s a shallow unity that amounts to little more than indifference.

Some have defended the ban on riticism, especially in the church, on he ground that the church isn't for erfect people. They make the statement "The church isn't a country club or saints. It is a hospital for sinners." find no fault with the notion of the hurch as a hospital. But by excluding riticism and mutual accountability, he hospital is turned into a hospice. The church, instead of becoming a place where sinners come to get better, ecomes a place where they come to e made as comfortable as possible while their spiritual disease continues o rob them of life.

The early Brethren recognized the mportance of mutual accountability nd made the willingness to both listen o and express criticism a condition of membership. Prior to baptisms, the dvice regarding mutual correction nd church discipline was read from Matthew 18, and candidates were sked to affirm that they would be governed by these instructions. Presumably this meant that they would both submit to correction *and* be willing to initiate correction through bringing a criticism to the attention of a brother or sister.

Amaziah told Amos, "Take your criticisms and go. I have no time or place for you here at the king's sanctuary. You're disturbing the peace. Leave us alone." Amos replied that Amaziah had sealed his own fate through his failure to listen to the prophet's criticism. Judgment must come.

Listening to criticism is important, but that doesn't make it easy. We still have the basic instinct to fight or flee criticism. We still have to deal with the cultural bias that suggests that criticism of others is bad manners and a failure to respect others' right of privacy.

So what is the answer? How do we learn to listen, rather than fight or flee? How do we work at becoming a

(continued on page 25)

If you're fed up with doctrine—
and still hungry,

try another way.

When you're fully instructed but not fully satisfied where can you turn? For almost 300 years, we in the Church of the Brethren have found steady nourishment and guidance not in a set creed, but another way: through open-minded consideration of Jesus, the scriptures, and our own hearts.

Together, as a community of believers, Brethren continually search for new insight; we discuss, pray, share, inquire, and keep trying. And always, we look to Jesus as our source and example. Without dispensing doctrine, Jesus fed multitudes. And in our experience, he still does.

The Church of the Brethren
welcomes you to another way of living.

One of three ads in a series telling the Church of the Brethren story. Each ad may carry the name of your congregation or of a cluster of congregations in the area. For camera-ready layouts of the ad series, order the Ad and Brochure Kit (available later this fall) from Brethren Press at 800-441-3712.

Miracles and smiles

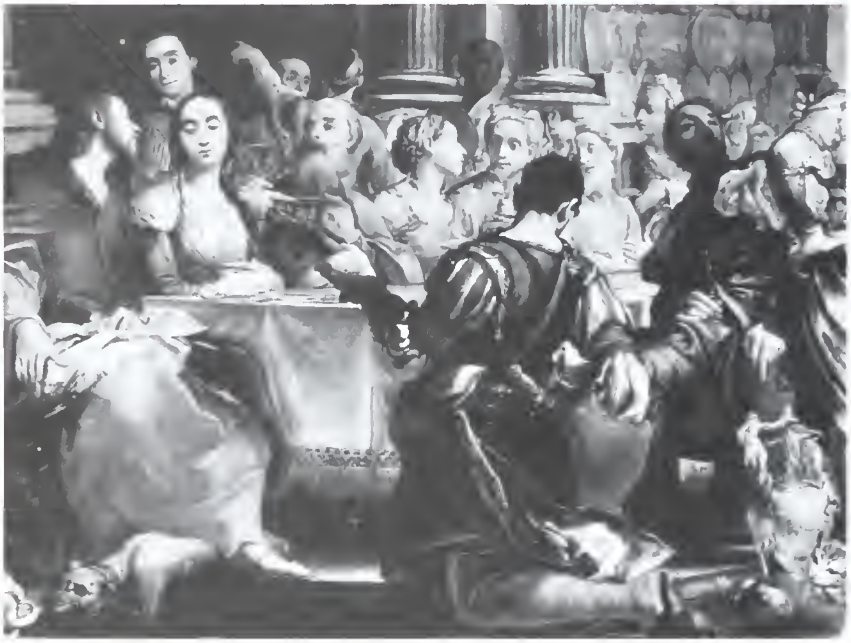
In our role as Christians we are to witness to God's miracles. And, as John's story of the wedding at Cana demonstrates, the miraculous often happens amid very ordinary events of life.

by Pete Haynes

Read: John 2:1-11

The words "miracle" and "smile" share the same root in Latin. Both involve a bit of wonder, perhaps even some incredulity. There are times when a smile is a tiny miracle, by itself. When we witness a true miracle, a smile is a natural response. It's contagious. Honest smiles and real miracles point beyond themselves to something greater—a larger truth—whether it be good humor or good news.

The Gospel of John opens with some good humor that sets the stage for a larger truth. The second chapter introduces this whole idea of the miraculous in a rather ordinary way. Imagine the scene of an ordinary affair: a wedding. Anyone who has been a participant in the joining of a man and a woman in holy matrimony knows that it often can be a comedy of errors.


"The Wedding at Cana," by Giuseppe Maria Crepi (1665-1747)

My wife and I can laugh about our wedding now, although at the time it wasn't funny. A sudden illness changed some of our plans, but the event went on. All was well until communion at the end of the service, when bread and grape juice hit a sensitive stomach. On your knees, retching into a toilet is not the scene we picture of a "perfect wedding."

Fortunately, it often is the things that go wrong that are fondly remembered down the road. Our wedding went on, though we sat for the receiving line. This allowed the photographer to take excellent pictures of everyone there, a blessing in retrospect. The wedding night is best left to your imagination. Ben Gay and a sweat suit are not the makings of romance.

As a minister, I tell my story at wedding rehearsals to calm couples down and help us all to put things into perspective. Yes, a wedding is a serious act, but without a sense of wonder at the grace of two headstrong individuals promising to live together in peace, marriage can be headed for real trouble. The comedy of a wedding provides a clue for the necessary smiles that allow us in life to admit mistakes and move beyond them. A wedding can be a miracle, a miracle of an ordinary kind.

Back to that village of Cana in Galilee. Jesus and his disciples were there. So was his mother. It was not a time, however, for preaching or teaching. On the surface, Jesus was only secondary to what was happening. He was a guest. There is a playful interaction between mother and son in this story that those of us who have lived through such relationships can recognize.

Here's the story again. The weddin was over, and the banquet was in full swing. This was not a "good Brethre affair, for the alcohol was flowing freely. So much so that it was runnin out. Jesus' mother turned to her son and apprised him of the fact. I can almost see my own mother handing me the car keys, as she still does, and asking me to run to the grocery. A son is foreve a son in his mother's eyes. But what does the mother of Jesus expect her son to do about the wine? Thi was not his wedding Furthermore, in John's Gospel thus far, Jesus had not done anything miraculous. Did she expec him to do what he eventually did? Who knows?

He responded to her somewhat playfu ly, somewhat seriously. We might be shocked at him calling her "woman" instead of "Mother," which is what t Greek says. We might even be appalle at a son, in effect, telling his mother "mind her own business," not to stic her nose in the concerns of the wedding party, or in the details of his mi istry. "This isn't my time," he tried t tell her. "Don't push me." However, does Mom listen to her son? No. Sh turned to the waiter and ordered, "D what he says."

The first miracle, the first sign of Jesus revealing his glory, as John tell it, was prodded into existence by an insistent mother. How interesting. Boy, but that sounds familiar. Kind ordinary, really, which is just the poi iracles are not disconnected from e ordinary. They are signs within our eryday experience that point beyond emselves to a larger truth.

From here on in that story of a wed- ng banquet, the relationship between other and son fades into the back- ound. Jesus turned to some oneware pots, already used to ritually ash and purify people's hands before e meal. There is more happening re theologically in the choice of these s, but for our purposes it is impor- nt to note that Jesus was using what as at hand, in an ordinary setting, to ing about something extraordinary.

He instructed the servants to fill the ts with water, and they did. After all, s mom told them to. It is ill-advised disobey your mom. Wonder of won- rs, the water was changed to wine nen the servants poured it into pitch- s to serve the guests. Now, please te: Jesus did not perform some elab- ate ritual here. He didn't say a bless- g, wave his hands, or otherwise draw tention to himself. The mumbo- mbo we often associate with the iraculous is missing. There was a ed, and Jesus met it . . . at the prod- ng of his mother. It all happened in rather ordinary way.

In fact, the only ones who noticed e miracle were the servants. That is interesting little parenthesis in the ory as John tells it. The toastmaster cognized that the wine in his glass w was better stuff than what previ- isly was served, and he congratulat- l the bridegroom for an extraordi- ry act of hospitality. A shrewd per- n would serve the best wine first and en, when everyone was slightly tipsy d not as able to recognize the good om the mediocre, serve the cheap uff. But here, the toastmaster noted, e best was saved for last.

"The best was saved for last." That ntence carries a lot of theological eight, for it says something about od and Jesus—whom God sent to e world as a final word. The best s saved for last. But that message mes through, in John's Gospel, in a most ordinary way, on the lips of someone half drunk. In reading the rest of the story, as John tells it, people in general seem to approach this One who is God's "best saved for last" just like that toastmaster—half drunk, not fully grasping the truth, misunderstanding what Jesus is all about, focusing upon his miracles without seeing the truth that lies behind them. (But the servants knew).

Recently, my congregation recognized openly something that we have been, perhaps, afraid to say out loud. We witnessed a miracle in the recovery to health of one of our members.

CHOOSING
COMMUNITY

Manchester psychology professor Gary Zimmerman '64 is a friend to people of differing backgrounds. His commitment to justice gives him the courage to act. Community giver and world changer, Dr. Zimmerman founded the MC Reconciliation Service, initiated Celebrating Diversity workshops, and helped start Education for Conflict Resolution for area schools and the community. He counteracts hostility by following Matthew 18 and serves as motivator and conference leader, reducing racism, sexism, and classism throughout the United States.

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From the General Secretary

Sovereign or servant

Occasionally people complain to me about Elgin running their lives. Such people don't like to be told by "Elgin" what to do. The complaint seems to include irritation about programs to be carried out, annual report forms to be filled out, or appeals for funds to support programs. These and similar requests seem to some of our people to be unwanted, perhaps unnecessary directives.

At the same time, the concern comes to me that Elgin isn't directive enough. At least some of our people feel that we don't do enough to give direction to the church. When something happens that someone doesn't like, the question may arise, "Why doesn't Elgin do something about it?" So at least some people would like to see more assertive leadership from the General Offices.

Both attitudes are understandable. When any of us is asked to do something that we have not personally agreed to, it feels like an imposition. On the other hand when something happens that we are not happy about, we wish that someone would take care of it. Yet these two feelings move in opposite directions.

The General Board and its staff are called to be servants of the church. When we do our work well, it may not be obvious to many. The disaster response program involves many volunteers, but without the planning and guidance of General Board staff, the program could not be carried out.

The new Jubilee youth curriculum has involved the work of hundreds of dedicated people. Yet without years of planning, guidance, and direction by General Board staff, the curriculum would not have come into being.

Probably in these cases the work of the staff does not seem to be directive. Good leadership is often invisible.

However when a stewardship appeal comes or an annual report form is to be filled out, then the situation changes. The report forms take considerable effort from many people, and many seem like "make work." Yet, they are noticed by many in the church. We watch our membership totals closely, and our feelings about ourselves are much affected by them. If we are so affected by the results, then it behooves us to present the most accurate information possible. Those who fill out the forms are giving an important service to the church. Stewardship appeals are also a part of the work of the church.

The New Testament is full of references to our being good stewards. Therefore Annual Conference asks the General Board to develop the practice of good stewardship among our people. Surely we need to find better ways of doing this, for it is a servant ministry. We cannot continue the work of Jesus and at the same time be poor stewards. Yet efforts at stewardship are most likely to be considered unnecessarily directive.

The role of the General Board and its staff is to be servants of the church as the church hopes to be God's servant in the world. We are called to give leadership as servants, those who wash the feet of sisters and brothers. But is this not true true of all of us in the church?—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

Three years ago, Mary did not seem long for this world, having let her breast cancer progress too far. We prayed for her, and put our prayers into action by caring for her and her family. It was wonderful to watch the church in action, though I must confess that it wore us out. There were many little miracles as people saw Mary through the eyes of love.

Miracles. Maybe we are not used to using that term, for we have seen it abused. In testifying to God's faithfu ness in Mary's life, we don't imply th God is unfaithful in other cases, or that others we have known and love were not persons of faith. During these past three years, we also witnessed the death of Alice, Mary's friend who, like her, had breast canc I will not say Alice didn't have enoug faith, or that our prayers for her wer to no avail. I can say that Alice made me smile whenever I visited her. Go felt very near.

It all comes down to "wonder." Miracles, like smiles, open us up to larger picture, a wider panorama. In this greater universe, God is. And n circumstance is immune to God's presence. Even when we have our doubts, God is faithfully at work. When we recognize what he does, w are filled with wonder. But is something a miracle if no one wonders at it? I think not. The poverty of our p sent age is that we have lost part of our capacity to wonder. As a result, miracles are few and far between. They almost have to be spectacular t attract our attention.

Part of the role of the church is to be witnesses of God's miracles, to wonder at God's handiwork around us. As John's Gospel in particular, a the Bible in general, affirm, the mir ulous happens amid the ordinary. T first miracle of Jesus, the sign or wa in which he revealed his glory, took place in a very ordinary way. Only t servants knew. Are we called to be people serving others with his new wine, knowing that it flows out of ordinary jars?

In Mary's story, what was the gre est miracle? Was it her recovery fro cancer? Or was it the changes that took place in her community, as we responded to her need? Prayer changes lives, and often the one wh changed the most is the one who pr for another. When we pray, and wh our prayers are put into our hands, become people of wonder.
And God smiles with us.

Pete Haynes is pastor of Long Green Valley Church of the Brethren, Glen Arm, Md.

(continued from page 21)

ɔmmunity of mutual accountability,
here we welcome criticism because
e recognize that it can be compatible
ith—even an expression of—love?
We begin where we must always
gin when it comes to ordering our
es under the lordship of Jesus
hrist. We begin with God's grace. We
gin with the belief that we are loved
ıd valued by God, in spite of any
ult. Grace assures us of our worth in
e eyes of God.
Resistance to criticism springs from
e failure to trust God's grace. It
rings from the absence of the con-
ction that we are fundamentally and
ernally loved by God. The fear and
security this inspires makes us
ıcomfortable around criticism.
When we have confidence in the
ace of God, criticism merely points
mistakes we have made, which may
all cases be confessed and in some
ıses be corrected. When, however,
e lack confidence in the grace of
od, our fear is that criticism will
veal the mistakes *we are*. Apart from
ace, we fear that too much criticism
ay even prove that we are utterly
orthless, that we don't deserve to
ist because our errors outweigh our
complishments.
The freedom to listen to criticism
ith patience and to express it with
ve comes from the acceptance of
e truth revealed in Jesus Christ:
od loves us. It comes from being
vare of our value in the eyes of God,
om remembering that God sent
ophets with critical words in former
mes, and from remembering that
od still sends prophets today. But
ıost of all, it comes from remember-
g that God sent his Son as both
ophet and sacrifice.
Let me explain why that is so impor-
ınt. I'm a collector. I have collections
f old coins, old baseball cards, old
ɔda bottles, old license plates, and
ssorted other antiques that I enjoy.
ometimes, when I show my collec-
ons to others, someone will ask about
particular item, "What is that
orth?"

The truth is, I usually have no idea. So my answer is one my mother taught me. She says, "A thing is only worth what you can get somebody to *pay* for it."

When somebody is being critical and, to listen rather than fight or flee, you need to remember how much you're worth in the eyes of God, remember the price God was willing to pay for your salvation. Remember Jesus in the garden and Jesus on the cross. Then listen closely and you may hear tones of love in the critical voice—the words of a prophet, sent by a compassionate God.

James L. Benedict is pastor of Troy (Ohio) Church of the Brethren.

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Letters

We've adopted a creed

This year's Annual Conference adopt-ed a one-sentence creed for the Church of the Brethren. It says "that not only members of the church, but especially all those called to set-apart ministry should clearly affirm the uniqueness of Jesus Christ as the only divine Lord and Savior" (August, pag 14).

I think the delegates were intending

The opinions expressed in Letters are not necessaril those of the magazine. Readers should receive them in the same spirit with which differing opin ions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful o the opinions of others. Preference is given to letters that respond directly to items read in the magazine

We are willing to withhold the name of a write only when, in our editorial judgment, it is warranted. We will not consider any letter that come to us unsigned. Whether or not we print the lette the writer's name is kept in strictest confidence.

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M 3/95

ı affirm and strengthen the 1991
onference statement "Religious
luralism and the Headship of Christ."
/hat they adopted was subtly, but
ıbstantively, different. In 1991,
onference affirmed the denomina-
on's belief in the headship of Christ.
his year, we voted that all individual
embers should affirm this.

That's probably a good thing, unless
ɔu are a member whose faith isn't
erfect, or if you use language that
ɔesn't conform to the creed when
ɔu talk about your faith.

About two years after I was bap-
zed, a high school friend and I were
ruggling with faith issues. He chose
ı renounce his membership in the
ıurch because he wasn't certain
ɔout his baptismal vows. I chose to
ay, believing that there was room for
ıcertain Christians.

More recently, I talked with my pas-
ır about spiritual questioning and my
esire for a deeper faith. He assured
e that my doubts and concerns are
ɔmmon, even typical of middle age,
ıd encouraged me to keep at the
ruggle. I have chosen again to stay
ecause I love the Church of the
rethren. But I am not sure that on
ıy given day I can pass our new test.

Also I fear that our new creed will
extended. To believe that Jesus is
e only divine Lord and Savior will
ean that you must live a conforming
estyle and express your faith with
ɔnforming language. Doubters and
ssenters will be disciplined, silenced,
ıd excluded (but always in love and
ɔmpassion).

This year we adopted a creed, and
voted away something precious.

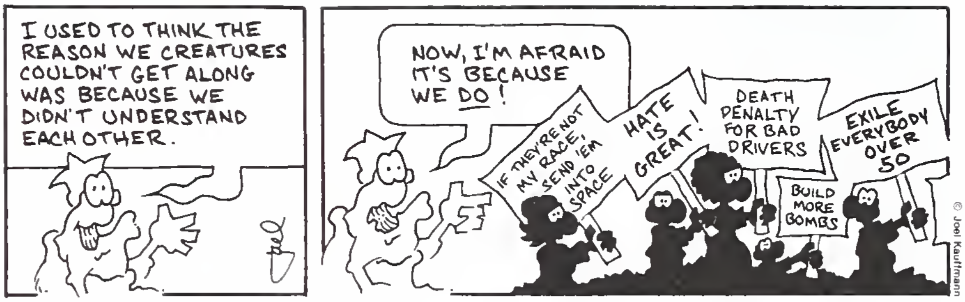
David McFadden
North Manchester, Ind.

od whispered the answers

hen reports came before the
ɔnference at Charlotte, the modera-
r reminded us that we could ask
estions, but not make amendments.
there were people still at the micro-
ones when the time for questions
pired, representatives of the report-

Pontius' Puddle

Notice: Send payment for reprinting "Pontius' Puddle" from MESSENGER *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*


I USED TO THINK THE REASON WE CREATURES COULDN'T GET ALONG WAS BECAUSE WE DIDN'T UNDERSTAND EACH OTHER.
NOW, I'M AFRAID IT'S BECAUSE WE DO!
IF THEY'RE NOT MY RACE, SEND 'EM INTO SPACE
HATE IS GREAT!
DEATH PENALTY FOR BAD DRIVERS
EXILE EVERYBODY OVER 50
BUILD MORE BOMBS
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Dale Minnich, Publisher

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ing agency would wait at the foot of the stage, and people who had questions could pose them there for clarif cation directly.

Sometimes there were a number o people waiting at the mikes when the time for questions expired. One migl expect that people with such burning curiosity about these reports would jump at the chance to have their que tions answered personally.

But the most amazing thing happened. Numbers of folk who were standing at the mikes simply returne to their seats. Since I cannot believe that anyone would have gone to the mike for any reason other than a bur ing interest in securing information, was puzzled.

But now the solution has come to me. At the moment when the modera tor declared that question time had expired, God whispered simultaneou ly into the ears of each person at the mikes the information his mind and heart had been burning to know.

This has to be the explanation. Ho pitiful those callous souls who do no believe that God still works miracles our day.

Donald E. Fanc
Long Beach, Ca

Cloud conditions

Yes, there are “heroes” in the Churcl of the Brethren today. I checked it o (See “What Will Our Children Celebrate?” October 1994.)

“Who are your Brethren heroes wl have lived at any time during the pas 200 years?” I asked the members of this summer's Youth Peace Travel Team (September, page 4). I got as answers such names as Yvonne Dilling, Roger and Carolyn Schrock and David Radcliff.

(Wait a minute! David Radcliff wa still in public school when I was a Virlina District youth adviser!)

The young church workers named several more contemporaries as thei living models to help interpret God's will for the 1990s. I rejoice. My ow heroes have died since I reached ad od. I will not let the fact that the w heroes are younger than I am prent me from admiring their remarkle service to God through the urch.

Let us all celebrate the reality that ere is a "cloud of witnesses" among , even today.

Clyde Carter
Daleville, Va.

an West straight talk

dmit I always start reading ESSENGER from the back and work y way to the front. So when I got the y issue, I saw the Dan West photo side back-cover ad) right away.

What a great photo—the best I have er seen of Dan West. I feel like he's oking and talking straight to me. 'm so glad he's in Brethren news ain. The younger generation, in om I am most interested in my ay-hair years, knows nothing about n. It needs such a hero today.

Continue to keep MESSENGER to the int in a most delightful and thoughtovoking way.

Glee Yoder
Willow Street, Pa.

(Glee Yoder authored the Dan West graphy Passing on the Gift.—*Ed.)*

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Partners in Prayer

Daily prayer guide:

Sunday: Your congregation's ministries
Monday: Annual Conference officers
Tuesday: General Board and staff
Wednesday: District executives, Bethany Seminary, colleges and university
Thursday: General Services
Friday: Parish Ministries
Saturday: World Ministries

October prayer concerns:

Congregation: Pastors and their families (October is Clergy Appreciation Month.)

Conference: Moderator Fred Bernhard

General Board: Executive Committee, October 19–20; Goals and Budget Committee, October 20; General Board, October 21–24 with theme "Be still and know that I am God" (Psa. 46:10); General Secretary Don Miller, during sabbatical.

Districts and schools: District meetings and district boards; Bethany Seminary students

General Services: Dale Minnich, acting general secretary while continuing as General Services Commission executive; General Services Commission, October 21–22.

Parish Ministries: Parish Ministries Commission, October 21–22; PMC meeting with youth regarding their query "Living Our Faith in a Global Community."

World Ministries: World Ministries Commission, October 21–22.

Turning Points

New Members

Note: Congregations are asked to submit only the names of actual new members of the denomination. Do not include names of people who have merely transferred their membership from another Church of the Brethren congregation.

Akron, S/C Ind.: Alyssa Bowser, Evan Gady, Lisa & Rebecca Gearhart, Josh Hemmingway, Emily & Lanae Weaver
Antioch, S/C Ind.: Tom Wolfe
Beavercreek, S. Ohio: Earl McDaniel
Bethel, N. Ind.: Valerie Reuter
Big Creek, S. Plains: Elsie Harmon
Briery Branch, Shen.: Jason Airey; Jessica & Stephanie Auville; Dottie Cook; Janet Craig; Athena & Melissa Cupp; Travis & Linda Curry; Clinton, Rusty & Tiffany Derrow; Rick Eagle; Katrinka & Steve Fahrney; Nicole Foster; Gregory Gum; Gary Hilbert; Bruce & Anna Hodges; Cara & Jenny Howdyshell; Carol Kelly; James & Melissa May; Sandi Miller; Lisa Strawderman; Angela Teeter; Yvonne Will; Thomas Wright; LeeAnn Zimmerman
Cedar Creek, N. Ind.: Mary Gerber, Gerald Ward
Deshler, N. Ohio: Rick Hilvers, Jeff & Karrie Selvey
Dry Run, S. Pa.: Isaac & Rosanna Burkholder, LaJana Fahnestock, Devon Fink, Herbert & Miriam Fleming, Fred Keener, Janetta Swartz
Dupont, N. Ohio: Pat & Scott Adair; Randall Becker; Grace & Matt Beltz; Amy Brown; Gary & Teresa Condon; Brian Ellerbrock; Carolyn & Heather Etter; Blaine & Claudia Fickel; Dan Gable; Michael & Mary Geckle; Tracy Gibson; Mike Graham; Jay & Jennifer Howell; Craig Jones; Robert Kaufman; Eric Landwehr; Veronica Prosser; Kristen Prowant; Christy & Deb Sheaks; Joey & Karen Sierer; Jamie & Stephanie Sterling; Emilie Teman; Sue & Warren Thomas; Joe & Terry Ulm; Lois, Marc & Marcus Wallen; Cindy & Kevin Wilson; Cody, Fred, Stacy & Bernice Workman; Bob & Regina Zickefoose
East Chippewa, N. Ohio: Wayne & Vivian Carmany, George & Nettie Schneider
Eversole, S. Ohio: Jeff Patterson
Florin, Atl. N.E.: Dennis Heisey; Carly & John Nauman; Brooke, Richard & Kurt Shaffer
Fostoria, N. Ohio: Betty & LaVernon Brubaker, Tiffany Hoffbauer, Shirley Moore, Betty & Dick Stillberger
Fraternity, Virlina: Matthew Bright
Friendship, Mid-Atl.: Kevin Broch, Annice Griffith, Melvin & Carolyn Moyer
Glade Valley, Mid-Atl.: Randy & Terri Belcher, Mark & Jay Zimmerman
Goshen, N. Ind.: Emilie Blough, Kelsie Gardner, Kara Haney, Julia Hershberger, David Otto, Amelia Sumpter
Greenmount, Shen.: Barbara, David & Marion Dean; Herman & Rita Halterman; Deb Knupp; Doris & Russell Lambert; Greg Randolph; Sandra Sherman; Matthew Stauffer
Hanover, S. Pa.: Chad & Lena Ambrosius, Helen Emig, Amanda Long, Kenneth Mummert, Lillie Snyder
Harrisonburg, Shen.: Matt Chenault; Matt Garst; Gladys Hedrick; Tom & Patty Hoeppner; Nick & Lisa Hufford; Michael Koontz; Jason Lantz; Michael, Souren & Svetlana Martirosov; Micah Morris; Carter & Paul Riner; Bobby & Christi Smith; Ed & Debbie Wampler; Mike Young
Hartville, N. Ohio: Julie & Richard Kline, Lin & Woodrow Lahr, Kim & Mark Lonsway
Hostetler, W. Pa.: George & Mildred Durr
Jacksonville, Atl. S.E.: Phyllis Wine
Lampeter, Atl. N.E.: Eric Hohman, Marc & Tamara Maly, David McKinney, Teri Redcay
Lancaster, Atl. N.E.: Donna & Elisa Betancourt, Collene Brancalasso, Beth & Lynn Ebersole, Linda Evans, Julia Focht, Betty Graham, Steven & Wendie Holinger, Doug Lunger, Bryan Miley, Doris & James Noe, Megan Overly, Adrienne Putt, Ed & Kathryn Riegen
Lebanon, Atl. N.E.: Todd Ristenbatt
Lewiston, Atl. N.E.: Brian Cadorette, Christopher English, Christina Minnich
Lewiston, N. Plains: Marcie Bollinger, Chris Peckover, Andrea Plank, Corinne Radatz, Michael Hunter
Lower Deer Creek, S/C Ind.: Elaine & Jay Lansinger, Troy Schrader
Manor, Mid-Atl: Linda Cave, June Henson, Joanne Ford
Maple Grove, N. Ohio: Don & Gladys Wesner, Janet Theis
Mechanicsburg, S. Pa.: Catherine Arnold, David & Crystal Blenderman, Brian & Sherri Breneman, Theresa Dietz, Richard Goodwin, Eva Lenker, Mary Lou Mooney, Joseph & Mary Ann Ott, Deanna Owens
Michigan City, N. Ind.: Toni Garrett, Sara Gregory, Janine Jesch
Middle Creek, Atl. N.E.: Gene Bruckhart, Janine Shirk
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Nappanee, N. Ind.: Miriam Brenneman, Helen Cleveland, Everil & Raymond Helser
New Enterprise, M. Pa.: Scott & Sherri Baker, Leslie & Cheryl Eshelman, Herman Kagarise, Jeff & Paula Koontz, David & Tammy Leidy, Cindy & Frank Pannebaker, Alta Rhodes, Denise Sollenberger
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Waynesboro, S. Pa.: Ada & Holly George, Christy Lewis
West Charleston, S. Ohio: Greg & Donna Layman, Steven Swanson
White Branch, S/C Ind.: Christopher Bell, Billy Bowman, Andrew Miller
Williamsburg, M. Pa.: Jill Late
Zion Hill, N. Ohio: Bob & Rose Ramser

Wedding Anniversaries

Aioley, David and Esther, Waterloo, Iowa, 60
Blouch, Victor and Rebecca, Palmyra, Pa., 55
Boitnott, John and Nell, Bridgewater, Va., 70
Bowers, Ken and Zella, Carlisle, Pa., 50
Brandt, Harold and Miriam, Elizabethtown, Pa., 55
Brandt, Jacob and Mabel, Elizabethtown, Pa., 60
Burkett, Floyd and Mary, Plymouth, Ind., 65
Cline, Porter and Anna, Palmyra, Pa., 55
Copeland, Sel and Frankie, Nappanee, Ind., 50
Cowen, Lloyd and Bette, Warsaw, Ind., 50
Dancy, Fred and Frances, North Wilkesboro, N.C., 75
Davis, Jim and Mildred, Loysburg, Pa., 60
Deaven, Tom and Ruth, Harrisburg, Pa., 50
Detwiler, Willia and Rosa, Bedford, Pa., 60
Edwards, Chuck and Ethelyn, Haxtun, Colo., 50
Eisenbise, Eugene and Edith, Elizabethtown, Pa., 55
Erbaught, Harold and Flora, New Carlisle, Ohio, 50
Fleishman, Dewey and Grace, Bridgewater, Va., 55
Geesaman, Paul and Blanche, Grantville, Pa., 50
Good, Herman and Alice, Elizabethtown, Pa., 55
Gottshall, Richard and Dottie, Roanoke, Va., 50
Groy, Stanley and Donzella, Palmyra, Pa., 50
Grubb, Wilmer and Dorothy, Palmyra, Pa., 50
Guerin, Vincent and Gladys, Kokomo, Ind., 65
Harris, Glenn and Ethel, Jennings, La., 60
Heisey, Samuel and Dorothy, Lancaster, Pa., 55
Hoffman, Fred and Pauline, Sebring, Fla., 60
Hoover, Raymond and Laura, Milford, Ind., 50
Kerley, Thoy and Phyllis, Dixon, Ill., 50
Kilday, Harold and Louise, Kingsport, Tenn., 50
Kurtz, Earl and Esther, Elizabethtown, Pa., 55
Lehman, Earl and Grace, Fostoria, Ohio, 50
Loxley, Willard and Ruth, Arcanum, Ohio, 60
McKinstry, Frank and Mabel, Sebring, Fla., 50
Miller, Jim and Ruth, Lancaster, Pa., 65
Miller, Ray and Velma, Nappanee, Ind., 50
Mitchell, Floyd and Kathleen, Martinsburg, Pa., 50
Montel, Ernest and Enid, Vandalia, Ohio, 50
Moore, Woodrow and Dorothy, Claremont, Calif., 55
Over, Jerre and Marjorie, Martinsburg, Pa., 50
Parrish, Richard and Helen, Continental, Ohio, 50
Peters, Raymond and Kathr Sebring, Fla., 65
Renner, Robert and Gladys, Astoria, Ill., 55
Rittle, Walter and Minnetta, Palmyra, Pa., 60
Schimpf, Herbert and Doris Jacksonville, Fla., 50
Shank, Robert and Edna Ma Brookville, Ohio, 50
Sienkiewicz, Robert and Ma Ellen, Branch, Mich., 50
Skillings, Robert and Marjo New Carlisle, Ohio, 50
Smith, Arthur and Katherin Ashland, Ohio, 55
Vinard, James and Myrtle, Delphi, Ind., 55
Weaver, John and Flora, Palmyra, Pa., 50
Whirley, Wayne and Emma, Astoria, Ill., 60
Wiedeman, Lee and Ruth, Kansas City, Kan., 50
Wolfe, Galen and Hildreth, South Whitley, Ind., 50
Woodson, Fred and Lois, Roanoke, Va., 50
Workinger, Ed and Carolyn, Massillon, Ohio, 50
Ziegler, William and Florenc Palmyra, Pa., 65

Licensing/ Ordination

Ballinger, John, ordained M 11, 1995, Akron, N. Ohi
Case, Dan L., ordination received May 20, 1995, Hawthorne, S.E.
Chenault, Cynthia B., licens July 15, 1995, Peters Cre Virlina
Coulter, Russell Lee, license July 15, 1995, Bethel, Vir
Diamond, Douglas, licensed 18, 1995, Fairview, W. Pa.
Dovel, Scott, licensed June 1995, York Center, Ill./W
Dyck, Stanley B., licensed M 2, 1995, Coventry, Atl. N
Fishburn, Arlon M., ordaine July 21, 1995, Big Sky, N Plains
Heinlen, Roy E., ordination received July 15, 1995, Troutville, Virlina
Hinton, George D., ordaine June 13, 1995, Salkum, Ore./Wash.
Holley, Janice R., licensed Ju 5, 1995, York Center, Ill./
Jacobsen, Bruce, licensed D 4, 1994, Zion Hill, N. Oh
Jones, Nancy M., ordained J 15, 1995, York First, S. P
Kontra, Peter J., licensed Ju 6, 1995, Hershey, Atl. N.
Kramer, Matthew R., license May 11, 1995, Chambersburg, S. Pa.
Lake, Leslie, licensed March 1995, East Chippewa, N.
Likens, William, licensed M 12, 1995, Valley River, W. Marva
McKellip, Robert L., license

ın. 22, 1995, Pomona, ac. S.W.

lis, Louise N., licensed May 2. 1995, Danville, W. Marva

lis, Robert, licensed May 2, 1995, Danville, W. Marva

onnel, Rodney, licensed pril 22, 1995, Providence, tl. N.E.

e, Sherry L., licensed larch 21, 1995, lanoverdale, Atl. N.E.

ınd, Jimm A., ordained July 5, 1995, Chambersburg, . Pa.

dy, Christopher, licensed ec. 10, 1994, Jackson ark, S. E.

iffer, Darlene W., licensed lay 11, 1995, Rouzerville, . Pa.

on, Wendy D., licensed pril 22, 1995, Providence, tl. N.E.

man, Thomas V., ordination eceived May 12, 1995, rostburg, W. Marva

ht, Lee-Lani, ordained June , 1995, York Center, Ill./Wis.

ıt, Richard L., licensed June 1, 1995, Beavercreek, . Ohio

ers, Mike, licensed March 1, 1995, Freeburg, N. Ohio

storal
ıcements

er, Paul Anthony, from secular to Cedar Grove (Mount ıckson), Shen.

er, Christopher, from uPont, N. Ohio, to Mount leasant, N. Ohio

les, Mark E., from Locust rove, S/C Ind., to Indian reek, Atl. N.E.

holomew, John, from lohican, N. Ohio, to Zion lill, N. Ohio

er, Lucille, from BVS to ice Lake, Ill./Wis.

, David O., from Newton, /. Plains, to Columbia City, . Ind.

ıer, Michael, from secular ı Koontz/Waterside, M. Pa.

ıett, Kent, from other enomination to Newport, hen.

ser, Harold, from Pleasant iew, Mid-Atl., to Holsinger, l. Pa.

y, Gene A., from lammond, N. Plains, to reene, N. Plains

lter, Russell, from other enomination to Bethel, irlina

z, Paul, from secular to uckhannon, W. Marva

e, Lerry, from secular to rederick, Mid-Atl, assoc.

, William Ray, from Moreno alley, Pac. S.W., to Wiley, /. Plains

by, Sid, from Wawaka, N. ıd., to Agape, N. Ind.

ham, Douglas, from Snake pring Valley/Cherry Lane, l. Pa., to Mill Creek, Shen., assoc.

Hammond, Todd, from Glendale, Pac. S.W., to Waynesboro, Shen.

Hyre, Greg, from seminary to Eaton, S. Ohio, assoc.

Kahler, Allen R., from Muncie, S/C Ind.,to Marion, S/C Ind.

Krouse, Robert, from Florin, Atl. N.E., to Cornerstone Fellowship, Atl. N.E.

Lare, Dawn, from Rileyville, Shen., to Cedar Grove (Ruckersville), Shen.

Leiter, David A., from Chambersburg, S. Pa., to Baltimore Friendship, Mid-Atl.

Lepage, Richard, from La Place, Ill./Wis., to Rock Run, N. Ind.

Likens, William A., from secular to Valley River, W. Marva

Lowe, John, from Prince of Peace, N. Ind., to Peters Creek, Virlina

Mauck, Fred, from Antioch, Shen., to Meadow Mills, Shen.

McAdams, Robert L., from Friends Run/Smith Creek, Shen., to Arbor Hill, Shen.

Min, Young, from secular to Grace Fellowship, Atl. N.E.

Nealis, Louise, from secular to Danville, W. Marva, co-pastor

Nealis, Robert, from secular to Danville, W. Marva, co-pastor

Overly, Ronald H., from secular to Connellsville, W. Pa.

Powers, Thomas S., from Hutchinson, W. Plains, to Rockford, Ill./Wis.

Rummel, Merle, from secular to Stonelick, S. Ohio

Sheppard, Daniel J., from retirement to North Fort Myers, Atl. S.E.

Smith, Michael E., from Union Grove, S/C Ind., to Meyersdale, W. Pa.

Smith, Terry, from secular to Free Spring, S. Pa.

Stouffer, Darlene, from secular to Dallas Center, N. Plains, co-pastor

Stouffer, Clarence, from Rouzerville, S. Pa., to Dallas Center, N. Plains, co-pastor

Van Gorkom, John, from other denomination to Maple Grove, Virlina

Whittington, Garland L., from other denomination to Buckeye, W. Plains.

Wolfgang, Donald, from other denomination to Zion, Mich.

217th BVS Orientation Unit

(Completed orientation in Oak Brook, Ill. on Aug. 19, 1995)

Burk, Kelly, Westminister, Md.; to Church of the Brethren Youth & Young Adult Ministries, Elgin, Ill.

Chometon, Gretel, Mareil-Marly, France; to Camp Courageous, Monticello, Iowa

Durt, Christoph, Ennepetal, Germany; to Casa de Proyecto Libertad, Harlingen, Tex.

Grady, Christine, Camp Hill, Pa.; to Safeplace Women's Shelter, Olympia, Wash.

Hajdu, Nate, New Kensington, Pa.; to Camphill Village, Copake, N.Y.

Hegedus, Nathan, Glendale, Calif.; to Franciscan House, Chicago, Ill.

Horst, Kevin, Ephrata, Pa.; to Koinonia Partners, Americus, Ga.

Kerkove, David, Quemono, Kan.; to On Earth Peace Assembly, New Windsor, Md.

Kerkove, Tammy, Quemono, Kan.; to Church of the Brethren Refugee & Disaster Services, New Windsor, Md.

King, Patricia, Richmond, Va.; to Catholic Worker House, San Antonio, Tex.

Laudermilch, Ben, Harrisburg, Pa.; to Tri City Homeless Coalition, Fremont, Calif.

Lavalle, Ursala, Eichenau, Germany; to Bread & Roses, Olympia, Wash.

MacConnel, Fort Lauderdale, Fla.; to Inspiration Cafe, Chicago, Ill.

Peele, Holly, Norfolk, Va.; to Franciscan House, Chicago, Ill.

Roberts, Mysti, Joplin, Mo.; to Casa del Pueblo, Washington, D.C.

Rooney, Sarah, Prairie Village, Kan.; to Washington City (D.C.) Church of the Brethren Soup Kitchen

Schumann, Ingrid, Nenzenheim, Germany; to Dove inc., Decatur, Ill.

Seibold, Michel, Stuttgard, Germany; to Church of the Brethren Disaster & Releif Services, New Windsor, Md.

Tsu, Naomi, Gig Harbor, Wash.; to Inspiration Cafe, Chicago, Ill.

Walker, Michelle, Elkhart, Ind.; to John H. Boner Community Center, Indianapolis, Ind.

Warner, Joshua, Ankeny, Iowa; to Church of the Brethren Washington (D.C.) Office

Deaths

Angelo, Eva Mae, 82, Hooversville, Pa., March 6, 1995

Arnold, Ada, 97, La Verne, Calif., April 15, 1995

Asher, Maude, 100, Big Creek, Ky., Feb. 3, 1995

Barlet, Vernell, 70, Hamburg, Pa., Nov. 18, 1994

Barnes, Charles, 91, Monticello, Ind., June 19, 1995

Barnes, Robert, 81, Columbiana, Ohio, March 25, 1995

Bashore, Emma, 86, Mount Hope, Pa., Dec. 9, 1994

Bassler, Olive, 71, Lincoln, Neb., April 25, 1995

Berkebile, Lucille, 82, Lancaster, Pa., March 9, 1995

Bollinger, Warren, 70, Lititz, Pa., Nov. 24, 1994

Brashears, Betty, 72, Frederick, Md., Jan. 30, 1995

Bridges, Willis, 79, Covington, Ohio, March 18, 1995

Brooks, Eda, 92, Troy, Ohio, Dec. 23, 1994

Brown, Dalsy, 56, Warrensburg, Mo., March 22, 1995

Brumbaugh, Marion, 67, Covington, Ohio, March 9, 1995

Bryant, Mary, 82, Roanoke, Va., Oct. 1, 1994

Byers, Claude, 81, Buena Vista, Va., April 13, 1995

Cawood, Reford, 86, Greenville, Ohio, Feb. 17, 1995

Cowley, Myrtle, 69, Wirtz, Va., March 24, 1995

Cramer, Edward, 77, Frederick, Md., April 8, 1995

Crim, Kenneth, 76, Greenville, OHio, March 22, 1995

Custer, Hugh, 80, Huntington, Ind., Dec. 25, 1994

Dove, Lessie, 102, Roanoke, Va., Jan. 13, 1995

Drescher, Miles A., 69, Mount Clemens, Mich., Feb. 3, 1995

Forney, Samuel, 95, Kearney, Neb., April 11, 1995

Girder, Homer, 80, Manheim, Pa., May 28, 1995

Good, Alford, 76, Broadway, Va., Oct. 30, 1994

Good, Mary, 99, Manheim, Pa., April 15, 1995

Grafton, Ella, 96, Harleysville, Pa., April 15, 1995

Halt, Fred, 91, Plymouth, Ind., April 13, 1995

Harman, Harry W., 82, Harman, W.Va., Feb. 8, 1995

Harmon, Charlotte, 71, Milledgeville, Ill., Feb. 6, 1995

Hershberger, Howard, 87, Lake Odessa, Mich., April 11, 1995

Hill, Robert, 88, Covington, Ohio, Feb. 13, 1995

Hoff, Levi R., 77, Baltimore, Md., May 25, 1995

Hogrefe, Ervin, 69, Cushing, Okla., April 18, 1995

Holderread, Minnie, 81, Cushing, Okla., Jan. 12, 1995

House, Hazel, 85, Hagerstown, Ind., Dec. 19, 1994

Huber, Harry, 91, Manheim, Pa., Nov. 29, 1994

Keckler, Gene, 68, Dayton, Ohio, April 20, 1995

Keeney, Cathryn, 81, Frystown, Pa., Feb. 26, 1995

Kemp, Alton, 84, Frederick, Md., May 23, 1995

Kreiser, Robert, 62, Manheim, Pa., March 12, 1995

Krull, Isaac, 69, Nappanee, Ind., Feb. 22, 1995

Kurtz, Edith, 94, Oklahoma City, Okla., March 22, 1995

Landes, Stella J., 89, Weyers Cave, Va., Jan. 30, 1995

Lensbouer, Willard, 70, Friedens, Pa., Dec. 26, 1994

Litteaur, Juanita, 87, Waterloo, Iowa, Dec. 28, 1994

Little, Marie E., 83, Woodbury, Pa., Feb. 1, 1995

Lowe, Charles, 84, Frederick, Md., June 15, 1995

Markle, Earl W., 73, York, Pa., April 12, 1995

Marquart, Vern, 83, New Paris, Ind., Feb. 20, 1995

Mason, Joyce, 66, North Liberty, Ind., April 17, 1995

Mason, Peggy, 70, Greenville, Ohio, March 22, 1995

Miller, Cora E., 81, Johnstown, Pa., June 26, 1995

Miller, Mildred R., 85, Tucson, Ariz., March 15, 1995

Mohler, Allen J., 93, Ephrata, Pa., Dec. 7, 1994

Nair, Minnie L., 85, Timberville, Va., Dec. 10, 1994

Nance, Jasper, 81, Arcadia, Ind., March 22, 1995

Neagle, Jena, 85, Twin Falls, Idaho, Jan. 24, 1995

Nemetha, Maxine, 78, Sabetha, Kan., Jan. 10, 1995

Orendo, Michael, 70, Bethel, Pa., Nov. 6, 1994

Penrod, Ralph, 84, Ligonier, Pa., Sept. 28, 1994

Pock, Gertrude, 103, Greenville, Ohio, Jan. 6, 1995

Poole, Ruth D., 86, Frederick, Md., March 16, 1995

Quick, Richard L., 61, Prairie City, Iowa, May 19, 1995

Raynes, Ralph J., 82, Grottoes, Va., Feb. 28, 1995

Roe, Tom, 76, Cushing, Okla., April 19, 1995

Roger, Albert, 40, Walkerton, Ind., Feb. 28, 1995

Rohrer, Oscar, 90, Manheim, Pa., Nov. 5, 1994

Sarver, Pearl, 98, Covington, Ohio, Jan. 26, 1995

Saylor, Norman, 79, Sabetha, Kan., Jan. 20, 1995

Schrader, Dale A., 89, Waterloo, Iowa, Feb. 24, 1995

Sheets, Treva, 94, Covington, Ohio, Feb. 22, 1995

Shellenberger, Martha, 90, Harrisburg, Pa.,Dec. 19, 1994

Shellabarger, Robert, 84, Beavercreek, Ohio, Dec. 23, 1994

Shreiner, Katie, 100, Manheim, Pa., Oct. 7, 1994

Shue, Della M., 93, York, Pa., April 13, 1995

Sickler, Gary, 35, Long Beach, Calif., Jan. 22, 1995

Smith, Clyde F., 87, Covington, Ohio, Feb. 13, 1995

Smith, Sherman, 90, Manchester, Ky., Feb. 17, 1995

Snavely, Ralph, 94, Manheim, Pa., Oct. 26, 1994

Snider, W. Andrew, 67, Roanoke, Va., Oct. 30, 1994

Spigle, Mary F., 91, Troutville, Va., Nov. 10, 1994

Stauffer, Dorothy, 71, Manheim, Pa., Oct. 14, 1994

Stockberger, Gladys, 80, Hagerstown, Ind., Jan. 19, 1995

Stottlemyer, Calvin, 79, Frederick, Md., March 16, 1995

Toki, Lucille, 67, Windber, Pa., April 16, 1995

Tucker, Myrtle, 96, Tipp City, Ohio, April 12, 1995

Wagner, Ralph, 75, Greenville, Ohio, Jan. 9, 1995

Wamsley, Mildred, 74, Frederick, Md., May 27, 1995

Whitsel, Myrtle, 86, Nappanee, Ind., Jan. 29, 1995

Going to grieve, not to gloat

The first war monument that caught my attention stood on the courthouse lawn at the county seat near my home in Virginia. It stands there still, the basic Confederate soldier atop a column flanked by two cannons. As an eight-year-old boy, I made do with the answer to my inquiry about it: "It's from the War Between the States." I am not certain now if I understood then what that meant, but I was a shy little boy, and did not press for details.

Since first eyeing that monument to a war in which three of my great-grandpas and numerous other kinsmen fought, I have viewed many other war monuments through the years—years in which my interest in statuary and monuments grew alongside my affinity for history and my antipathy toward war. By the time I was draft age I had been sufficiently steeped in Brethren teaching on war to take my stand on the side of peace. But while I shrink from the glorification of war, I have to confess a certain fascination with the subject. And I can't resist an opportunity to tour a battlefield or examine a war memorial. It's just one of my inconsistencies I accept. I have a hunch that if I had been one of Jesus' disciples exiting the temple with him that day in Jerusalem (Mark 13:1), I would have been the yo-yo who blurted out, "Look, Teacher, what large stones and what large buildings!"

Monuments to war have been around as long as there have been wars. Egyptian pharaohs erected them as a way to chortle and brag about their conquests—how many of the enemy killed, how many enslaved, how much booty fetched home. Roman emperors built triumphal arches through which conquering heroes and their troops could pass.

We are still at it today. The Mall in Washington, D.C., is in danger of becoming as cluttered with war monuments as the marble-strewn Gettysburg Battlefield Park. Fourteen acres of grassy lawn have been taken up with the most recent monuments—the Vietnam War memorial and the Korean War memorial.

The Korean War Veterans Memorial was dedicated with military fanfare this past summer. It represents old-fashioned, pre-Vietnam patriotism. Its statuary consists of a macho bunch of warriors slogging their way through a muddy battlefield—a tribute to military action. This Korean War memorial was built in reaction to the Vietnam Veterans Memorial Wall, dedicated in 1982. That memorial, with its heart-wrenching list . . . on and on and on . . . of names of the war's fallen, was too wimpish, too sissified for old-time soldiers who fought in simpler times and for the glorifiers of war who felt "The Wall" conveyed the wrong impression to the public.

Disturbingly for them, more than 40 Vietnam memorials have sprung up across the US, all mimicking their progenitor on the Washington Mall. The Vietnam War memorial had challenged the principles of blind obedience, of unquestioning service, of the nobility of slaughtering other people, yea, even making the "supreme sacrifice." The Korean War memorial redresses the impudent slap in the face to martial correctness that the Vietnam War memorial delivered. As one writer observed, "On either side of the Reflecting Pool, with Lincoln sitting in judgment, the memorials engage in a kind of dialectic." That is, should war monuments be chest-thumping declarations of blind devotion to country, or should they accent tragic loss of life, and subtly point to the stupidity of war itself?

The chest-thumpers seem to be carrying the day, as far as the monuments on the Mall are concerned. A Black Revolutionary War Patriots Memorial has been approved for a site south of the Vietnam War memorial. Under consideration, to memorialize World War II (that war we all supposedly can take pride in), is a huge monument on the order of the Arc de Triomphe in Paris either on the Mall or astride Constitution Avenue, near the White House. But if we must have war memorials, I favor the Vietnam kind, the memorial to which you can go to grieve, not to gloat.

And I have my favorite war memorial. It doesn't stand on the Washington Mall or on a courthouse lawn or in a battlefield park. It is in an old family burying ground back in the woods in Henry County, Va. This war memorial is a small, thin native stone, unshaped and unsmoothed, with these hand-inscribed words and figures on it: "L.M. BIRD DEC. MAR. 28, 1865."

In March 1865, my great-great grandpa Lewis Byrd was overwhelmed with grief. He and his wife, Frances, had lost their 20-year-old son Thomas, a Confederate soldier, in 1862. On March 11, 1865, Frances died. Then in early April, soldiers straggling home from Appomattox brought word that the widowed Lewis' 19-year-old son Marshall had been killed at Five Forks, near Petersburg. Giving vent to his grief, Grandpa Lewis hitched up his ox cart, drove the 150 miles to Five Forks, and brought Marshall's body home. In further grief therapy, he inscribed that crude stone. When I found it several years ago, fallen, and hidden under the forest mulch, I was able to identify it only by the old family story.

A tiny war memorial, but when one knows the story behind it, it signifies the senseless, sinful taking of life that is really what all war amounts to.—K.T.

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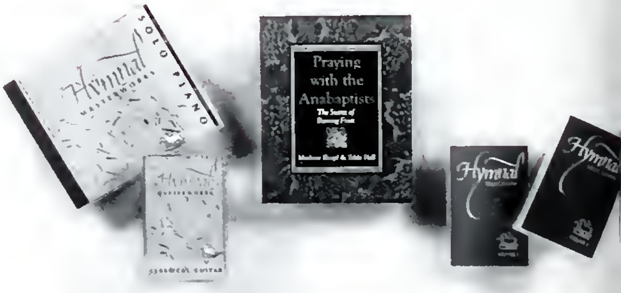

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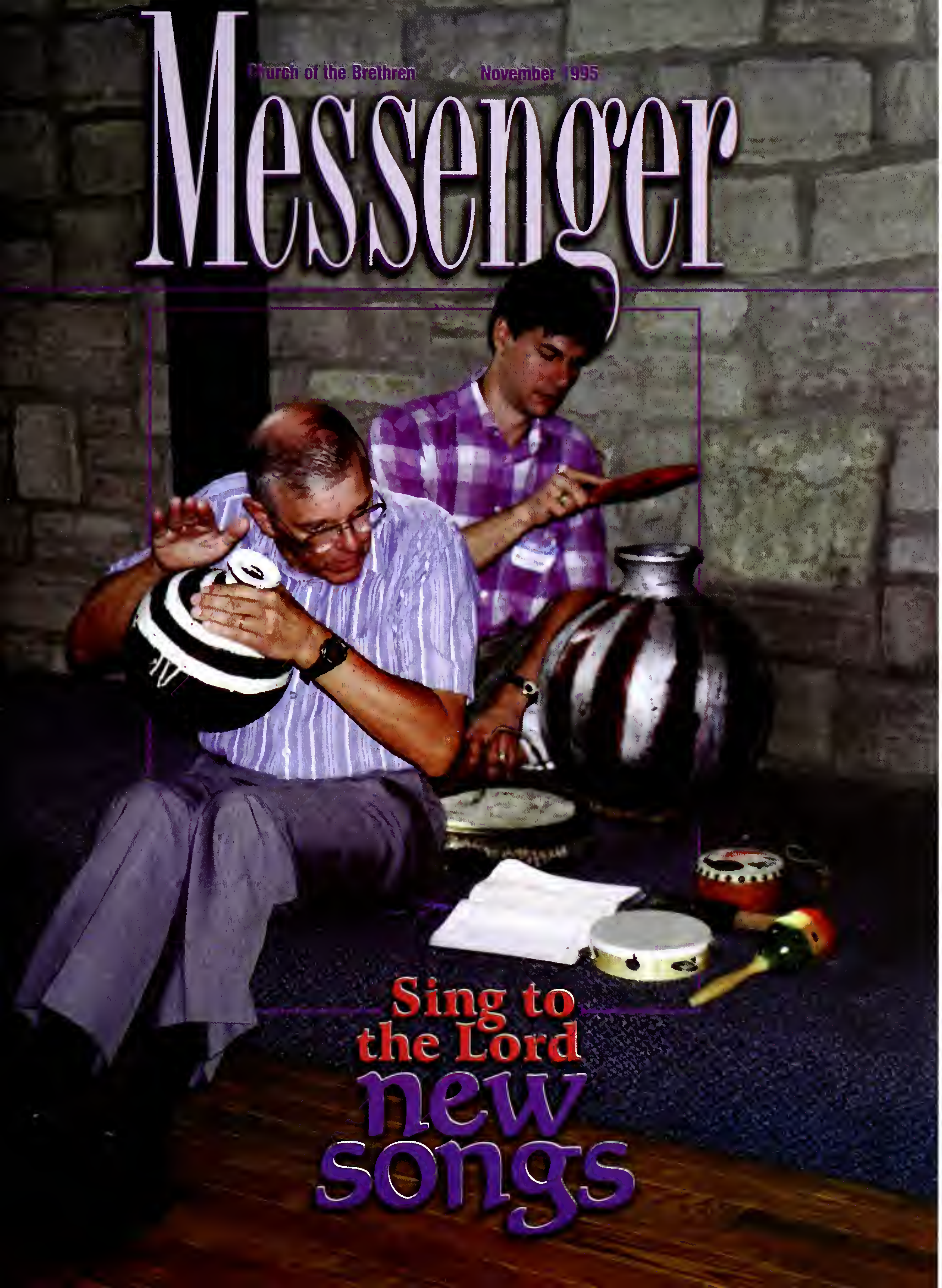
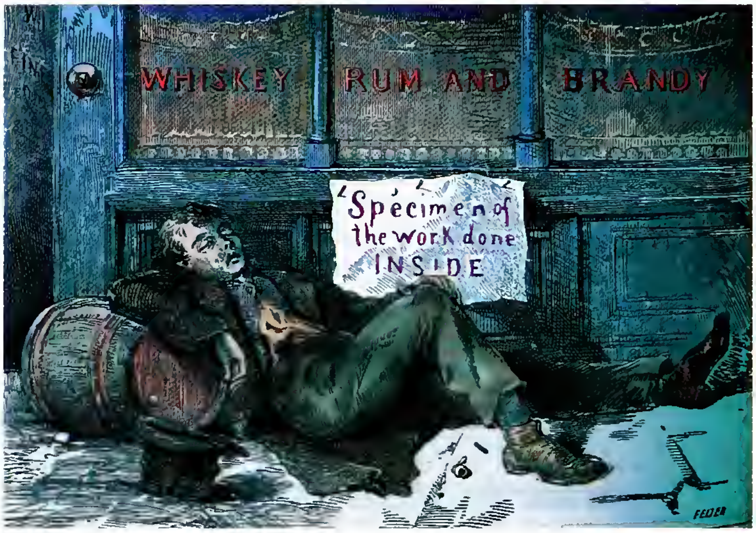
Messenger



Sing to the Lord new songs

From the Editor

I like occasionally to remind my boss, Don Fitzkee, chairman of the General Services Commission, that it was I who gave him his start as a writer and denominational leader when, in 1986, I chose him, a young whippersnapper fresh out of Elizabethtown College, to be our editorial assistant for a two-year stint.


WHISKEY
RUM AND
BRANDY
Specimen of the work done INSIDE
FEDER

An illustration from an Inglenook *magazine article on abstinence (November 1907), symbolizes the Brethren shift from political passivism to political activism in the early 1900s. "Descent From the Hill" chronicles that shift.*

And I admit that he has remembered me upon coming into his kingdom, mentioning me in the preface to his first book (*Moving Toward the Mainstream*) and obligingly adapting a chapter from it for publication in this month's MESSENGER.

Starting out to be another "district history," *Moving Toward the Mainstream* quickly turned, under Don's facile pen, into a major study of the inexorable acculturation of the Church of the Brethren.

One can easily be disheartened by reading this book, written with Don's subtle good humor though it be. A church trying to have its members hold on to the old order is like parents trying to get a teenager to do things their way. Eventually they become worn down by resistance and cave in.

But whether reading Don Fitzkee makes you despair over the state of the Church of the Brethren or leads you to cheer for casting off worn-out traditions, *Moving Toward the Mainstream* is helpful reading. Change isn't over yet, and this book leads us to consider how we will be faithful to our religious heritage, even as we sail along in the mainstream filled with treacherous currents of modern life.

Read "Descent From the Hill" (page 22), and if that whets your appetite (for the book, not for strong drink), call Brethren Press, at (800) 441-3712, and place an order.

Kermon Thomasson

COMING NEXT MONTH: MESSENGER presents a gallery of Church of the Brethren peacemakers around the globe, in connection with the Christmas Achievement Offering emphasis.

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Messenge
Vol. 144, No. 10 November 19

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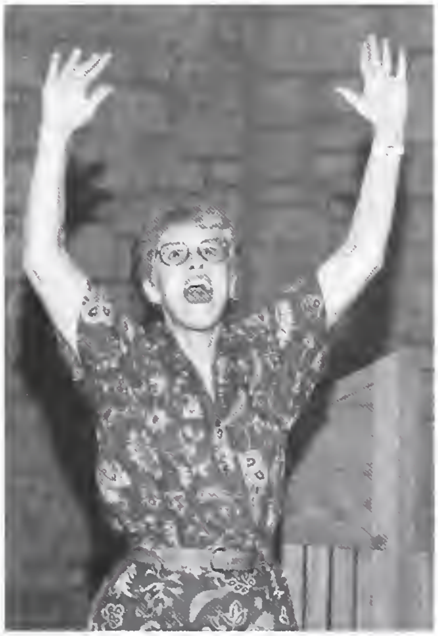

Cover story: *Nancy Faus offers enthusiastic leadership at the "Sing Through the Hymnal" workshop. See page 12 for a description of the workshop and what it hoped to accomplish.*

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In Touch

Things to Ponder

"It's been said that we use only about 10 percent of our brain," says 87-year-old **Everett Peters**, a member of Good Shepherd Church of the Brethren in Bradenton, Fla.

Everett Peters enjoys putting good Christian advice into couplets.

With time on his hands, Everett figures he is putting some of the other 90 percent of his brain to work creating rhymed couplets that he calls "Thoughts to Ponder."

Pondering Everett's thoughts may have his readers putting their own 90 percent of brain power to work. Here are some of Everett's gems:

When you give a gift,
You receive a lift.

•

If you care,
You have love to share.

•

Love must be expressed;
It can't be suppressed.

•

If you cheat,
You will know defeat.

•

If you feel down and blue,
Remember God is with you.

•

Do your best;
God does the rest.

•

Hate brings only pain;
Love will bring you gain.

•

Why do we have fear,
When God is near?

Having his say

Glen Moyer and his twin brother, **Dale**, surely set a record this past June 20. They not only celebrated their 100th birthday, but Glen and his wife, **Mabel**, marked their 74th wedding anniversary, and Dale and his wife, **Mary**, marked their 75th wedding anniversary. The Glen Moyers live at The Brethren's Home in Greenville, Ohio. Dale still lives on his farm near Alvordton, Ohio, and Mary lives in a nursing home in Bryan, Ohio.

Glen "doesn't think about age." He and Mabel would rather talk about the guiding principle in their long lives. "Our church and our religion have been mainstays in our survival," says Mabel. "The Lord has always been there for Glen and me, and for his brother Dale and Dale's family. We have been truly blessed."

Glen notes that he and his siblings "were taught well at home and had good models. We were taught to be temperate in all things and to live good, clean lives." All but one of the seven have lived into their 90s."

After graduating from Manchester College and Bethany Bible School, Glen served as a pastor, 1923–1925. He then began a 39-year career in teaching and school administration. In his retirement years he has stayed active in volunteer work and until about a year ago he walked three or four miles every day.

Glen's personal philosophy of life reflects a century's worth of wisdom: "Why worry about tomorrow and rob today of its joy? Jesus said, 'Don't worry about tomorrow,' so I try not to worry. The Christian life is practical, but you can't have it and all the things of this world. You have to make choices. Attitude is a big factor in living life well. A poor attitude leads to stress. I would rather have a positive attitude. We don't know what the Lord has in mind for us. Whatever comes, we will take. We can survive it. We live today to be ready for tomorrow."

Adapted from an article by Mary Sue Rosenberger in the Greenville (Ohio) Church of the Brethren newsletter.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Harold ("H.B.") Brumbaugh decided the best way to dispose of the souvenirs from his years of world travel was to give them to the children of his home congregation.

Gifts from the heart

On Sunday, September 17, the children of Stone Church of the Brethren in Huntingdon, Pa., received a gift from the heart. **Harold B. Brumbaugh**, better known as "H.B." and "Mr. Juniata," presented each child through fifth grade a memento from his world travels.

The fellowship time included a meal shared by H.B. and the children; a presentation of slides of children around the world, taken by H.B.; an interview with H.B.; and the presentation of the gifts.

In 1993, H.B. ended 62 years of living in a Juniata College dormitory, moving to a nearby retirement center. His career at Juniata had been spent in public relations, alumni relations, and fundraising (December 1993, page 2).

Juniata has coordinated 87 foreign tours, and H.B. has been on 72 of them. He has visited over 100 countries. It was on those visits that he collected over 650 souvenirs.

As he was sorting through these souvenirs, he decided that the children at Stone church would be appropriate recipients for some of them. In return for his gifts, the children presented him with a peace plant (spathiphyllum).
—Donna McKee Rhodes

Donna McKee Rhodes is minister of nurture at Stone Church of the Brethren, Huntingdon, Pa.

More than medicine

Nurse **Marianne Shaffer** gives her patients much more than medicine. Beyond a pleasant bedside manner, her quiet compassion for people with problems complements her real knowledge of many of their illnesses.

At least some of patients who seek help from the medical oncology practice where she works get reassurance that the treatment works: Marianne herself recovered from acute myelomonocytic leukemia diagnosed in 1989. Married, with a three-year-old son and another child on the way, the 32-year-old nurse had a role reversal as she struggled through the usual stages of a life-threatening illness and then the bone marrow transplant that offered the best chance of recovery.

Marianne Shaffer

It was not easy. The baby died, and with it some of Marianne's dreams. But as her problems mounted, so did her faith that God would see her through. She is quick to confirm this and to credit others—her supportive husband, her family (her older sister donated the bone marrow), a caring church group at Mechanicsburg (Pa.) Church of the Brethren, the medical team, and many friends. Most importantly, her growing faith witnessed to the fact that in spite of a frightening ordeal, God can use anything for his purposes, if one is willing.

While Marianne was recovering, she set herself to learning about her disease and treatment. Finding little to help her, she researched the subject and published in 1994 a book *Bone Marrow Transplants*. It is widely accepted as a step-by-step guide, in plain language, to what is to be expected.

Marianne's experience with serious illness helped her put life in proper perspective, remembering how important each day is. While caring for her family and work responsibilities, she also does volunteer work, teaches Sunday school, and considers herself blessed.

She says, "I try to look at what I have been given, not at what has been taken away."—Sara G. Wilson

Sara G. Wilson is a member of Mechanicsburg (Pa.) Church of the Brethren.

Remembered

Roy L. Hiteshew, 75, North Manchester, Ind., October 6. He was business manager/treasurer of the Brethren Service Center in New Windsor, Md., 1948–1968, and assistant treasurer on the General Board staff in Elgin, Ill., 1968–1982.

Close to Home

Family-size baptizing

Virginia Edwards became a member of **Coulson** Church of the Brethren near Hillsville, Va., last year. In early 1995, she struggled for life for five weeks in an intensive-care unit, suffering from a liver condition that caused internal bleeding. She was given blood 50 times. Her recovery against such odds was the catalyst that brought about the conversions of 17 of her family members.

On September 3, the 17 were baptized in the community's Crooked Creek. It was an ecumenical service, Coulson cooperating with Woodlawn Pentecostal Holiness church and Blue Ridge Chapel Baptist church. The three pastors assisted each other with the baptizing.

Baptized into the Church of the Brethren were Virginia's husband, Verlin Edwards, Bobby and Larry Edwards (sons), Tina and Diane Edwards (daughters-in-law), Wendy Sisk (granddaughter), Jamie and Angie Sisk (great-granddaughters), Ammie Shupe and Barbara Davidson (daughters), Eric Shupe (son-in-law), and Matthew Akers (step-grandson).

Russell Payne (third from left) added 12 members to his flock in this ecumenical baptizing.

Campus comments

About 150 **Manchester College** students fasted last spring for one or two meals to raise money to buy a heifer, in connection with the college's presentation of an honorary degree to Heifer Project, Inc. (May/June, page 4). In late summer the heifer ("Faith") bought by the students was given to the Richard Seagraves family of Hitchins, Ky. The family had been hoping for five years to get a milk cow. Their new heifer from Manchester will calve in January. In accordance with Heifer Project tradition, that calf (if female), will be given to another needy family.

- **Bridgewater College** inducted five new members into its Athletic Hall of Fame on October 13, including Merle Crouse of St. Cloud, Fla., and Robert E. Houff of Dorcas, W.Va. Speaker for the event was Bob Richards, a BC alumnus and an Olympic Gold Medalist pole-vaulter in 1952 and 1956. A one-time Church of the Brethren minister, he went on to capitalize on his Olympic fame as a promoter of Wheaties breakfast cereal. In 1984, he ran for US President on the Populist Party ticket.
- This fall, the **University of La Verne** is celebrating the 25th anniversary of its La Verne campus of the College of Law, which opened September 21, 1970.
- **Manchester College** recently joined Indiana Campus Compact, an 11-member organization that focuses on encouraging service projects that meet needs in the community. It teaches students to recognize needs and develop leadership ability to meet them through both on-site experience and in-class education. About 100 student volunteers were involved in more than 35 community service projects in the last year, totaling more than 1,700 hours of

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Hayrides were a favorite feature of Daleville's Fun Day.

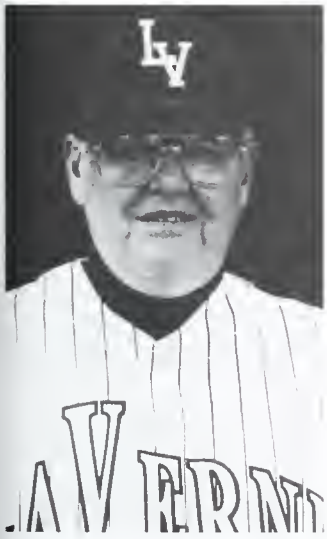
Jubilee fair and family fun day at Daleville

Daleville (Va.) Church of the Brethren held its second annual Jubilee Fair and Family Fun Day September 9, with adults and children of the community joining church members in the activities.

Crafts and games were featured, as well as hayrides. As a special service, the local sheriff's department provided fingerprinting for child safety. The good news of the gospel was told in a puppet show presented by The D'lights of **Mason Cove** Church of the Brethren in nearby Salem.

volunteer time.

- Owen Lee Wright, head baseball coach at the **University of La Verne**, has been named Division III National Coach of the Year by the American Baseball Coaches Association. He coached ULV's Leopards to the 1995 NCAA Division III World Series Championship. He also was named Division III West Region Coach of the Year. He will be honored at the American Baseball Coaches Association National Convention in Nashville in January.



Owen Lee Wright

- *Money* magazine has rated **Manchester College** a best college buy. According to its 1996 edition of "Your Best College Buys Now," the magazine rated Manchester one of the country's top 150 "best values." A "best value" indicates "schools that deliver the highest quality education for the tuition and fees they charge." Manchester was one of 40 small, liberal arts colleges on the list.

This and that

Mystery publication update (see July, page 5): Archivist Ken Shaffer of the Brethren Historical Library and Archives reports a bit of progress on the elusive **Ministerial Bulletin.** Bridgewater College's Alexander Mack Memorial Library says it has a December 1926 issue of the publication, labeled "Volume 2, Number 3." So far, all that is known for sure is that the first issue was March 1926 and that the bulletin likely was published as late as 1928.

- **Fairview** Church of the Brethren held a rededication service September 24 for its church and parsonage damaged by a tornado last May 18 (July, page 6). The repairs for the tornado damage were done over the summer by the volunteer labor of church members and others. Fairview celebrated its centennial in 1993 and has a membership of 118.

Let's celebrate

Lower Miami Church of the Brethren in Dayton, Ohio, celebrated its 190th anniversary May 21 with then Annual Conference moderator Judy Mills Reimer giving the keynote address. The first Church of the Brethren congregation west of the Miami River, Lower Miami was the parent of 10 other congregations.

- **Salamonie** Church of the Brethren near Huntington, Ind., marked its sesquicentennial with events throughout 1995. They included love feast and communion and revival services, and concluded with preaching and a hog roast on October 1.
- **Wakarusa** (Ind.) Church of the Brethren held homecoming October 15, celebrating 100 years in its present building and 80 years as an organized congregation. Northern Indiana District executive Herman Kauffman provided the morning sermon.
- **Lick Creek** Church of the Brethren in Bryan, Ohio, celebrated the quasquicentennial of its present location September 16–17.
- **Fellowship** Church of the Brethren near Martinsburg, W.Va., celebrated its 25th anniversary September 16–17 with a pig roast and preaching. First pastor Robert Alley was the speaker. The Fellowship choir performed "The Alleluia Cantata."
- **Bassett** (Va.) Church of the Brethren is marking its 70th anniversary November 12. Phil Stone, president of Bridgewater College, is the morning speaker. A carry-in meal follows.
- **Salem** Church of the Brethren in Englewood, Ohio, marked the 40th anniversary of its building by hosting the Southern Ohio District meeting October 13–14.

News

General Board grapples with business, finances, redesign

A new way to involve young adults in church leadership and a setback to the church's mission in South Korea were two of the many issues discussed during the Church of the Brethren General Board's October meetings at the General Offices in Elgin, Ill.

David Radcliff, director of Denominational Peace Witness, assists five students who attended Christian Citizenship Seminar in April, as they prepare to address the World and Parish Ministries Commissions. The students are Erin Flory, Elizabeth Farmer, Heidi Beck, Kelli McCauliff, and Nathan Musselman.

Meeting for the second time since decided in March to redesign itself—because of expenses exceeding incom and the projection that the situation will only get worse in the future—the board grappled with the important issues of balancing its budget and maintaining healthy reserves, all whil providing programs to districts and congregations.

Thus, while the Board awaits the recommendations from the Redesign Steering Committee, it also acknowledged that issues of the church need to be addressed today.

Summer service for young adults
Presenting denominational leadershi experiences for young adults is the p mary goal of the newly approved Summer Volunteer Service.

Although a lack of funding current prevents the program from being implemented, the General Board approved a two-year pilot project for about 10 participants, to begin either in 1996 or 1997, whenever funds

The core functions of the General Board are . . . ?

What are the core functions of the General Board?

That question has been and is being asked denominationally of laity, pastors, district executives, and General Board members and staff. Doing the asking is the General Board's Redesign Steering Committee (RSC), which has until March to draft a preliminary report that is expected to include three alternative recommendations as to which ministries and programs the General Board should offer in the future.

At its first meeting in September, RSC members realized that real, not cosmetic, changes are needed to the General Board, said RSC consultant John Talbot, during an October 21 meeting with General Board members and staff. To assist in deciding what those changes should be, the RSC decided to include people from many constituencies.

Thus, the RSC, which was formed in late summer to advise the Genera

John Talbot, RSC consultant, addresses Brethren employees and members on October 21.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

·come available through the "Behold, make all things new" financial com-itment program.

The project, sponsored by Youth and oung Adult Ministry and Brethren olunteer Service, will allow young lults to spend three months in a adership role with a Church of the ethren congregation, district, or ganization.

outh Koreans break covenant

late September, the group of Re-rmation Presbyterian Church (RPC) ongregations, which has been in a ovenantal relationship with the hurch of the Brethren since March, anged its mind: It no longer wants join the Church of the Brethren.

David Radcliff, director of Korean inistry, reported to the World inistries Commission (WMC) that e vote was pushed through in a estionable manner and that he and an Kim, field staff to South Korea, ere caught by surprise.

Radcliff speculated that the vote may the result of the RPC congregations learning of the Church of the Brethren's financial situation; from hearing questions raised by Young Tae Kim, a visiting scholar at Bethany Theological Seminary in 1994–1995; and because they are skeptical of the Church of the Brethren's commitment, as it has not obtained its own South Korean facility.

As of now, Kim is not trying to maintain ties with any of the RPC group. Instead, he is looking to start a house church, hoping to rent space to house Brethren mission programs, and is talking with other potential partners.

Meanwhile, WMC voted to re-evaluate the Korean mission in March and discuss the matter of continuing it.

Cross commission news

Five youth who attended the April Christian Citizenship Seminar (CCS) presented a statement to WMC and Parish Ministries Commission (PMC) on their proposed Annual Conference query.

The paper, "A Statement on Child Exploitation," focuses on the abuse of child labor and child prostitution.

CCS participants originally wrote a proposed query focusing on the seminar's title, "Living our Faith in the Global Community." The proposal was sent to the General Board, which decided to invite five CCS participants to meet with the board in October. They were Heidi Beck, Fort Wayne, Ind.; Elizabeth Farmer, Peoria, Ariz.; Erin Flory, McPherson, Kan.; Kelli McCauliff, Johnstown, Pa.; and Nathan Musselman, Roanoke, Va.

The statement will be refined and presented again at the March General Board meetings. The authors hope that the statement will be adopted by Conference in 1996 as a study document and approved in 1997.

WMC and PMC also heard a report on the new structure model for Hispanic Ministry, which is designed to allow easy inclusion of future congregations in Cuba and other Caribbean countries.

The Hispanic Steering Committee, which met November 2–4 in Santa Ana, Calif., was expected to vote on the proposed structure. The General

Board how it should redesign itself by January 1998, has begun seeking input in a variety of ways.

It has appointed RSC members to serve as chairs of subcommittees pertaining to communications, finance, personnel, and location. It also has established an unofficial ad hoc advisory committee composed of 100 pastors and 100 laity from all 23 districts, and all district executives.

"Our hope is to enter into dialog with them early and often in the process," said Chris Bowman, RSC convener. Bowman envisions two-way communication with people of the network, with the RSC every few months soliciting input and feedback.

RSC members also have and will obtain staff input and feedback—several times this fall at General Board facilities in Elgin, Ill., and New Windsor, Md.; and in January at a joint retreat with Board staff and district executives.

In February the five-member RSC committee will meet for a three-day retreat at a non-Brethren site. There, using the Board's newly approved vision statement (August, page 17), it will formulate its preliminary recommendations, which it is expected to present during the General Board's March meetings.

"Our goal is to provide three or so options so that we're not only reporting on one scenario," Bowman said. "We will report on options and ask for direction."—N.D.

"What should be the General Board's core functions?" Brian Rise, General Board member, jots down responses to that question during a group exercise at the Board's October meetings.

Board is expected to vote on the structure in March.

General Services Commission
MESSENGER staff reported that each issue now will be produced with a four-color cover, to help attract and maintain readers. They also reported that advertising rates will be increased in 1996, and that subscription rates will likely be increased by 1997, to offset a $30,000 budget deficit.

The Stewardship Strategy Committee reported it is considering a stewardship education and mission funding partnership between the General Board and the districts, and GSC approved Miguel Pulido, Doris Faus, and Norma Keith as members of the Germantown Trust.

Parish Ministries Commission
In accordance with the 1995 Annual Conference mandate for a five-year emphasis on ministerial leadership, the General Board affirmed the concept of a ministry team that would unite all pastoral ministry programs.

Though a paper was presented to the commission for final approval, questions by commission members resulted in the commission affirming the concept and voting that a "revision of how to move the proposal forward for full implementation" be brought back in March.

The fourth draft of "End-of-Life Decision Making" was presented with a response to the 1995 Annual Conference "Assisted Suicide" query. The query was assigned to the Association of Brethren Caregivers to answer in their statement in progress on other end-of-life issues. The final statement will be returned to PMC for approval in March.

World Ministries Commission
WMC heard a report that the group sponsored by the Church of the Brethren in Rio Verde, Brazil, officially has reorganized as the Evangelical Anabaptist Church. The group changed its name and set up new bylaws to distance itself from two former leaders. In early November, Virlina, the sponsoring district, was expected to vote on whether to officially acknowledge the new group.

It also was reported that ministerial training of some Evangelical Anabaptist Church members resumed three months ago through the TRaining in Ministry program.

Refugee/Disaster reported that by October 1 it had relocated over 1,700 refugees, 600 more than it had expected in 1995. The increase is attributed to the number of Cubans being released from the US Naval Base at Guantanamo Bay, Cuba.

Chris Bowman, Board member, consults with General Board finance personnel Judy Keyser, Kent Shisler, and Brenda Reish, during the Board's deliberations of its 1996 budget.

SERRV International reported that with a strong sales in November, it should be able to break even, meetin its 1995 budget. SERRV, which has lost money in recent years because o a soft market and increased competition, this year has reduced its staff b one and has decided to leave two jobs open indefinitely. It also is considering closing its New York City and Towson, Md., stores. To trim costs and overhead, SERRV also plans to reduce its product line by 1997 from 2,200 to 1,500 items, eliminating slow-moving inventory.

The Board approved a new two-year contract with On Earth Peace Assembly. The contract, which cover the partnership in 1996– 1997, calls for OEPA staff to be General Board employees but for its finances to be supervised by the OEPA board.

Denominational finances
Trying to be fiscally responsible yet continue its current programs until the General Board is redesigned, the General Board approved its 1996 budget, which allows for a deficit.

Income in 1996 is estimated at $6,610,000, with expenses estimated at $6,929,130. A one-time savings o $100,000 will trim the expected deficit to $219,130.

The Board agreed to allow deficit spending in 1996 and 1997, hoping to prevent major changes in programming to be made before the redesign takes place. However, the Board also voted not to allow its main reserve to dip below $1 million

The consolidated budget—Genera Board, SERRV, Brethren Press, The Andrew Center, Brethren Service Center, Refugee/Disaster, and OEP —was approved at $17,482,090, with a total deficit of $304,570.

The Board also approved the "Behold, I make all things new" program, which calls for $5 million to b raised for program and endowment and $10 million in deferred gifts ove five years.—NEVIN DULABAUM AN PAULA S. WILDING

Hollywood' comes to the irethren Service Center

'he whir of forklifts and noise of the aler were replaced for two days in eptember with sounds of technicians ·ansforming a Brethren Service Cen- er loading dock into a television stu- io, setting the stage for a live satellite roadcast by the Federal Emergency lanagement Agency (FEMA).

Donations Management was the opic of the September 20 broadcast nd the New Windsor, Md., service enter was an obvious location be- ause of its 50-year history of manag- ng and shipping donated items to iose in need. The viewers of this ationwide broadcast are first re- ponders and emergency management rganizations who will use this infor- iation for education and training.

Presenters on the show included Ben urran of FEMA; Jo Anne Jones with ie American Red Cross; Ben Frizzell om the Oklahoma Civil Emergency lanagement Agency; Monte Sahlin, ational coordinator for the Adventist ommunity Services; and Jennifer liller, safety coordinator for harleston, S.C., whose department ad received material from New Vindsor after Hurricane Hugo hit the outh Carolina coast. She also worked ith Church of the Brethren Disaster Response teams during the rebuilding of that area.

Production coordinator Darren Williams (right) of Media General, rehearses for FEMA's satellite broadcast from New Windsor with Jo Anne Jones (left) of the American Red Cross, Dave Fowler of FEMA, and Bliss Kaye of Franchise Emergency Action Team.

On-site work began on the broadcast September 19, with the arrival of FEMA representatives and the production crew, which hung lights from the storage bays and ran yards of cables from the Distribution Center warehouse to the satellite truck. Telephone lines and equipment were installed to handle calls coming in to an 800 number. Arrangements also were made so that a call could be received from the FEMA field office at St. Thomas, Virgin Islands, using one of the two available phone lines from that island. This allowed viewers of the broadcast to be updated on the situation following Hurricane Marilyn.

All personnel and presenters affiliated with the broadcast were housed and fed at the New Windsor Conference Center, and all expenses were paid by FEMA.—Kathleen Campanella

Revised Three-Year Reading Course now available

A new edition of the Bethany Academy's Three-Year Reading Course is off the press. The last edition was published in 1992.

Though the course can be used for individual study, it is used mostly by students in conjunction with a district—people preparing for set-apart ministry, people training to be lay speakers, TRaining In Ministry (TRIM) students, and church members and leaders.

Districts use the course at their own discretion. Pacific Southwest District currently uses a mentoring system, with the current class of eight students assigned a mentor. Mid-Atlantic District operates the Center for Biblical Studies, where students not only read the texts recommended in the reading course, but also participate in classes taught by a seminary-trained pastor.

"It often is a beginning step for a lot of people for licensing and ministry in the Church of the Brethren," said Kim Yaussy Albright, director of Bethany Academy for Ministry Training.

The course focuses on biblical and theological foundations, church history, and areas of ministry. It includes objectives, recommended and alternative texts, and related reading.

Year one: Old Testament Survey, Administering the Church's Life, Christian Faith and Ethics, Preaching and Worship.

Year two: New Testament Survey, Prayer and Spiritual Growth, History of the Church, Pastoral Care.

Year three: Interpreting the Bible, Mission and Witness, Brethren Life and Thought, Teaching and Learning in the Church.

BVSers to earn educational grants from the government

Up to 52 Brethren Volunteer Service workers (BVSers) will be eligible to receive education grants worth $4,725 during the upcoming year.

Three hundred and ninety scholarships are being granted through the federal government's Americorps program to the National Council of Churches' Ecumenical Program for Urban Service (EPRUS), which will award the scholarships to volunteers from church agencies. Fifty-two projects were identified within BVS where volunteers could earn the grants. The remaining scholarships will be given to volunteers in programs run by the United Methodist Church, the United Church of Christ, the Christian Reformed Church, and the Catholic Network of Volunteer Service Agencies.

"This represents solid recognition of the work the volunteers have been doing and are doing through religious volunteer agencies," said Jan Schrock, director of EPRUS and former BVS director. "We hope it will bring some new energy to the volunteer work."

BVSer Chris Grady stains a porch at Westside Habitat for Humanity in Chicago during orientation in August. This type of service project is similar to those expected to qualify for one of the 52 educational grants some BVSers will receive during the upcoming year.

To be eligible for the grants, BVSers must be in a community service project and serve 1,700 hours, participate in extra training and file quarterly reports with EPRUS. The grants can be applied to school loans or future educational funding.

The grants are available only for volunteers in community service projects, which will exclude those working in offices, churches, or with activist programs. "I do not foresee this becoming much of a problem," said Ivan Fry, BVS director, regarding the recruitment of BVSers to projects that don't qualify for the grants.

Fry referred to a couple in the August BVS unit who passed up projects that would have made them eligible for the grants, instead accepting projects at the Brethren Service Center in New Windsor, Md.

BVS is informing current BVSers, as well as those in the orientation process, of projects that would make them eligible for the grants, and expects those positions to be filled by February.—PAULA S. WILDING

Conference focuses on Anabaptism, Pietism

What is the relation between one's personal spiritual experience and life in the church? Or, how has Anabaptism been influenced by Pietism?

Questions such as these brought together more than 100 Church of the Brethren and Mennonites September 28–30, for a conference on "The Holy Spirit and the Gathered Community." The consultation was the second jointly sponsored by Bridgewater College and Eastern Mennonite University .

Myron Augsburger of Harrisonburg, Va., a Mennonite evangelist, opened the conference with an address on whether Pietism has been a source of renewal or disintegration among Brethren and Mennonites.

Augsburger noted that Pietism has tended to be identified with individualism because of its emphasis on a personal religious experience. Thus both Brethren and Mennonites often react negatively to Pietism.

"The Anabaptist community today can well benefit from the influence of a Pietism that calls us to a personal experience of the Holy Spirit," Augsburger said.

Conference participants agreed that many in both churches are seeking new expressions of spirituality from a variety of sources.

But there needs to be some way of evaluating these expressions, Lois Barrett, executive secretary for the General Conference Mennonite Church's Commission on Home Ministries, told the group in the final paper of the conference.

Barrett based her presentation on 1 Corinthians 12–14, noting three criteria for discerning spirituality from this passage: Does the practice exalt Jesus? Does it build the church? Does it exhibit love?

Between Augsburger and Barrett, conference participants heard 21 other presentations.

The conference stressed both the historical and the contemporary. Speakers traced the influence of Pietism through Anabaptist history by looking at the life and writings of preeminent leaders.

The purpose of this year's conference was "to bring Brethren and Mennonites into conversation about their similar experiences," according to Carl Bowman of Bridgewater, a member of the planning committee.—J. LORNE PEACHEY

Church of the Brethren sends aid to North Korea

A $10,000 grant was issued in September by the Church of the Brethren's Emergency Disaster Fund in response to flooding in North Korea. Damage was estimated at $15 billion.

Following reports that North Korea was not accepting aid from South Korea, David Radcliff, director of Korean Ministry, asked Donna Derr, director of Refugee/Disaster Services, if the Church of the Brethren and other churches could send aid.

Derr contacted Victor Hsu of the National Council of Churches about that possibility. Hsu; Tim McElwee, director of the Church of the Brethren Washington Office; and Michael Hahm, a United Methodist representative, then met with the US State Department, learning that the US would support such shipments.

The following day Church World Service announced a $100,000 appeal for assistance in North Korea and also asked for donations of warm clothing and fabric; blankets and bedding; kitchen utensils; medicine; and food, primarily rice.

The Church of the Brethren grant was allocated a week before North Korea's first-ever appeal to other countries for relief. The Church of the Brethren, the NCC, and other partner organizations also are considering humanitarian aid, Radcliff said.

Brief

ptember seemed to be petition signing month for General cretary Donald Miller. He signed a National Council of Churches' tition urging President Clinton to veto any proposed legislation at affects low-income people or cuts back entitlement programs at serves them.

He signed a Coalition on Smoking OR Health petition, which was nt to Congress, asking for support of the Food and Drug lministration's work to prevent children youth from using tobacco. Miller also joined other religious leaders in signing a petition in pport of national service.

sistance to those in the former Yugoslavia was the topic of etter sent in September by Donald Miller to Church of the ethren pastors. "Who among us has not been touched by the suf- ing of children maimed by mortar shells and families forced from ir homes in the senseless process of ethnic cleansing," wrote ller. He echoed the plea of Donna Derr, director of Refugee/ saster Services, asking people to donate "Gifts of the Heart" hool and health kits and asking congregations to sponsor refugee nilies that are relocating to the US.

tting more than $200 billion from Welfare and Medicaid pro- ams has been debated this fall by the US Senate. Proposed legis- ion would deny benefits to children born to unmarried mothers der 18, offer no additional benefits for a second child of a mother eady receiving assistance, deny cash benefits and many social rvices to legal resident immigrants, grant block job training, wel- e and childcare subsidies for low-income families, and would get Medicaid cuts of $182 billion dollars, an action that would ect more than six million children.

The 1973 General Board resolution on Welfare Reform states: unitive and degrading aspects of current welfare practices should eliminated, especially those that disrupt family life and discour- e employment." Amanda Vender of the Church of the Brethren ashington Office suggests that Brethren contact members of ngress to voice their concerns regarding such legislation. Church of the Brethren members also might write to their local newspaper stressing that access to child care, education, and employment opportunities for mothers is a more just solution to poverty.

Before adjourning for summer recess, the US House and Senate passed versions of the Telecommunications Act of 1995, both of which could threaten communications standards.

Among the provisions are promotion of concentrated control of the media by a few media conglomerates; threats to redline low-income, minority, and rural neighborhoods; scaling back the interests of the general public in cable rate regulation and participation in the license renewal process of broadcasters; and the loss of current low-cost access to the information highway by non-profit organizations, including churches and community service agencies.

The National Council of Churches Communications Department urges church members to contact President Clinton and members of Congress, asking them to vote against such acts.

Ninety-six percent of all Americans believe in God, according to a poll published by Princeton Religion Research Center. Twenty-seven percent believe in reincarnation. Fifty-eight percent say religion is very important in their lives. Forty-two percent attended a worship service in the past week of when the poll was taken, and seventeen percent read their Bible daily.

The poll also indicates that religion is gaining strength again in America. Its religion index read 649 for 1993 and 658 in 1994. The highest ever index reading was 662 in 1987.

And finally, the Christian cross was ranked fourth out of nine of the most recognized symbols in the world. Only 54 percent of the 7,000 people in Australia, Germany, India, Japan, the UK, and the US who were polled correctly identified the cross. The Olympic games five-linked-rings were identified by 92 percent. Other symbols tested were McDonald's arches and Shell Oil Company's shell (both 88 percent) and the United Nations logo (36 percent). The survey was conducted by Sponsorship Research International.

Praise the Lord

Singing to the Lor

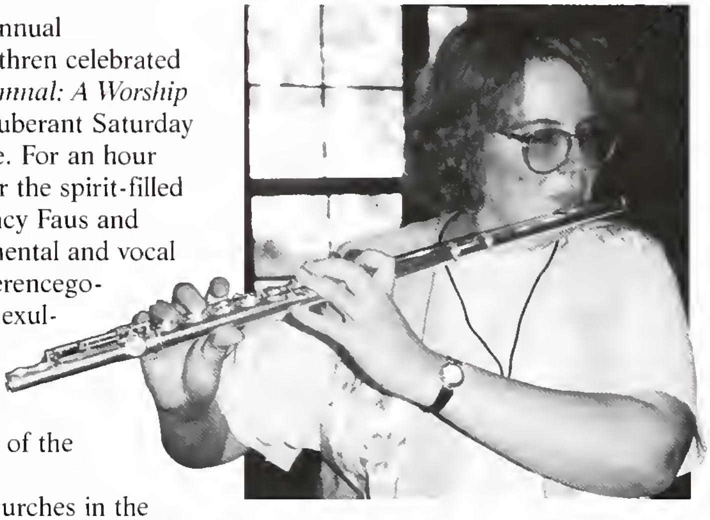
new songs

by Karen S. Carter

The new hymnal had been a spiritual treasure chest barely opened. But in a four-day workshop this past summer, a group of singers and musicians lifted out dazzling jewels to enhance Brethren worship.

Hymnal in hand, 130 Brethren from California to Virginia gathered at Bethany Seminary August 10, their obvious thing in common being an eagerness to sing every number in the denomination's new hymnal. That was the goal set for the "Sing Through the Hymnal" workshop (October, page 7), kicking off with a picnic on the lawn. After the get-acquainted meal, the singers left the searing summer heat behind and moved expectantly into the relative coolness of the seminary's Nicarry Chapel.

Colorful banners that celebrate the role of music in the adoration of God welcomed workshop participants. Simple rhythm instruments, from Latin American maracas to Nigerian clay drums, lay picturesquely displayed across the front of the chapel, begging to be touched. When all the voices



Tambourines, maracas, castanets, and Nigerian drums found their places along with the more traditional piano and organ at the hymn-sing. Opposite: Tim and Michele Binkley, Bob Kettering, and Nancy Faus joined others in singing to the accompaniment of instrumentalists such as (left) violinist Michael Ganaway and flutist Julie Kling. Below: Janice Croasmun added rhythm with a maraca.

joined in the opening hymn and reverently wondered, "What is this place?" (hymn 1), their harmony went beyond the music they sang.

At the 1992 Annual Conference, Brethren celebrated the arrival of *Hymnal: A Worship Book* with an exuberant Saturday afternoon jubilee. For an hour and a half, under the spirit-filled guidance of Nancy Faus and aided by instrumental and vocal musicians, conferencegoers shifted from exultant praise to profound prayer as they moved through the pages of the new hymnal.

"Prepared by churches in the Believers Church tradition," as its title page states, the hymnal was roduced jointly by the Church of the ethren, the General Conference ennonite Church, and the Menno- te Church in North America. It drew om the rich heritage of the Brethren mnals of 1901, 1925, and 1951; the ose-leaf *Brethren Songbook* of 1969 th its supplements; the Mennonite adition; and the wealth of hymnody recent decades. It moves beyond ltural, ethnic, and linguistic bound- ies, and is ecumenical in its scope. ne hymnal soon found its proper ace in the pews of a majority of nurch of the Brethren congrega- ons. Yet so far the lid of this 0.694758piritual treasure chest rely has been opened.

"Let's face it. We are afraid to try the unfamiliar," Bob Jones explained, a sentiment shared by many. "The hymns look too hard. Some hymns are in foreign languages; others have only a melody line." Bob pastors the Monte Vista congregation near Boones Mill, Va. Every year the seven Brethren congregations of his county join for Lenten services, culminating in a Lenten cantata. "When they decided to sing parts of *Messiah*, although some people in the group don't even read music, I thought, 'If our people want to try something as difficult as Handel's *Messiah*, surely they can easily handle the unfamiliar hymns in our hymnal. What they need is training.'"

At the 1995 Spiritual Life Institute at Bridgewater College, Bob experienced a short workshop led by Nancy Faus, Bethany's Alvin Brightbill professor of ministries studies. "She inspired me," Bob said. "Instead of counting out each measure, Nancy encouraged us to loosen up and *feel* the rhythm and flow with the melody. Nancy can make us *sing!* I bought the demo tapes for *Hymnal*. Then I saw

Hymnal into its fourth printing

Recently I pored through the hymnal searching for the right hymns to illuminate the new identity words for the Church of the Brethren: "Continuing the work of Jesus. Peacefully. Simply. Together."

I found two old favorites that came to life in a new way for me when combined with the identity words, plus two newer favorites that became even richer in this context. This experience was typical. Every time I use the hymnal, I find myself inspired by this combination of old and new. And I find myself appreciating all over again the gift that composers and text writers have for speaking directly to our hearts.

I have a deep affection for *Hymnal: A Worship Book.* That's good, since Brethren Press was one of the publishers.

But it goes beyond the fact that it bears our name. I like the way it looks and feels. I like the simple but elegant choice of colors. I like the open, readable appearance of the pages. Most of all, I love the hymns contained within its covers.

When the hymnal was published in 1992, just months after I joined the Brethren Press team, I thought it was all done. Little did I know how much more time we would continue to devote to this project.

Since there no longer is a Hymnal Project (that formal structure ended when the hymnal was published), one of the three partner publishers had to assume responsibility for ongoing management of the work. Brethren Press took on that role.

In addition to that administrative role, Brethren Press is also responsible for production of the *Hymnal Companion,* which contains background articles on nearly every hymn, worship resource, composer, writer, and translator.

This volume originally was projected to appear within months after the hymnal's publication. That was the best projection anyone could make in the development stage, but it turned out to be unrealistic.

The *Companion* is substantially longer than originally conceived—and also more comprehensive than many other hymnal companions. While it is going through the normal publishing stages of writing and compilation, editing, copyediting, typesetting, and proofreading, every person who has worked on it has found it to take much longer than projected. For a small publishing house, it feels like trying to produce *Encyclopedia Britannica* on overtime.

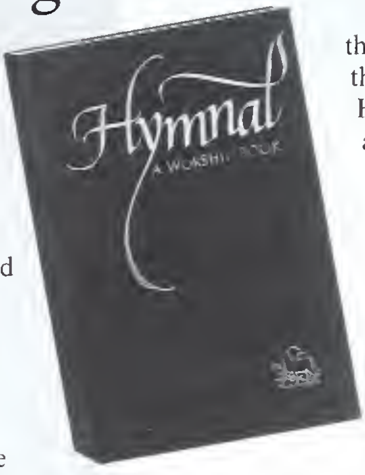
But the end is in sight. We are now hoping for publication by next summer.

Demand for hymnals continues to be strong, as evidenced by the fact that the publishers are temporarily out of stock on both pew hymnals and the *Accompaniment Handbook.* Another reprint of the hymnal will be off the press by mid-November, and the *Accompaniment Handbook* will likely be back in stock by spring.

All told, Brethren and Mennonites have bought more than 160,000 copies of the pew edition. For the Brethren, who account for about 75,000 of those, that means almost one hymnal per Sunday worshiper, and more than one for every two members on the rolls.

The numbers are even more impressive for the Mennonites, whose previous hymnal was only 23 years old (compared to our 41), and whose sales in the years since the hymnal's appearance remain strong. The reception the hymnal has received is a testimony to its important place in Brethren and Mennonite life and worship.—WENDY MCFADDEN

Wendy McFadden is director of Brethren Press. She served as managing editor of MESSENGER *1981–1992.*



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the advertisement for the 'Sing Through th Hymnal' workshop and I knew: That's it!"

Every year, the Franklin County, Va., congregations lift an offering du ing their Lenten services to support hunger- or poverty-relief programs. Bob asked the planning committee, "Could we use our offering this year to send a representative from each of our congregations to the workshop at Bethany to learn more about the hymns and the other worship resources? Then they can come back and teach us." The congregations raised additional funds to complete th project. A Franklin County van in questionable driving condition and sporting a handmade sign "To Richmond or Bust," brought not only these six selected people, but two music leaders and other Franklin County participants.

For most of them, as for many others that week, this was their first Bethany Seminary experience. To make sure that their time and money were well spent, a staff of presenters and instrumentalists was pulled together from across the denomination, with Nancy Faus as the leader. Rebecca Slough, Tim Binkley, Michelle Grimm, Bob Kettering, and Lani Wright served as song leaders, with Lucille McDaniel accompanying all of them on the organ. Leonardo Wilborn's piano arrangements added *soul.* Instrumentalists Michael Ganaway, Tara Hornbacker, Julie Kling, Vicki Ullery, and Andrew Wright completed the leadership pool The efforts of all were rewarded. The faces of the people reflected their enthusiasm and anticipation.

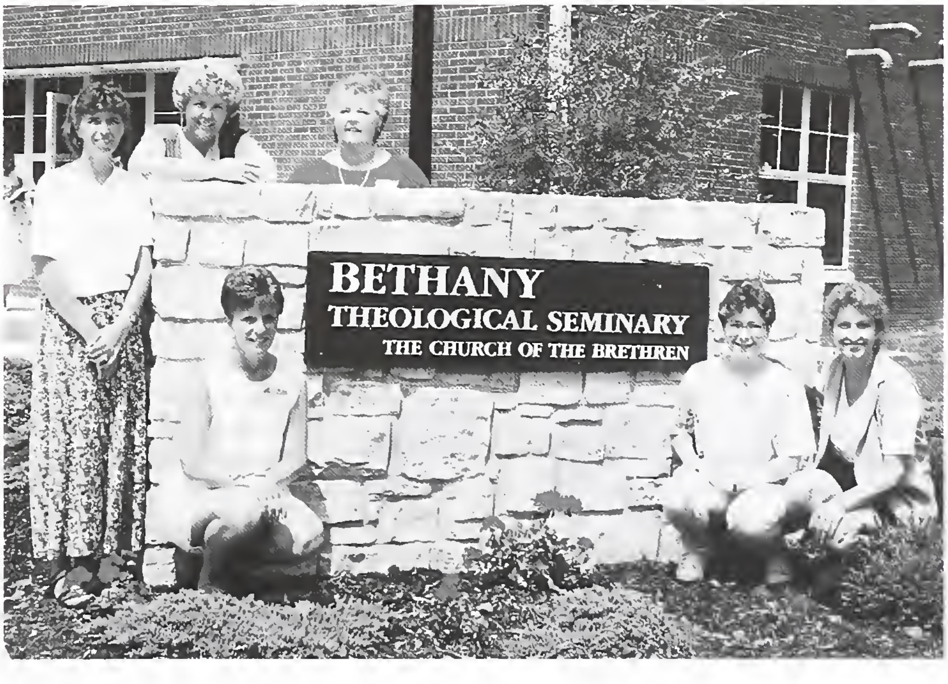
"The whole idea of taking us through the hymnal and teaching us vhat is there was intriguing to me," aid Erlene Wagner of Myerstown Pa.) Church of the Brethren. "I have een Brethren all my life. This is my hird 'new' hymnal. Finally I am getting to know one of them." While the veekend did not cover every page of he hymnal, it introduced the particiants to well over 300 of the 658 ymns and responses and to several eadings from the worship section.

Different congregations have different tastes in music. There is the tendency in veryone, however, to prefer that vhich is known. That does not give an nfamiliar hymn a fair chance, let lone one in a foreign language, without the usual four-part harmony, or ccompanied by instruments that peole are not wont to hear in their worhip services. Those who came to Bethany for the *Hymnal* workshop vere vigorously braving the new. They et themselves be surprised by wonder t discovering beauty in unexpected laces and by the fun of experimenting vith instruments they never touched efore, by the spontaneous sharing of ifts and stories, by sudden serendipitous hilarity, and by those rare intangile moments of ineffable awe.

"Most of our congregations have eople who play some instrument," Vicki Ullery observed. "We just don't now who they are." A part-time Bethany student and licensed in Bear Creek Church of the Brethren in Dayton, Ohio, Vicki teaches music in ublic school. "Some people have layed in a high school band or have at on the porch with their extended amily on summer evenings strumming the guitar." And what about hose spontaneous rhythms arising rom foot tapping, hand clapping, finger snapping, knee slapping, spoon licking, or table-top drumming? "At Bear Creek, we have an orchestra with nembers ranging from age 11 to lder adults," says Vicki. "It provides vonderful intergenerational interaction. Instrumental music is accepted well by the congregation, even welcome, when it is part of the whole worship experience, rather than an entertaining side show."

Gene Roop, president of Bethany Seminary, concurs. "We need to keep in mind the function of music in the worship service. Music is one of the important ways in which we express ourselves, from our soul. It is not primarily a rational process, like the sermon. Music—voices and instruments—can participate in that expression of faith. Of course, it *can* become extraneous, even idolatrous. *Anything* we do in worship can become idolatrous. I recognize that some people in our tradition find some instrumentation more helpful than others. I hope that people within a congregation can join one another in that. There are some music pieces that don't help me, but if I can stand beside one whose face shows how that music lives in that person, I, too, can worship."

In a supportive atmosphere such as the weekend provided, and with the contagious enthusiasm radiating from



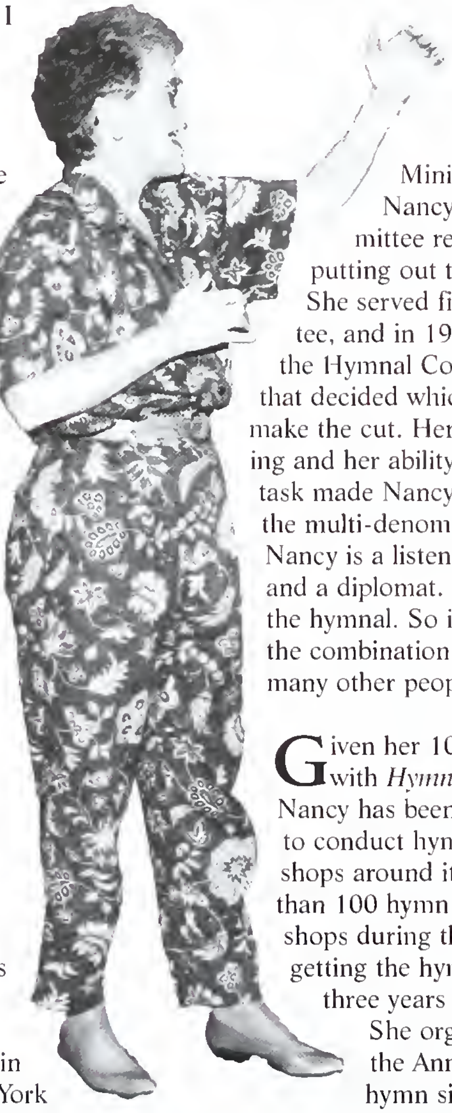
Right: Bethany Seminary president Gene Roop added vocal support to the conference in song as well as words of encouragement for such hymnal promotion. Below: Franklin County, Va., sent six selected music leaders to the hymn-sing. (Front) Ann Sledd, Bethany; Donna Walker, Antioch; and Linda Wray, Monte Vista. (Back) Dee Singleton, Germantown Brick; Ann Minnix, Boones Mill; and Jean Guilliams, Bethlehem.

Nancy Faus: The spirit is alive and singing

by Lani Wright

When the Bethany Theological Seminary choir was preparing for one of its spring tours, Nancy Faus plucked me from the alto section and said, "I hear you play recorder. That would be just the right sound for the Japanese 'Praise the Lord.' Will you do it?"

She had misinformation. I didn't *play* recorder. I just *had* one. But at that point, it was the same difference. So I learned the song. Somehow, the way she asked, combined with who she is, made me feel as if I probably could do it.



Nancy seems to do that—make people feel like they can sing or play whatever she asks—with nearly all the music groups she leads. And there have been plenty of them, beginning with her appointment to the Bethany Seminary faculty in 1975, when, besides teaching worship and preaching and acting as campus minister, she also was given the job of choir director. Since then she has directed choirs from the congregational level—Wichita (Kan.); Stone church in Huntingdon, Pa.; and York Center church in Lombard, Ill.—to the denomination wide Big Meeting. Brethren have raised their voices under her direction at six Annual Conferences, not counting her leadership of the Conference choir one year.

Not only has Nancy been in demand for the high-profile jobs of song-leading, but also the behind-the-scenes work of preparing the music that Brethren hold in their hands. She chaired the committee on *The Brethren Songbook* (1974), the purpose of which was to encourage Brethren writers and composers, and begin collecting songs for the next hymnal.

Then in the fall of 1982, the denomination's Parish Ministries office asked Nancy to be on the committee responsible for putting out that new hymnal. She served first on text committee, and in 1987 began chairing the Hymnal Council, the group that decided which hymns would make the cut. Her empathetic listening and her ability to accomplish a task made Nancy the choice to chair the multi-denomination project. Nancy is a listener, a straight talker, and a diplomat. She also believed in the hymnal. So in 1992, through the combination of her efforts with many other people, *Hymnal* arrived.

Given her 10-year involvement with *Hymnal: A Worship Book*, Nancy has been in great demand to conduct hymn sings and workshops around it. She has led more than 100 hymn festivals and workshops during the final year of the getting the hymnal out and in the three years since its release.

She organized and directed the Annual Conference hymn sing that kicked off the new hymnal in 1992, and arranged two denominationwide hymn workshops since 1991. "Sing Through the Hymnal, Part 2" already is in the works for August 1996. Nancy is determined to do what she can to help Brethren feel at home in their new book

Nancy writes about singing as well a leads it. She laid open for all the work of the hymnal project through MESSENGER articles highlighting issues surrounding production of the 1992 book. She was guest editor for a *Brethren Life and Thought* issue on the hymnal. And she edited a monograph on worship styles among the denominations that put it out.

Nancy's influence also spreads beyond Brethren circles. She served on the executive committee of the Hymn Society of the United States and Canada (1988–92), and continues to lead festivals and worship every few years for that annual gathering of prominen church musicians.

What consistently impresses people in the Nancy Faus style of music leading is her energy and charisma. Partly the energy is just her, but it also wells out of her love of and conviction abou worship, and how people can and should be involved in worship. Music is one of the best ways to get people worshipping.

Nancy counts among her mentors Alvin J. Brightbill, known to a previou generation as *the* premier songleader for Brethren. Many people see Nancy as inheriting his mantle.

The Spirit is always raising up new leaders to replace the old. The Spirit is alive and singing in Nancy Faus.

Lani Wright of Lombard, Ill., worked for the Hymnal Project for six years. She now is editing Generation Why Bible Studies curriculum. She served as editorial assistant with MESSENGER *in 1982.*

leaders, it was little wonder that the
itial anxiety and inhibition that filled
me timid souls soon gave way to joy-
l and active involvement.

Nancy Jackson from Greenville
)hio) Church of the Brethren, unob-
usively played her flute, starting with the second verse. While others sang verse one, she memorized the tune, unless she already knew it by heart from listening to the hymnal demo tapes. Her flute enables Nancy, blind from birth, to be part of the service even without being able to read the words. During recess, song leader Bob Kettering asked her to sing alone one hymn chosen for presentation that afternoon. Nancy listened to the text and tune once, then offered it as a solo, as she does occasionally in her home congregation. The most impressive aspect of the weekend to her was a deep sense of "God uniting all of us to sing God's praises."

Upper left: The 130 hymn-sing participants sang more than 300 numbers from the new hymnal. It was hoped by the conference's organizers that participants would return home to introduce their congregations to the new hymns. Left: Leonardo Wilborn, familiar to Annual Conferencegoers, provided spirited piano accompaniment. Above: Nancy Jackson, blind from birth, caught the tunes quickly and played along as others sang the words she could not see.

"I am amazed at the variety of gifts that have come from the group," June Gibble marveled. Speaking from her years of experience as director of Congregational Nurture for the denomination, she continued, "I know that gifts are present among us, not only in music. When we Brethren come together in an atmosphere of trust and acceptance—whether in tightly scheduled high-input weekends such as this, or at a congregational workshop, even a workcamp—we call forth each other's gifts, gifts of the Spirit, and our gifts multiply."

And indeed they did. Solos, quartets, ensembles, even original compositions were offered to the group. Nigerian drums and gourd rattles (*kacha-kacha*), tambourines and maracas, rainsticks and bodhran drums, triangles and castanets, all found their proper places (and eager hands) alongside the more demanding instruments sanctioned by most Brethren churches: organ, piano, viola, and guitar. The boom-chiga-chiga rhythm undergirding the Hispanic "Cantemos al Señor" (hymn 55) contrasted with the soft tinkling of wind chimes that enhanced the Japanese melody of "Praise the Lord" (hymn 52). Negro spiritual and African folk tune, gospel song and ancient Gregorian chant, Native American prayer, and music from the Taizé community, each was experienced as its own unique cultural expression of the faith that all share.

"That's what drew me to the Brethren," declared Andrew Wright from Dayton, Ohio, who met his wife in Nigeria. "What happens so often in the mission efforts of our churches is that we teach people *our* song, *our* music, *our* culture, to make them more like us, disrespectful of their own culture and tradition and their own religious experience. What drew me to the Brethren was that in their mission in Nigeria they respected the local culture. They lived with the people and welcomed their rhythms in the worship services."

Respect toward other cultures is what Carol Sanchez from Myerstown, Pa., appreciated most in the *Hymnal* weekend. "The songs from our missions are coming back to us," she said. "Mission is a two-way street. How can we expect to evangelize other people and not expect to sing their songs?" Two of several afternoon sessions were especially designed to help participants walk that two-way street through better acquaintance with African-American music, and through understanding rhythm as a way of communication, "talking" with one another by means of simple rhythmic patterns.

Not only to other cultures do Brethren need to be respectful but also to each other in the congregational family. Gene Roop warned, "We need to learn from one another and also respect who we are as individuals. What is an authentic expression for one may be hard to listen to by another. Some music does not aid me in worship, but I recognize that it is profoundly meaningful for others."

"This workshop is a healing for the whole denomination," Mary Fike from Mid-Atlantic District reflected. "Many experience the new hymnal with its inclusion of different cultural and ethnic expressions of faith only as strange and alienating. Now the 'strange' is introduced to us in a wonderful way, a healing way."

An important aspect of the workshop was familiarizing the participants with *Hymnal: Accompaniment Handbook*. An invaluable resource for congregational music leaders, it contains organ preludes to hymns, four-part arrangements for several of the melody-line songs, suggestions for the use of rhythm instruments, verses to hymns that only offer the refrain in *Hymnal*, and much more. Virgil Petry from Richmond (Ind.) Church of the Brethren, at 75 perhaps the oldest person present, had prepared a brochure in which he cross-referenced *Hymnal* and *Hymnal: Accompaniment Handbook*. The brochure also lists other sources, such as the 1951 Brethren hymnal and publications from other denominations, where an accompaniment could be found when it was missing in the other two books. All the instrumentalists at the workshop played from *Hymnal: Accompaniment Handbook* to prove its usefulness for congregational music.

Yet, this workshop was only the beginning. What can people do who were inspired there? Not all participants came from congregations that use the new hymnal, and many who do use it feel discouraged because of the smallness of their congregations with their limited resources and staff.

Donna Mallott from Western Pennsylvania District spoke for many small churches: "Much heart and effort went into the planning and execution of this workshop and I applaud all who contributed. It was inspiring, educational, tiring, but above all fun. It reminded me of meaningful campfires of my youth, or of mountain top experiences later. But what can I take back to my own small home church?"

Donna, president of the Association of the Arts in the Church of the Brethren, is much involved herself in leadership training for the small church, especially in the field of congregational music. "My hope is that next year's workshop (August 2–4, 1996) will offer the how-to for the small church." Could the Franklin County model be repeated to equip local leaders?

Becky Rhodes was one of over 25 students who stayed for the extra four days needed to complete a full-credit course in "ministry of music," of which the *Hymnal* workshop was a prerequisite. A member of Central Church of the Brethren in Roanoke, Va., and an enthusiast of *Hymnal*, she urged: "We need to prepare workshops in churches and share what we have learned here. Let congregational singing come alive. I am ready to start." As music director of the Virlina District conferences for 1994 and 1995, Becky brings to the job more than her enthusiasm. She won't be alone: With 21 participants, Virlina had the largest representation of any district at the *Hymnal* workshop.

When *Hymnal* was in its final stag of preparation. Skip Ober Miller was studying at Bethany under Nancy Faus, who chaired the project, and h caught her excitement. He now co-pastors South Bay Community Chur of the Brethren in Redondo Beach, Calif. "Several churches in our area already are committed to have a "Sin Through the Hymnal" workshop. W were thinking of six workshops over period of a year and a half. Now I a wondering whether we need a dozen workshops over three years. The pastors want it. Enthusiasm is high. The mood in southern California is very receptive. We are hungry for this kin of resourcing. We are far removed from Bethany and can't all come out here. But we can take it home."

Rebecca Slough, managing editor *Hymnal*, said in her closing remarks: "We are in much danger of squandering our singing heritage. There is much in our society that invites us away from congregational singing. T lightly we turn on someone else's voi and let that voice entertain us. For most of us, this hymnal contains hymns that are slightly beyond our reach so that we might be challenged by it. Yet perhaps this workshop has demonstrated to us that, given enoug time and effort and practice, nothing in this hymnal is outside our grasp."

Together we "sang to the Lord a *new* song." Prayers and litanies interwoven with verses from hymns . . . scripture interlaced with melody . . . "loud clashing cymbals" followed by hushed silence . . . our cup overflowing . . . our hearts echoi Earle Fike's prayer: "Make us mindf of the pure and simple melody you offer us all in your son, Jesus Christ And give us the grace to learn to hum it, sing it, shout it, live it."

Karen S. Carter is a freelance writer from Daleville, Va.

Thanksgiving: *Call-waiting for God*

y Joan & David Young

) give thanks to the Lord, for he is ood: for his steadfast love endures for- er" (Psa. 106).

You have a call waiting; someone ants to express appreciation." Now if omeone announced such a call wait- ig for you, what would go through our mind? Call-waiting usually means at somebody is needing something or omebody has a problem. But who stays n the line just to express appreciation?

Imagine for a moment having some- ne who would take calls for God, like aving a secretary. Imagine that you e that person monitoring calls for od. Wouldn't there be many expres- ons of need? Of course, God is will- ig to answer those calls.

God's receptionist would get a share f problems and concerns for the laker of the Universe. And God lis- ens to those calls and certainly esponds to them.

But imagine, a call waiting for God, n expression of appreciation. Thanks- iving is a call waiting for God. Thank you, God, thank you." This is ot "Thank you, but I need this." Or Thank you; now, won't you do that?" his is, "Thank you."

That is my message this day and very day. I have my share of needs nd problems and concerns, but just is day and really every day, expect a all waiting. "Thank you, God, for ealth and strength and daily food. hank you for your sheltering pres- nce in time of need."

Of course, God doesn't have a eceptionist. God doesn't have call- aiting, even when someone else is on e line. And God doesn't stop listen- ig when the call goes on and on. But om Psalm 106, the Psalmist has a eminder: "O Give thanks to the Lord, or he is good; for his steadfast love ndures forever."

The Psalmist gave those words of counsel at a very interesting point and time, at the season of the fall festival. Joan did some creative Bible study as she looked into this invitation to thanksgiving. Behind the psalm is a story recorded in Numbers. The people were grumbling because Moses had led them out of Egypt and they had no water. There was no water for the congregation and they gathered together against Moses and Aaron and the people contended against Moses. "Would that we had died when our kindred died before the Lord" (Num. 20:3).

Then Moses and Aaron went to the door of the tent of meeting and fell on their faces, and in the midst of a divine revelation, they received instructions from God to take a rod and assemble the congregation and tell the rock to yield water. And Moses took the rod and the Israelites were gathered. "Listen, you rebels, shall we bring water for you out of this rock" (Num. 20:10).

Out of failing to trust that God would give the water (shown in the irony of the way that question was put, and thereby missing opportunity to lead others to trust in God), Moses was not allowed to take the people into the land of promise. So these waters which should have been a gift became known as the waters of quarrel.

Lack of trusting in God and recognizing his gifts and being able to thank him has multiple consequences. Everyone gets dragged down.

If our worship lacks thanksgiving, we focus too easily on what we need. We miss the opportunity to fill our lungs with air and sing praises to God for God's bountiful love. If personally we fail to give thanks, to spend time in prayer, to quiet our hearts and be grateful, our lives are the lesser for it, and it affects our approach to others.

In Psalm 106, because the people became bitter over having no water, the people angered God, and Moses their leader took the consequences. "And it went ill with Moses on their account; for they made his spirit bitter, and he spoke words that were rash" (Psa. 106:32-33).

Lack of thanksgiving can affect everyone, even when God is providing abundant blessings. Lack of thanksgiving cuts through people's spirits. Even with blessings flowing, spirits can become bitter because contention turns ungrateful spirits against one another.

I did a survey of some people who on a daily basis always seemed happy. I asked them for their secret to happiness. I expected to hear how life had been good and their blessings many.

To the person, however, each one had experienced an extreme hardship in life. The hardships varied widely. The challenges were all severe. And all said what made the difference. They said something like "Now I met a crossroads in my life; either I could go on and be bitter or I could go on and be happy. The difference came because of God's help I received at that moment. And I decided with God's help and strength I would be happy. I would make the best of each day, and I would attempt to help other people." These people varied widely in their status in life, but that did not matter. What was universal was that they were happy . . . and grateful.

So Psalm 106 is a healthy reminder in good times when the water is abundantly provided to thank God for abundant mercies. And the psalm is a needed prescription for life in times of distress, when contention could squelch our spirit and that of others.

"0 give thanks to the Lord, for he is good, for his steadfast love endures forever." God, you have a call waiting.

Joan and David Young are members of Drexel Hill (Pa.) Church of the Brethren.

Diversity:
A gift sometimes difficult to receive

by Kenneth L. Gibble

Rip Van Winkle? He fell into a deep, enchanted sleep and didn't wake up until 20 years had passed. What a shock it was for him to find the world so changed in that time.

Sometimes I feel a little bit like Rip must have felt after his two-decade nap. Today's world is a different place from the one I grew up in.

In the Lancaster County school I attended from seventh to twelfth grade, what separated us were some subtle and not so subtle differences. There were the town kids and the country kids. There were kids whose parents were professionals, and the overwhelming majority of the rest of us whose parents were farmers or blue-collar workers. There were kids who took school work at least semi-seriously and there were kids who were goof-offs. As far as differences went, that was about it.

In our school there was not a single boy or girl who wasn't white. As far as I knew, no one spoke a language other than English (with the exception of a few who understood Pennsylvania Dutch.) In my graduating class of just over a hundred, there was one boy who was Jewish. Not only was our school overwhelmingly Christian, it also was overwhelmingly Protestant—mostly Lutherans, Reformed, Mennonites, and Brethren. The entire student population held but a handful of Catholics.

Our church was even more homogeneous. We looked alike, dressed alike, and talked alike. On the big issues, most of us even thought alike. If there were any Democrats in our church, they kept that information well hidden. With few exceptions, we lived in family units consisting of a mother, a father, and several children. Also with few exceptions, every member of the congregation had been born into the Church of the Brethren. A few came into the church by marriage, and they were required to be baptized or rebaptized in the immersed-three-times-forward Brethren way. Even after submitting to that requirement, these Johnny-and-Janey-come-latelies were looked upon with some skepticism for a time. You never could tell when they might start saying things or doing things that just didn't "fit."

It's not easy for a foot to understand things from a hand's point of view. But in order for our diversity to glorify God and to set an example for the world around us, we lay aside our preconceived ideas and try to put ourselves in someone else's place.

The world I grew up in was a well-ordered world. Oh yes, there were uncertainties. Illness and death sometimes happened without warning. Occasionally someone lost a job, though when that happened, mostly it was due to poor job performance. Crime, especially violent crime, happened mostly in other places.

Today's world is a different place from the one I remember—different, perhaps from the one you remember too.

And, the church is different. In the Church of the Brethren, we don't all look alike any more. Not all of us have English as our native language. Our opinions about social and political issues differ, sometimes sharply. What defines a household in many congregations these days isn't simply, isn't even *mostly*, mother, father and some kids. We are a diverse bunch, a motley crew indeed.

How shall we deal with diversity? This question has caused increasing concern in the churches and communities in this country. The old image of America as a giant melting pot, where differences of language, cultural history, and traditions blended into one homogenous American culture, was probably always wishful thinking. These days, though, no one even pretends it is possible. We are becoming an increasingly diverse society, one in which differences among people cause more and more conflict, conflict that seems to be getting nastier all the time.

What can the church do about all this? We know that in Christ all the barriers that divide people come down. But in order to carry that message to the world, we must first deal with the diversity in our own ranks. If it is any consolation, the church has had to deal with such diversity from the very first. In fact, the church in New Testament days was a whole lot more like the church of today than it was like the church I grew up in.

One of the most diverse group of Christians ever assembled was the church in Corinth. It contained people from a variety of religious backgrounds, backgrounds far more varied an exist in our congregation. There ere people who had worshiped Greek nd Roman gods, there were Jews, and ere were those who favored philo- phical thought that we would call gnostic or even atheistic.

The Corinthian church was divided class. Some were wealthy; others ere poor. Some were slaves. The new hristians at Corinth could not agree n what style of worship was best. ome favored a formal, orderly wor- ip. Others thought worship should unstructured, with anyone who was spired to speak in tongues free to get and do so when the spirit moved.

There were differences in nearly ery imaginable category: race, lan- age, lifestyle, social and economic atus. Added to all this was conflict er leadership in the church.

We know all this about the Corinthian urch because Paul wrote letters to em, letters in which he tried to help em deal with their diversity. What he rote nearly 2,000 years ago has spe- al relevance for the church today.

Instead of saying to the Corinthians: Gee, you sure are a mixed-up bunch; aybe you ought to split into several urches, one just for Jews, another r Gentiles; one for the rich, one just r the slaves," Paul told them their versity demonstrated how the Holy irit works:

"For in the one Spirit we were all bap- zed into one body—Jews or Greeks, aves or free—and we were all made drink of one Spirit" (1 Cor. 12:13).

Diversity isn't just a frustrating fact life. It is a *gift*, an outpouring of the irit of God who made the universe ch a wonderfully diverse place. ople are different because God obvi- sly loves variety; God positively *lights* in variety.

Think of the church as a human dy, Paul wrote to his Corinthian iends. The body consists, not of one ember, but of many members, and ch body part has a specific function. It's absurd, Paul said, to think of the foot saying, "I'm just so different from the hand; I can't do half the things the hand does. I guess I just don't belong to the body." How ridiculous! The foot must be the best possible foot it can be, and every other body part must do the same.

What Paul was telling the Corinthians, and is telling us, is that there is more than one way to be faithful. I need to be reminded that my understanding of God, of the church, of the way life ought to be, is limited. I do not have a complete grasp of the truth. Neither do you. That means I can learn from you to see things in new and different ways. You can learn from me to do the same thing.

It is no accident that we don't always agree on things—whether it be politics or theology or the church budget. For reasons God alone knows, God gives us people to live with who sometimes make us want to pull our hair out in frustration.

Ken Medema, a nationally known musician who has performed at National Youth Conference and Annual Conference, said this about the church fellowship to which he belongs: "Sometimes we're not . . . a very good example of how we should relate to one another. We're a small bunch of folks who fight sometimes, who unfortunately antagonize each other and alienate each other. Yet we know that if we didn't have that church community we'd be much worse off."

That's sounds right, doesn't it? Although maybe it doesn't go far enough. As someone has suggested, in the church we do not choose who our fellow members will be. And that's a good thing, because if we could choose, our choices would be limited by self-serving motives. Instead, in the church, in any true community, our companions are given to us by God's grace. Often they will be the very people who will upset our cherished view of ourselves and the world. Parker J. Palmer's definition of "true community" in his book *The Promise of Paradox* is "that place where the person you least want to live with always lives!"

You and I would prefer to surround ourselves with people who think and act and look pretty much like we do. As Paul recognized, that's just not the way God planned things. And God's plan, because it is *God's plan*, is better than our own.

Diversity is a gift, but sometimes it is a gift difficult to receive. To return to Paul's analogy, it's not easy for a foot to understand things from a hand's point of view. But in order for our diversity to glorify God and to set an example for the world around us, we lay aside our preconceived ideas and try to put ourselves in someone else's place.

Men will do this for women, and vice versa; married people for single people, and vice versa; straight people for gays, and vice versa; those who are employed for those who are retired, and vice versa.

What unifies us is our commitment to Christ and his church. The mission statement of a congregation where I served as pastor states: "We are a spiritual home where every person is welcomed and affirmed as a unique, gifted child of God." That is both a description of who we are, by God's grace, and a challenge for us to live up to.

In the words of a hymn we sang at Annual Conference a few years ago:

"In our difference in blessing,
from diversity we praise
One Giver, One Lord,
One Spirit, One Word,
Known in many ways,
hallowing our days.
For the Giver, for the gifts,
praise, praise, praise!"

Kenneth L. Gibble is pastor of Chambersburg (Pa.) Church of the Brethren. He writes the monthly Study Guide for MESSENGER.

Descent from the hill

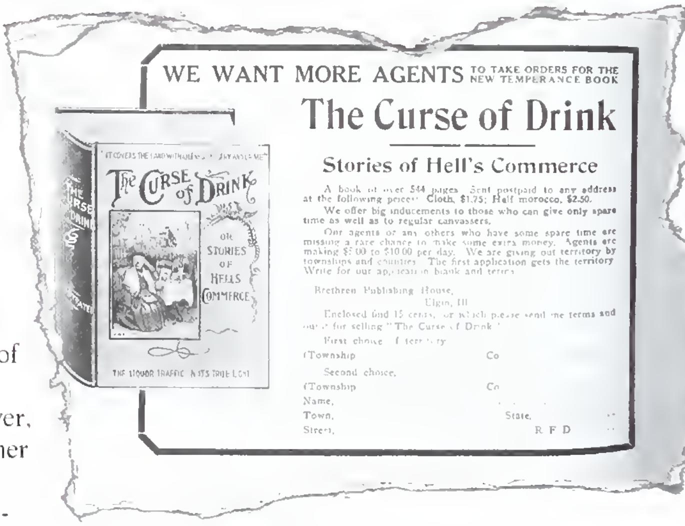
A century ago, Brethren saw themselves as a pure and holy city set on a hill. Today they are in the mainstream of the waters flowing at the foot of the hill. What brought them down from the hill?

by Donald R. Fitzkee

Donald R. Fitzkee's book Moving Toward the Mainstream: 20th-Century Change Among the Brethren of Eastern Pennsylvania *focuses on the cultural transformation of the Church of the Brethren since 1900. This excerpt from chapter 7 highlights one facet of that transformation—getting involved in politics.—Ed.*

Few Brethren prior to the turn of the century dreamed of transforming sinful societal structures. They believed in sharing God's love by being a pure and holy city set on a hill, not by soiling themselves in the swill of the world's politics. Meek and humble followers of Christ were to "come out from among them and be separate" (2 Cor. 6:17). Thus, most Brethren remained aloof from the political process.

By the early 1900s, however, some Brethren borrowed other biblical imagery to describe how residents of God's kingdom should relate to the kingdoms of this world. Not only were Christians to be a "city set on a hill," but also salt and light. To let their distinctive Christian flavor season the surrounding society, Brethren would have to jettison their separatist shaker. According to proponents of this emerging activist view, participation in political and social issues was part and parcel of responsible Christian citizenship in a democratic society.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A Brethren Publishing House book ad in a 1911 issue of* The Inglenook *magazine was symbolic of the Brethren switch in the early 1900's from political passivism to political activism.

As they pondered political involvement, Brethren wondered: Was it enough merely to model the way of Christ by remaining pure and passive in the face of the great moral issues of the day? Or did God call his people to roll up their sleeves and courageously cure the ills of an ailing world? Were Brethren to avoid evil or to transform it into good?

While a number of factors had set such questions to brewing among Brethren, it was brewing of another sort that brought the debate to a head. The great American crusade against alcohol gradually enticed the Brethren from political passivism toward an activist conception of responsible Christian citizenship.

As part of a wave of evangelical social reforms in the United States during the first half of the 19th century, Christians summoned their forces to battle the evil of distilled liquors. By the mid-1800s, many Brethren sympathized with the temperance cause, but were unsure how best to combat this obvious evil. Members of the church certainly should abstain, but was God calling Brethren to do more? Should they make common cause with other temperance groups such as the Women's Christian Temperance Union (WCTU) and the Anti-Saloon League? Could they vote and lobby for Prohibition?

Prior to 1900, Annual Conference consistently cautioned against political participation and cooperation with other temperance groups. An 1884 ruling advised that it was "best not to petition Congress (to enact a law to prevent the manufacture of ardent spirits), but we should continue to labor earnestly *in the church* against this and all other evils." An 1889 statement "advised against taking part in the public agitation of the subject."

A 1903 *Gospel Messenger* columnist explained why Brethren should avoid groups such as the WCTU:

"1. The church is a temperance society of the purest brand; . . . to join a second temperance society virtually says that the first society, the church, was defective. . . . Hence for Christian women in the Brethren church to hold membership in the WCTU is superfluous.

"2. All the good done in the WCTU should be done in the church; to do

:herwise is robbing God and dishon-
:ing Christ.
"3. The Lord's work is not done on
ie department plan; with its temper-
ice work in one society, its mission-
y in another, etc. It is complete with-
itself without any appendages or
ib-organizations."

Brethren had few doubts that alcohol
onsumption was an immense evil, but
ey advocated prayer and personal
irity among the saints as the proper
sponses. Political action and cooper-
ion with other groups remained off
nits.

A 1908 Annual Conference action to
rm a "permanent temperance com-
ittee" cautiously inched the church
ward the activist camp. In sharp
ontrast to the church's previous pas-
ve position, the opening paragraph of
e 1908 proposal maintained that "it
the duty of Christians to endeavor to
ippress all forms of evil that imperil
e morality of the people. . . ."

The new three-member committee
as to educate Brethren "against this
il" by publishing tracts, helping con-
egations and districts organize tem-
rance meetings, and planning a tem-
rance program at every Annual
onference. Most significantly, the
ommittee was authorized to procure
formation from the larger temper-
ice movement and distribute it to
ethren "as may be helpful in creating
more concerted action in dealing
ith the temperance question."

The proposal sparked vigorous
ebate. Conservatives argued forcefully
at maintaining purity *within the
urch* was the best defense against
e evils of alcohol. Progressives, on
e other hand, implored the church to
ke the offensive with like-minded
hristians, who were voicing their
ews directly to government leaders.

Despite objections, the paper
issed, but only after its most contro-
rsial provision was removed. Deleted
as a section authorizing the commit-
e to represent Brethren views on
mperance to state and national gov-
nment leaders so that Brethren "may know that they have liberty and authority to work in the interests of this great cause. . . ."

Brethren views of responsible Christian citizenship were changing. The 1908 plan nudged the church toward cooperation with other groups and indicated a new openness to reforming the larger society. Even so, the church was reticent to advocate outright political action.

Chief among conservative Brethren's objections toward other temperance groups was the emphasis they placed on the ballot box. Thus, the 1912 Annual Conference re-examined the question of whether Brethren should vote. In a pattern that was becoming common for the increasingly diverse Brethren, the 1912 report reaffirmed the church's traditional position, but allowed dissenters to do as they wished:

"1. It is evident that the governments of this world are ordained of God, and that it is our duty to pray for them and in all things to render unto them their dues (Matt. 22:21; Rom. 13:1-7).

"2. However, the church of Jesus Christ is no part of this world system. The child of God is to be in the world but of the church, furthering her interests, raising her standards, and enlarging her borders (John 17:15, 16; 18:36).

"3. His citizenship being in heaven (Phil. 3:20), the child of God sustains the attitude of a pilgrim (1 Pet. 2:11) to the affairs of state. Though subject under God to the man-made laws of the country (Rom 13:1), yet, with love and holy zeal, he presses on others the requirements of the law of God. He aims at individual regeneration (Rom. 12:1, 2) by the grace of God, rather than at civic reformation through legislation and enforcement of law. He pleads for that reformation which is the result of regeneration (2 Pet. 1:5,6) and not for an enforced reformation while the hearts of men remain untouched by the grace and Spirit of God (John 17:9).

"4. We, therefore, urge the brethren not to allow themselves to become entangled in politics, nor even interested in a way that would lessen their zeal for the salvation of souls, or in a way that might militate against their usefulness in the church (2 Tim. 2:3,4).

"5. We advise that brethren neither vote nor accept an office of any kind *unless they are convinced that by so doing they can more completely fill their mission in the world relative to themselves, to their fellow-men and to God.*

"6. We urge that the brethren shall accept no office, the performance of the duties of which would require the use of physical force or which might compromise, in any way, the nonresistent [sic] principles of the gospel of Christ (Matt. 5:38, 39; John 18:36)."

In its effort to placate progressives and conservatives alike, the committee drew fire from both sides. Conservatives were perturbed by the permissiveness of section five of the report. As advocates of the two-kingdom theology of sections two and three, they argued that Brethren had no business meddling in the world's corrupt politics. Instead, the church should focus on preaching the gospel and reaching the hearts of individuals.

Progressives, on the other hand, wanted the church to fully sanction voting as a valid expression of Christian faith. Philadelphia First church's progressive pastor, D. W. Kurtz, bristled at the report's "outdated" theology:

"The theology in Sections 2 and 3 is the kind of thing I do not believe in. . . . I do not like to be told that a thing is all wrong, but, if you can't help yourself, you may have permission to vote once in a while."

Despite objections from both sides, the report was approved. Annual Conference would continue officially to oppose voting and holding political office, but would tolerate individual aberrations.

Although Annual Conference in 1866 had declined to make voting a test of fellowship, few Brethren voted

From the General Secretary

Impressions from Geneva

People often ask me what the World Council of Churches (WCC) is like. I have just returned from a meeting in Geneva, Switzerland, of the Central Committee of the WCC and am filled with those experiences, so it is a good time to answer the question. The Central Committee carries on the work of the Council between world assemblies, which are held every eight years. Some 330 churches belong to the World Council, based upon their confession of faith in Jesus Christ as Lord and Savior. Since the Central Committee is made up of 150 members, not every church can be represented. The Church of the Brethren is fortunate to have a seat on the Central Committee.

The first impression one has from a Central Committee meeting is of the wonderful variety of Christians from all over the world. They surrounded me in a kaleidoscope of costumes, appearances, and languages.

Another overwhelming impression comes from the worship services that are held each morning. The opening worship began with the German hymn, "*Nun danket alle Gott* (Now Thank We All Our God)" and proceeded to prayer response from India. After the scripture reading from Genesis 2, we stood to sing an Alleluia melody from Brazil. This was followed by the gospel reading from Matthew 13, a sermon by a laywoman from Sweden, and a hymn from Argentina sung in Spanish. The next prayer response was from Armenia, and the Lord's Prayer was recited in languages, an absolutely moving experience. The closing hymn was "For the Healing of the Nations." This rich diversity of worship is at the heart of World Council meetings, and was repeated each morning by the Central Committee.

The business item of most interest to me was the Programme to Overcome Violence, a program that the Quakers and Brethren introduced at the Central Committee meeting in South Africa in January 1994. The intention of the program is to encourage the churches of the world to take leadership in finding practical ways of overcoming the violence of our time, whether it be domestic violence, street violence, ethnic conflict, or international dispute. There is very strong support for this program, which shows the influence of peace churches upon the World Council.

Another sign of the Central Committee's concern for peace was the quiet demonstration and prayer before the United Nations building in Geneva to dramatize opposition to France's continued testing of atomic weapons. We listened to the deep concerns of a leader of the French Polynesian people who live at the test site. Other business sessions considered world evangelism, uprooted people, racism, the war in Bosnia, and the upcoming WCC World Assembly in Harare, Zimbabwe, in 1998.

The WCC is a community of Christians from around the world searching out those issues to which they can bring a common witness. It is difficult to fully describe the impact of participating in such a worldwide expression of devotion to Jesus Christ.—Donald E. Miller

Donald E. Miller is general secretary of the Church of the Brethren.

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prior to 1900. By then, however, some Brethren—particularly those in the more progressive congregations of the Greater Philadelphia Area (which seceded from Eastern District in 1911 to form Southeastern Pennsylvania District)—were taking interest in local and national politics and exercising their right to vote. By the 1910s, voting was gaining wider acceptance in urban areas, while ministers in Eastern District continued to preach against political participation.

But even in Eastern District, opposition to political participation was softening. Both districts during the 1910s began to use the political process to promote temperance. Eastern District in 1914 passed a resolution endorsing the 18th Amendment. Meanwhile, the ministers of Southeastern Pennsylvan applied more direct political pressure. The district's ministerium agreed in 1915 to circulate petitions among the congregations and present them to "our legislature urging them to grant Local Option Law in Pennsylvania." Progressives and conservatives alike rejoiced in the passage of the 18th Amendment ("Prohibition") to the Constitution in 1919.

As Brethren concentrated more on the political scene, the question of whether to join hands with groups such as the Anti-Saloon League surfaced repeatedly. By the late 1910s, some congregations were cooperatin A speaker from the Anti-Saloon League addressed the members of th Philadelphia First congregation in 1917. The Lake Ridge congregation near Ludlowville, N.Y., reported to *Gospel Messenger* readers in 1918 th it had hosted the "Township WCTU Institute," where a number of outsid speakers provided instruction. The Lebanon congregation's *Gospel Messenger* correspondent in 1918 proudly proclaimed that "The Anti-Saloon League has found it can always depend on the Brethren in Lebanon." Some churches remained circumspect. The Chiques congregation in 1916 denied a request from the Anti-Saloon League to have a speaker "come into the Chickies congregation and explain the method of its work." The church decided that it own temperance committee should continue as before.

Sometimes interaction with outside groups caused commotion. The Harrisburg (Pa.) First congregation invited an Anti-Saloon League speak to the church in 1922. An able speak arrived, but the fact that he wore a wedding ring so offended the noncon orming Harrisburg Brethren—who iewed the wearing of jewelry as stentatious worldliness—that the ongregation resolved henceforth to nvite only *Brethren* Anti-Saloon eague representatives to speak.

Three years later, the League sent a rethren speaker to Harrisburg First, ut he didn't dress any plainer than he previous one. Thus, in 1926 the ongregation decided not to invite nti-Saloon League speakers in the uture.

As the 1920s progressed, more Pennsylvania Brethren were voting, lobbying, and cooperating with other groups to ensure that he 18th Amendment remained the law f the land. As the 1928 presidential lection approached, the fate of Prohibition hung in the balance. Heading the Democratic ticket was New York Governor Alfred E. Smith, a Roman Catholic who, since 1920, had dvocated "repeal of the national mendment which prohibited the sale f intoxicating beverages." In his letter ccepting the Democratic nomination, Smith made plain his intention to work or repeal. In contrast, Republican ominee Herbert Hoover was an vowed "dry" on the liquor issue.

Faced with a clear choice between a dry" Republican and a woefully wet," Roman Catholic Democrat, Brethren who thus far had resisted the emptation to vote found it difficult to hun the ballot box yet another time. While just 20 years earlier, Annual Conference had strongly discouraged oting, by 1928 the church's *Gospel Messenger* editor was exhorting Brethren to do their Christian duty by oting against Smith.

A barrage of editorials leading up to he election scored Smith for his nti-Prohibition position. An October 27 editorial cautioned that the election of Smith "would be a great triumph or the liquor forces." The writer stated unequivocally: "He is wet, soaking wet, dripping wet, and all the world knows it.... As for Governor Smith, or any candidate of like views on the liquor issue, the *Messenger* is against him." A final entry before the November election left little doubt about the responsible Christian course:

"As for the great national contest to be staged next Tuesday, our advice is: Go quietly to the polls and cast your ballot in the fear of God.... The saloon... is engaged in a titanic struggle to come back. Don't let it. Record your vote against it."

Pennsylvania Brethren evidently took the advice to heart. By council action, Lebanon County's Richland congregation gave explicit permission for its members to vote in the 1928 election. A number of Eastern District informants recall 1928 as the year that they or their parents voted for the first time in a presidential contest. By the 1930s, a large majority of Eastern District Brethren conscientiously cast their ballots at the presidential polls.

Thus, within a 20-year period, Brethren had turned their definition of responsible Christian citizenship on its head. Whereas, previously, voting Brethren were looked on with suspicion, by the 1930s, in some circles, nonvoters were accused of shirking Christian responsibilities.

Before long some eastern Pennsylvania Brethren would run for political office, fly the American flag in their church buildings, and sponsor Boy Scout troops—all symbols of a move toward the cultural mainstream.

Excerpted from Moving Toward the Mainstream: 20th Century Change Among the Brethren of Eastern Pennsylvania *(Good Books, 1995). The book can be ordered from Brethren Press at (800) 441-3712 for $9.95 (plus p & h) and also is available in bookstores.*

Donald R. Fitzkee is a minister in Chiques Church of the Brethren, Manheim, Pa., and chairman of the General Board's General Services Commission. He was an editorial assistant with MESSENGER *1986–1988.*

Washington Office Network

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stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Humpty Dumpty sat
  on a wall
Humpty Dumpty had
  a great fall
All the king's horses
  and all the king's men
Couldn't put Humpty
  together again.

I don't know the historical reason why Humpty Dumpty is always pictured as an egg, but I understand the symbolic significance. What could be more precarious than an egg on a wall? And what could be more fragile than fractured trust?

"Trust" is not inherently fragile. On the contrary, developmental psychologists consider trust to be one of the building blocks of the personality. Erik Erikson theorized that the ability to trust was established during the first year of life. And faith, the theological brand name for trust, can be a powerful source of strength.

So trust in and of itself is not weak and delicate. But what makes trust like the proverbial egg on the wall is that it is so vulnerable to outside attacks. All too often we have absolutely no control over the damage rendered our trust. It can happen without warning, without consent, without our participation, and sometimes without our conscious knowledge.

Recently I listened to a woman who had silently borne the pain of fractured trust for nearly 40 years. A professional who had never married and had no children, she was the epitome of strength and self-sufficiency. For her, it was time for the silence to be broken.

The years peeled back in a torrent of words and a flood of tears. I barely made a sound for nearly an hour while I listened to one episode after another of trust betrayed. When she finished, I read the question in her eyes before she formed it with her lips: "Can I trust *you*? I felt like I had been handed the Holy Grail, so sacred was the moment.

Those we love have the greatest power to fracture our trust.

If my waitress promises to be right back with more coffee and she doesn't, I feel annoyed. If my dad promises to come to my ball game and never shows, I feel abandoned. If my college sweetheart breaks up with me for another, I feel hurt. If my husband divorces me for another, I feel devastated. If my high school steady "makes a pass," I feel confused and offended. If my uncle attempts to sexually molest me, I feel terrified and violated. The stronger the bond, the deeper the sense of betrayal, and consequently the greater the damage to trust.

Like Humpty Dumpty, the pieces of fractured trust will not fit back together the same way. There will be irreversible changes. However, healing can occur with new pieces growing to replace the broken ones. There is much that helping people can do to facilitate such healing. We can issue the invitation, we can create the climate, we can reinforce the response, and we can strengthen the resolve.

What we can't do is take the risk.

The unavoidable paradox with fractured trust is the healing can only begin as one takes the risk to trust again. While the damage can occur without one's cooperation, recovery cannot.

Humpty Dumpty climbed
  back on the wall,
Recovering from wounds
  incurred by the fall,
Accepting the challenge to
  turn life around,
    after all . . .
Who wants to live in
  pieces on the
  ground?

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

esus Christ is unique

lisagree with Carol Wise on the iiqueness and deity of our Lord and ivior, Jesus Christ, which she evi-:ntly does not accept (September, ıge 28).

Acts 4:12 reads, "There is salvation no one else, for there is no other ıme under heaven given among mor-ls by which we must be saved." This fers to Jesus Christ, who is the only vay" to be saved. See also John):30 and 14:6.

The Bible is replete with references not only the uniqueness of Jesus ırist, but also to that of the Christian ith. Matthew 28: 18–20 states "All .thority in heaven and on earth has en given to me."

We have a unique Savior and a iique faith that are above all others. is truth has been part of the beliefs the Church of the Brethren since beginning.

Harold E. Barnett
Mathias, W.Va.

y sentiments exactly

ırol Wise (September, page 28) uld not have expressed my senti-ents more clearly, regarding the need r all of us to find a better way to live th, and be neighbors with, people 10 differ from us.

The day we dealt with the queries on)rdination/Lordship of Christ" and 'hrist the Only Savior" at Annual onference (August, page 14) will be

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e opinions expressed in Letters are not necessarily ›se of the magazine. Readers should receive m in the same spirit with which differing opin-s are expressed in face-to-face conversations. tters should be brief, concise, and respectful of opinions of others. Preference is given to letters t respond directly to items read in the magazine. e are willing to withhold the name of a writer ly when, in our editorial judgment, it is war-ıted. We will not consider any letter that comes us unsigned. Whether or not we print the letter, writer's name is kept in strictest confidence. ldress letters to MESSENGER *editor, 1451 ındee Ave., Elgin, IL 60120.*

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a dark day in our denomination's history. As a chaplain/pastoral counselor, I always had been eager to inform clients that a basic tenet of my denomination was noncreedalism. People have the right and responsibility to approach their God personally and then be open to the Spirit's response to them on the tough questions of life. The decision at Conference moved us away from that basic tenet.

I have heard people new to the Church of the Brethren tell me they were attracted to it because it was noncreedal, having come from a very legalistic and creed-laden tradition.

It would never occur to me, nor would it be professional of me, to claim that my Christian experience o God was the only valid one.

I join Carol Wise in the hope that our denomination will not continue i the path it is moving. Might and forc do not make right. I learned that fro my Christian upbringing.

Patricia Roop Robins
Westminster, M

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Weary of the creed debate

Is anyone else as weary of the creed debate as I am? (See August, pages 14, 34; October, page 26) Does anyone else find ludicrous the contentio that the recent Annual Conference affirmation "Jesus Christ is the only divine Lord and Savior" is creedal?

With all the fuss over something th Bible, the church, and the Brethren long have held as a given doctrine of Christianity, it is time to remember more clearly.

Brethren *are* creedal. It is incorrect call us noncreedal; our statement of belief always has been "We have no creed *but* the New Testament." Carl Bowman (*Brethren Society*, page 29) states, "Rather than calling the Brethr noncreedal, it is much more historical accurate to say they adopted the entir New Testament as their creed."

Carl W. Zeigler Sr., an Elizabethtown College Bible professor, explained that even the youngsters of most Christian traditions learn early on the official creeds of their church. If the church uses the Nicean or Apostles creeds, young people learn t recite them early on and begin even t understand what the creed really say Brother Zeigler challenged me, one c his students, "If then, we as Brethren claim the New Testament as our cree we had better really know the New Testament."

So let's stop the fuss. Jesus certai is our only divine Lord and Savior; it's our creed. So, rather than argue about this issue or that, let's consult our creed.

As long as we have Brethren espou ing beliefs, teachings, and doctrines ıat run counter to our creed, onference delegates will have to conıue considering statements of affirıation that clarify the reality that, as rethren, we have no creed *but* the ew Testament.

Larry M. Dentler
East Berlin, Pa.

od is no liberal

hampions of liberalism frequently aim Christ as an ally (September, ıge 17).

Christ said he came to uphold the w, not to abolish it (Matt. 5: 17–19; ıke 16: 15–17), and warned against reaking even the least of the laws. 'hen tempted in the wilderness, he ıid, "One does not live by bread one, but by every word that comes om the mouth of God" (Matt. 4: 4). hose are not liberal statements.

Words have specific meanings and ırry great weight. It is important to ıow the meaning of a word before we lopt it as part of our religion just ecause it rolls nicely off the tongue ıd makes us feel more compassionate.

Christ said that we should live by every word that comes from the ıouth of God." There was no New estament written at the time. God ınded Moses laws that dealt with ıurderers, our carnal nature, laziness, ıd many other things that still plague s today. In our effort to be compasonate, we have rejected these laws. 'e choose to see only those aspects of od's words that leave out any kind of ınishment for wrongdoing.

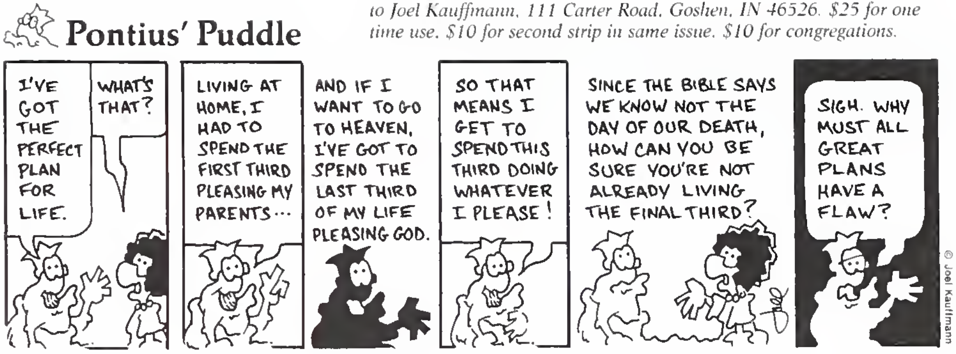
God is forgiving, but he is in no wise liberal.

James D. Kessley
Hershey, Pa.

ordier's enduring sermon

appreciated the September spread on ndrew Cordier. He deserves our ttention as one of the greatest church aders of his time.

Andrew Cordier preached the bac-


Pontius' Puddle
I'VE GOT THE PERFECT PLAN FOR LIFE.
WHAT'S THAT?
LIVING AT HOME, I HAD TO SPEND THE FIRST THIRD PLEASING MY PARENTS...
AND IF I WANT TO GO TO HEAVEN, I'VE GOT TO SPEND THE LAST THIRD OF MY LIFE PLEASING GOD.
SO THAT MEANS I GET TO SPEND THIS THIRD DOING WHATEVER I PLEASE!
SINCE THE BIBLE SAYS WE KNOW NOT THE DAY OF OUR DEATH, HOW CAN YOU BE SURE YOU'RE NOT ALREADY LIVING THE FINAL THIRD?
SIGH. WHY MUST ALL GREAT PLANS HAVE A FLAW?
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Sunday: Your congregation's ministries
Monday: Annual Conference officers
Tuesday: General Board and staff
Wednesday: District executives, Bethany Seminary, colleges and university
Thursday: General Services
Friday: Parish Ministries
Saturday: World Ministries

November prayer concerns:

Congregation: Food banks and other community outreach ministries.

Conference: Program and Arrangements Committee meeting, Nov. 16–18; Ministerial Leadership Committee meeting, Nov. 17–18.

General Board: Redesign Steering Committee and its consultant, John Talbot.

Districts and schools: Huston Peace Lecture at Bethany Seminary, Nov. 9; first term concluding at Bethany Seminary.

General Services: Communication Team retreat, Nov. 16–17.

Parish Ministries: Association of Brethren Caregivers staff, volunteers, and program.

World Ministries: Nigeria's leaders: pastors of the Church of the Brethren in Nigeria (EYN).

calaureate sermon at my high school graduation. Through the years, I have given many talks based on that sermon, most of which I memorized.

Don Snyder
Waynesboro, Va.

Don't call us dysfunctional

I was dismayed by the word "dysfunctional" in the headline for the September Opinions column that led off with my opinion piece about Brethren as a family. I did not intend for my piece to label the Brethren as dysfunctional.

Too many people have misused and overused the word "dysfunctional" to describe people who are different or problematic to an organization or system. I would not describe the Brethre as dysfunctional. I would, however, describe the Church of the Brethren a a "blended family."

We are not the same church family we were when I was growing up, and we will never be the same church fam ly. Instead, we have become a "blended church family" that will necessitate continued adjustments by all of us if we are to survive as the family known as the Church of the Brethren.

May we continue to seek ways to embrace those who are different, and welcome them as full, functioning members of the church family.

Donald R. Bo
McPherson, Ka

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ew embers

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tland, Idaho, Leta Baines, Glen & Louise Beckwith, Calvin Brunebend, WillaBelle Campbell, Florence Holton, Charlene Lambert, Jack Manser, Frank & Lila Perez, Florence Royston, Charity & Mary Simpson
Happy Corner, S. Ohio: Tony Boyd, Alysha Glover, Gary & Rosemary Shannon, Kay Weherley, Pam Wogoman, Philip & Allison Wolf, Tim & Dottie Woodard
Heidelberg, Atl. N.E.: Beverly & Bruce Bollinger; Galen & Sara Stauffer; Charles, David, Janice, Jonathan, Melody, Philip, Ruth Ann & Sharon Wolf
Hooversville, W. Pa.: Terri Harvey, Lisa Jerin, Justin McCellan, Brad Thomas
Independence, W. Plains: Marion Grieve, James Wiley
Liberty Mills, S/C Ind.: Addie Boomershine, Lela Evans, Scott Garber, David & Jennifer Riccius, Junior & Iva Sherck, Jeremy Sites, Rhonda Spann, Tina Walters, Brian & Janice Wood
Lower Claar, M. Pa.: Karen Snively, Mary Walter
Maple Grove, N. Ind.: Christel Keeling, Tara Kirkdorffer, Megan Snider
Middle Creek, Atl. N.E.: Jeremy, Kenneth, Patricia & Zachary Burkhart; Brian Kerstetter; Jordan Martin
Mount Pleasant, N. Ohio: Evan Miller
Nappanee, N. Ind.: Cris & Barbara Curtis, Laura Schmucker
New Paris, N. Ind.: Leah Sherck, Caitlin Van De Water
Onekama, Mich.: Pamela Tompke, Nancy & Ron Wickens
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Yellow Creek, Ill./Wis.: Donald & Ruth Barklow; Lloyd & Betty Carson; John & Mary Isenberger; Ben, John, Julie, Justin & Ron Lawfer; Adam, Anna Rose & Chris Schlafer; Geoff Williams

Deaths

Baker, Eliza, 98, New Enterprise, Pa., June 13, 1995
Baker, Raymond, 83, Haxtun, Colo., May 16, 1995
Bankard, Grover, 85, Hanover, Pa., June 16, 1995
Basehore, Martha H., 93, Palmyra, Pa., July 9, 1995
Becker, Ida D., 85, Manheim, Pa., June 17, 1995
Bible, Eunice K., 92, Franklin, W.Va., June 25, 1995
Bloom, Florence, 88, Garrett, Ind., Jan. 29, 1995
Brumbaugh, Mary, 89, Garrett, Ind., Jan. 17, 1995
Buch, Warren, 80, Lititz, Pa., June 20, 1995
Buchanan, Howard, 88, Fostoria, Ohio, May 9, 1995
Buchanan, Roderick, 55, North Baltimore, Ohio, Feb. 13, 1995
Byrd, John C. Jr., 37, Ridgeway, Va., Aug. 29, 1995
Cook, Jason L., 19, Dayton, Va., July 19, 1995
Craig, Cora Lee, 88, Mount Crawford, Va., Aug. 19, 1995
Crosby, Carlotta, 53, Reisterstown, Md., July 17, 1995
Cullers, Norman B., 64, Fulks Run, Va., July 11, 1995
Dalhamer, Charlotte, 90, Greenville, Ohio, March 2, 1995
Diffenbach, Anna H., 73, Lititz, Pa., June 17, 1995
Eshleman, J. Mark, 63, Manheim, Pa., Aug. 31, 1995
Everidge, Blanche, 77, Winston-Salem, N.C., Feb. 20, 1995
Fahnestock, Ruth Ann, 53, Manheim, Pa., Aug. 9, 1995
Fair, Anna, 88, Greenville, Ohio, May 30, 1995
Fasnacht, Beulah, 77, Brookville, Ohio, Dec. 23, 1994
Fifer, Myrtle M., 81, Bridgewater, Va., June 28, 1995
Furry, Gerald, 81, Martinsburg, Pa., March 11, 1995
Gevedon, Lyda Mae, 57, New Carlisle, Ohio, July 3, 1995
Goshorn, Lois F., 63, Elizabethtown, Pa., June 11, 1995
Griffin, Whitmore, 80, Bridgewater, Va., July 4, 1995
Hall, Ruth, 97, Salem, Va., June 6, 1995
Halterman, Russell, 60, Fulks Run, Va., May 18, 1995
Hanft, Blanche, 75, Hartville, Ohio, June 20, 1995
Hargrave, Benjamin, 88, Dixon, Ill., June 6, 1995
Harper, Nela, 100, Louisville, Ohio, July 15, 1995
Heindl, Frances, 77, Greenville, Ohio, May 29, 1995
Heisey, Wilbur G., 59, Rheems, Pa., Aug. 16, 1995
Hertzog, J. Paul, 80, Robesonia, Pa., Aug. 14, 1995
Hetrick, Grace, 94, Hanover, Pa., July 17, 1995
Hodge, Imojene, 48, Timberville, Va., May 7, 1995
Hollen, Leonard, 89, Bridgewater, Va., June 17, 1995
Holloway, Elizabeth F., 81, Mount Jackson, Va., May 2, 1995
Hoover, Roy, 77, Brookville, Ohio, Dec. 17, 1994
Hoppes, Audrey, 90, Kokomo, Ind., April 17, 1995
Hostetter, Frances, 65, Hanover, Pa., May 15, 1995
Huffman, Warren J., 78, Harrisonburg, Pa., July 8, 1995
Hummer, Mae B. 86, Lancaster, Pa., Sept. 16, 1995
Iman, Leona A., 77, Petersburg, W.Va., Aug. 2, 1995
Jackson, Frank, Beavercreek, Ohio, March 12, 1995
Kesner, Eva Mae, 76, Brandywine, W.Va., June 25, 1995
Kline, Johnnie F., 70, New Market, Va., June 12, 1995
Koser, David H., 79, Elizabethtown, Pa., May 22, 1995
Kulp, Ellnora J., 77, Lancaster, Pa., Sept. 16, 1995
Layman, Marguerite G., 83, Harrisonburg, Va., July 14, 1995
Leed, Wilbur, 75, Manheim, Pa., Aug. 6, 1995
Leiby, Earl, 89, Reading, Pa., April 2, 1995
Longenecker, Paul, 87, Martinsburg, Pa., June 18, 1995
McAdams, Larry, 59, New Carlisle, Ohio, July 3, 1995
McKenzie, Leah L., 78, Timberville, Va., July 11, 1995
Metz, George, 69, Martinsburg, Pa., June 4, 1995
Mishler, Everett, 76, Goshen, Ind., April 15, 1995
Morgan, Verona, 82, Haxtun, Colo., July 12, 1995
Moyer, Winfield L., 81, Luray, Va., July 9, 1995
Moyers, Floyd B., 63, Timberville, Va., June 15, 1995
Myers, Betty A., 69, Hershey, Pa., July 19, 1995
Paugh, Phyllis A., 55, Harman, W.Va., Aug. 3, 1995
Pence, Delphia W., 71, July 10, 1995
Pence, Erasmus M., 89, Toms Brook, Va., May 4, 1995
Poole, Charles D., 39, Edinburg, Va., June 13, 1995
Porter, Jessie, 102, Plymouth, Ind., Feb. 15, 1995
Powers, Daisy, 93, Eaton, Ohio, Sept. 9, 1994
Rhodes, Virginia F., 76, May 17, 1995
Rohrbaugh, Dovie C., 91, Antioch, W.Va., July 21, 1995
Ryman, Lucille V., 77, Broadway, Va., June 27, 1995
Sabo, Charles S., 84, Petersburg, W.Va., Aug. 10, 1995
Sager, Hildred S., 71, Lost River, W.Va., May 14, 1995
Sager, Robert M., 61, Broadway, Va., July 7, 1995
Sanders, Martha M., 76, Lancaster, Pa., June 18, 1995
Scrogham, Ruth, 77, Waynesboro, Va., July 4, 1995
Shank, Elizabeth, 86, Lancaster, Pa., March 20, 1994
Shifflett, Harry W., 79, Broadway, Va., July 14, 1995
Shipe, William A., 94, Fort Valley, Va., July 30, 1995
Shonk, Clyde E. 61, Ephrata, Pa., Sept. 3, 1995
Shonk, Steve E., 26, Stevens, Pa., Sept. 1, 1995
Simmers, Harry L., 64, Hershey, Pa., July 10, 1995
Simmons, Gracie, A., 90, Franklin, W.Va., May 11, 1995
Simmons, Maggie Lee, 72, Harrisonburg, Va., Aug. 17, 1995
Simmons, Nellie, 74, Harrisonburg, Va., June 26, 1995
Simmons, Paul A., Dayton, Va., July 21, 1995
Sipe, Catherine, 84, Harrisonburg, Va., June 25, 1995
Smith, Lehman, 68, Elizabethtown, Pa., July 6, 1995
Smith, Leona B., 68, Baker, W.Va., June 23, 1995
Smith, Mildred, 83, Kansas City, Kan., May 27, 1995
Smith, Virgil A., 62, Baltimore, Md., May 8, 1995
Snyder, Roy S., 75, Elizabethtown, Pa., May 31, 1995
Spear, Robert, 69, Mechanicsburg, Pa., June 22, 1995
Stayner, Ellis M., 65, Broadway, Va., July 21, 1995
Stryker, Mabel, 82, Haxtun, Colo., Jan. 9, 1995
Thompson, Rosa, 79, Winston-Salem, N.C., May 7, 1995
Tormo, Robert J., 74, Elizabethtown, Pa., Aug. 15, 1995
Trone, Maggie, 97, New Oxford, Pa., July 14, 1995
Trumbo, John R., 79, Fulks Run, Va., July 7, 1995
Tusing, Laura M., 79, New Market, Va., May 8, 1995
Utterback, Roy Lee Jr., 74, Broadway, Va., July 9, 1995
Van Pelt, Pauline V., 85, Gaithersburg, Md., July 15, 1995
Wampler, Stanley J., Harrisonburg, Va., Aug. 5, 1995
Weakley, May, 78, Winston-Salem, N.C., April 16, 1995
Wenger, Marjorie O., Lancaster, Pa., Sept. 15, 1995
Whitmer, Russel M., 65, Edinburg, Va., April 28, 1995
Wilkins, Nathaniel W., 80, Wardensville, W.Va., July 27, 1995
Wineland, Dorothy, 88, Martinsburg, Pa., June 16, 1995
Wood, Mary Bowman, 99, Boones Mill, Va., Aug. 25, 1995
Wright, Viola C., 85, Mount Crawford, Va., July 28, 1995
Wyan, Harold, 77, Greenville, Ohio, Dec. 31, 1994
Yazel, Margaret, 87, Plymouth, Ind., April 3, 1995
Ziegler, Jesse H., 98, Manheim, Pa., Aug. 19, 1995

Could anything good come out of Wardo?

Editing the "Close to Home" story about Coulson Church of the Brethren (page 4) brought back memories. Today, Coulson is one of the larger rural congregations in Virlina District, but when I first visited it with a Bridgewater College "deputation team" in the 1950s, it was just another very small Brethren outpost in the Blue Ridge Mountains.

"Dep" teams were sent out to area Church of the Brethren congregations to promote the college. The team I was with at Coulson was an all-male singing group that called itself the Wardo Quintet. All the members lived in Wardo Hall, a dormitory then, but a part of the administration building, Flory Hall, today.

Noisy Wardo Hall was not always appreciated by Bridgewater Church of the Brethren, its neighbor across the street. Parodying John 1:46, pastor I. James Eshleman deadpanned "Can anything good come out of Wardo?" the Sunday morning he introduced the Quintet in a worship service at Bridgewater.

Could anything good come out of Wardo? Forty years later, one of the old Quintet's members, Jerry Wampler, still sings in Bridgewater College's popular musical group "Encore." The group provided entertainment for the MESSENGER Dinner at the Richmond Annual Conference, and did encore performances at the recent Charlotte Conference.

Stuffing envelopes addressed to area churches, initiating the 1955 deputation program, was my introduction, as a Bridgewater College freshman, to the wider church. The next three years I coordinated the program myself. The experience was pivotal in guiding me into a career of service to the denomination. I was a callow youth, and coordinating a college deputation program wasn't high-echelon stuff, but I felt that I was making a contribution, I was caught up in the life of the church, and I wanted to keep on being a part of it. In today's church jargon, I was "empowered."

In a sermon at last summer's Annual Conference, youth leader Shawn Replogle characterized the empowering of the denomination's youth and young adults as "a tidal wave getting ready to hit." I observed another augury of that coming tsunami at the recent General Board meeting. There the Board decided to inaugurate a new program, Summer Volunteer Service (page 6).

A spin-off from youth and young adult summer workcamps and Brethren Volunteer Service (BVS), Summer Volunteer Service is an opportunity for post high school young adults to spend the summer in a variety of ministry settings in programs at the congregational, district, and denominational levels. A two-year pilot project will test the feasibility of the model.

Brethren youth and young adults are practically clamoring for hands-on experiences in the life of the church. Attendance at all major national youth and young adult events is up—summer workcamps, Christian citizenship Seminar, Young Adult Conference, and National Youth Conference (over 4,000 attended the 1994 NYC). And this phenomenon occurs just when the Annual Conference Study Committee on Ministerial Leadership has named leadership development as one of the Church of the Brethren's most pressing needs. It recommended, "Develop a model for leadership training for youth that focuses more broadly on training for the life of the church, with set-apart ministry as one of the full range of emphases."

State Youth and Young Adult Ministry's Chris Michael Douglas and Brethren Volunteer Service's Ivan Fry, "This is the kairos moment for providing a new way for young people to serve within the church, to develop strong leaders for the church from today's youth, and to strengthen congregational and national ministries through the gifts of these young people."

All this is cheering news indeed, in a time when we are prone to hand-wringing over the perceived decline of denominational vitality. Recently I heard Lutheran theologian Martin Marty say that a reason the fundamentalist churches retain their youth (and thus grow so rapidly) is that they provide them the needed nurture, leadership involvement, and rites of passage that either hold them in or, if they stray for a time, draw them back. There is a lesson in that observation.

I know, in speaking for myself, that it was the nurture and opportunities for involvement provided by Brethren I encountered as a college youth that steered me into a lifetime of service to the church. So I say "Amen" to plans for Summer Volunteer Service. But may it be only one of the innovative ways we find to empower our youth.

One day this fall I got a surprise phone call from an old Wardo Quintet buddy, Peter Hayslett, longtime professor of math at Maine's Colby College. "Mark your calendar," he told me. "The ol' Quintet's going to have a reunion the summer of '97."

Could anything good come out of Wardo? I think it could, and it did.—K.T.

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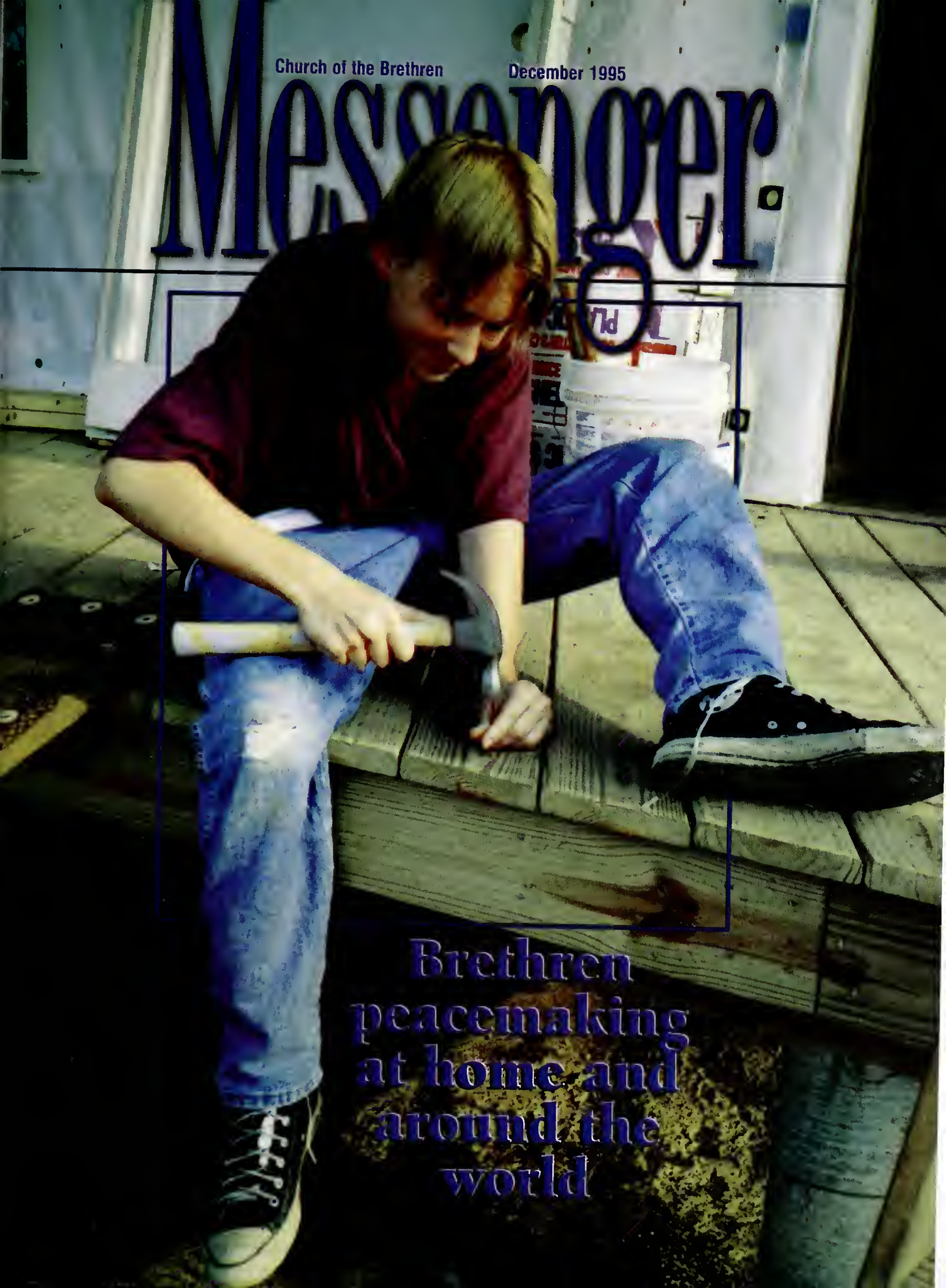

Messenger

Church of the Brethren

December 1995

Brethren peacemaking at home and around the world

From the Editor

We wish our readers all the blessings of Christmas.

The Messenger Staff

Printed on
recycled paper.

COMING NEXT MONTH: Stories to get you off on the right foot for 1996.

Vol. 144, No. 11 December 1995

Messenger

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Cover story: *Young workcamper Travis Fyne of Richmond, Va., doesn't have to sing "If I Had a Hammer"; he has one and is busily applying it to peacemaking, although he may not call it that. Read our cluster of stories on Brethren peacemaking that begins on page 10.*

Corrections: *In our November issue, we neglected to identify our cover subjects, Earle Fike of Huntingdon, Pa., and Bruce Heyen of Anderson, Ind. Also in that issue, the photographer for page 1 and page 16 was Ken Rieman, a Bethany Seminary student.*

redits:
over, 1: Shawn Replogle
: Nancy Hillsman
lower left: Frank Ramirez
left: Chester Fisher
top: Nevin Dulabaum
bottom: James E. Tomlonson
, 20: Wendi Hutchinson
0: Art by Picasso
1 upper right: Joe Clark
4 bottom: George Keeler
5: Merv Keeney
6: Jeff Leard
9: Cheryl A. Williams
1: Fred W. Swartz

In Touch

Stories on the side

What is a corporate lawyer doing telling wild stories of snipe hunts and freedom birds on a Saturday afternoon? "It's something I enjoy doing—a hobby," **Alan Hoal** says of his storytelling sideline.

Alan Hoal found inspiration for his storytelling in his boyhood experiences at Virlina District's Camp Bethel. In his repertoire is a story based on his experience on a snipe hunt: He was the nine-year-old boy left holding the bag.

Alan got started telling tales after attending a national storytelling festival in 1990. Since then he has honed his skills with workshops and regular appearances at schools and festivals near his home in Raleigh, N.C., where he also is involved in the newly formed Shalom Church of the Brethren fellowship.

Storytelling was not Alan's first calling, however. He graduated from the University of Virginia Law School in 1983. Eventually he became site counsel for IBM's Research Triangle Park Manufacturing and Development facility in North Carolina. He admits, however, that if he had followed his heart in college, he probably would have majored in English or performing arts. "I've always been a bit of a ham," he says.

So, spinning yarns is a good outlet for Alan's creative bent. He has found it useful in his corporate life as well. "It helps," he says, "when I need to educate my colleagues on such issues as sexual harassment and discrimination laws." The public speaking techniques necessary for storytelling help Alan to present his topic so that managers can understand, and an illustrative story thrown in doesn't hurt. He has thought of using his experience to start a consulting business.

For now, though, the combination of lawyer and storyteller works well. And in his other role as a father, Alan found that a good story helped his daughter settle down for bed. "I tried reading books to her, but she really liked my stories. When I ran out of stories I'd heard, I had to start learning more."

The inspiration for Alan's tales comes from several sources, including workshops and his childhood in Roanoke, Va. He spent much time at Camp Bethel, the Virlina District camp. In one story he tells, his brother and a camp staffer introduce nine-year-old Alan to snipe-hunting. Anyone unfamiliar with this old prank should have Alan tell his story sometime.—Nancy Hillsman

Nancy Hillsman, a homemaker, serves as treasurer of Shalom Church of the Brethren fellowship in Durham, N.C.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

They take the prize

No one needed to tell members of Elkhart Valley Church of the Brethren that **Irene** and **John Detwiler** took the prize for kindness. They are known for sending birthday and anniversary cards to church members and always are on hand to help in times of sorrow or when tragedy strikes.

But now it's official. Irene and John received the 1995 Outstanding Kindness Award from the Association for the Disabled of Elkhart County (ADEC). They were cited for nearly 30 years of service to the nonprofit organization. ADEC serves and trains disabled people.

Over the years, Irene and John have participated in the music ministry of their Elkhart, Ind., church, led Sunday school, served on commissions and committees, and shown up for all activities and work days. Recently they have become the congregation's MESSENGER representatives.

Irene has had a long music ministry, in spite of being born with 20/400 vision (November 1988, page 3). Surgery a decade ago and special glasses improved her vision to 20/70.

Irene is a charter member and leader of the "Tuesday Ladies," founded in 1968 as a support group for visually impaired women. "We share ideas," says Irene. "If someone needs something read to them, needs help ordering catalog items, or needs help with things they can't do at home, we do it."

John remarks about the many items the group has made to raise money for charity—"hundreds of blankets, scarves, mittens, and baby sweaters." He tells of one member of the group who was given help when she began to fail. "They gave her the assurance that she was somebody, that she was making a difference; they helped her gain self-esteem."

John serves as a driver, bringing the Tuesday Ladies to ADEC for their weekly meetings. "One of our biggest problems is transportation," Irene says. John often drives members to their doctor appointments, too.

Irene recently was elected to the ADEC board. She says, "ADEC has done a lot for me. It helped train me to live with my own disability. And as for the Tuesday Ladies, I have received more than I have given."
—Frank Ramirez

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

John and Irene Detwiler received ADEC's kindness award.

Calvin Tooker donated 250 nativity-related items to Hillcrest Homes.

A gift of crèches

Calvin Tooker of Whittier, Calif., remembers precisely when it started. His sister and her husband, Dora and Marion Showalter, home for Christmas from Nigeria, gave him a figurine carved from thorn tree bark. Intrigued, he asked, "Have you ever seen a thorn tree bark nativity scene?"

Cal claims the question was spontaneous. He did not know it was in his mind. But the answer pleased him. The Showalters had indeed seen crèches carved from thorn tree bark. In fact they had one stored away. Cal bought it, and that began a collection of nearly 250 nativity-related items that he donated last year to Hillcrest Homes in La Verne, Calif.

The nativity figurines and crèche sets represent many countries of the world and are made from a wide variety of materials—corn husks, straw, papier-mâché, glass, plastic, wood, metal, clay. There are plates, plaques, stained-glass windows, jigsaw puzzles, mobiles, and carousels.

For Cal, what has been most important about his collection is what he learned along the way. "I became aware that the message of universal love was being expressed through the creativity of a great variety of people from all over the globe. I also became aware that the story of the humble birth of the Master Way-shower and his message and example of love had an appeal for, and was understood by, people of all races, cultures, and stations of life."

Cal, long estranged from the church, found that his collection had kept him "connected." "I had unconsciously been provided with a positive means of working through my anger and I had proven to me that love did reside within me despite previous convictions to the contrary."

The G. Calvin Tooker Nativity and Crèche Collection is at Hillcrest for whatever inspiration it offers the viewer. For Cal, however, it demonstrates "that God's love is universal and cannot be held captive by any person proclaiming *sole* knowledge or interpretation of God and his Word." And, he adds, "Neither can (God's love) be imprisoned by those who espouse theological 'knowledge' that does not give total priority to the second commandment 'Love thy neighbor as thyself.'"

Remembered

Leonard E. Blickenstaff, 81, died October 28 in La Verne, Calif. He was a missionary to India (Bulsar, Dahanu Road, Ankesvar) 1940–1970.

Close to Home

Miracles in the DR

Chester Fisher, pastor of **Mount Hermon** Church of the Brethren near Bassett, Va., has had experience taking teams of Brethren workers to construct churches in Haiti (June 1993, page 4; August/September 1993, page 4). He had hoped to return to Haiti in 1994 to do well-drilling, but unsafe conditions there forced cancellation of the project.

Chester Fisher counted five distinct miracles as the story of building a church in the Dominican Republic unfolded.

But Chester is a man of faith. "A door closed means that another has opened," he believes. He soon received a request from the Church of the Brethren Latin America and the Caribbean office asking him to go to the **Dominican Republic** as a consultant to deal with church construction problems there. The work there resulted in renovating the church at **Viajama.** Chester was then asked by Dominican Brethren to build a new church for the **Light and Truth** congregation in San Juan de la Maguana.

The group did not have money for the project, however. Chester, working with the Latin America and the Caribbean office, solicited $15,000 from US Brethren churches and individuals. He also obtained a van from a local car dealer, who first asked $5,400 for the van, then, upon hearing its purpose, donated it. Workers were recruited from several Church of the Brethren congregations.

The first cement blocks the crew tried to work with were too poorly made to use. Trips were made to nine block dealers before suitable ones were found. Block-laying went well until scaffolds were needed. Pipes eventually were found for constructing the scaffolds; then the crew's welder engine blew up.

Worker Tom Nelson produced $100 that a member of his congregation—**Collinsville** (Va.)—had given him, telling him he would know when to use it.

Chester finally found a welding shop that the owner put at his disposal. The scaffolds and seven trusses were quickly made. The welding shop even transported them to the building site. When the church was done, and Chester went to pay the welding shop owner, he was told, "All you owe me is a prayer for me and my family." A circle of clasped hands was formed, and Chester asked God to bless the man and his family.

Chester counts five distinct miracles in this story. For those who want to accomplish anything, his advice is "Get with some Christians in your church who believe, and call upon Jesus Christ. He is able if we but ask in faith."

Adapted from a report written by Chester L. Fisher, pastor of Mount Hermon Church of the Brethren near Bassett, Va.

Daleville church sent 12 workcampers to Biloxi, Miss.

Workcamp in Biloxi

This past summer **Daleville** (Va.) Church of the Brethren sent 12 workcampers to Back Bay Mission in Biloxi, Miss. There they painted a house for an elderly couple in need. Lodging was provided by

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

the mission, with the Daleville workers preparing their own meals. Commented workcamper Tammy Kelly, "It was good to come home with a feeling of having done something really worthwhile for another person. Would I do it again? In a heartbeat!"

Battlefield peace prayers

Dranesville Church of the Brethren near Herndon, Va., sits where more than 7,000 Union and Confederate soldiers fought on December 20, 1861. On the anniversary of the battle, Dranesville members will gather for the second year in a row to remember the event and to witness to the denomination's stance against all war.

The Dranesville battle, between Union and Confederate foraging parties, was a minor one as the war went, but at the time, the Union, eager for a success to report, hailed Dranesville as a great victory.

Dranesville church members researched the battle last year and found the names of about two-thirds of the soldiers who died on or near the church grounds. Pastor Al Huston preached about peace the night of the battle's anniversary. The church was lit with 50 candles, one for each dead soldier. An account of the battle was read, as well as a list of the dead. A candle was extinguished as each name was read. At the conclusion of the service the darkness was pierced by the lighting of a candle that symbolized Jesus Christ and his peace. A prayer was offered, asking that war never revisit the little churchyard.—JOHN WAGGONER

John Waggoner is a member of Dranesville (Va.) Church of the Brethren.

Rummel church's 1994 Love Dinner fed 146 people.

Rummel's Love Dinner

In mid-December each year, **Rummel** Church of the Brethren in Windber, Pa., holds a Love Dinner. The meal is a community event sponsored by the congregation's witness commission.

The dinners have been a popular annual event since 1986. The 1994 dinner was served to 146 people, including several shut-ins. Up to 60 volunteers from the congregation help prepare the meal, decorate the fellowship hall, and provide the program. Many people give money and other gifts to the project.

This and that

Camp Harmony in Western Pennsylvania District, held a "Learn how to Square Dance Day" October 19. Caller Tom Miller and his helpers taught the fine points of nonaggressive square dancing to square dancing wanna-bes young and old.

- In the past six months, **York Center** Church of the Brethren in Lombard, Ill., has licensed three of its members to the ministry and ordained three (including one of those licensed earlier).
- The musical team of Andy and Terry Murray presented a benefit concert on October 28 at Palmyra (Pa.) Church of the Brethren, raising $3,561 for **Brethren Housing Association**. The association is a coalition of six Church of the Brethren congregations providing transitional housing for homeless families. The mayor of Harrisburg presented a $100 gift, along with a certificate recognizing the association for "Distinguished Public Service." An additional $1,527 gift represented worship service offerings from Camp Swatara's summer program.

Let's celebrate

Pleasant Valley Church of the Brethren near Troy, W.Va., held its 96th annual homecoming on August 13. Donald Matthews was the guest speaker.

- **Petersburg** (W.Va.) **Memorial** Church of the Brethren celebrated its 65th anniversary on October 1. Former pastors Edwin Hielman and Harold Garber were the guest speakers.
- **Center Hill** Church of the Brethren near Kittanning, Pa., celebrated its 175th anniversary October 6–8. Features included an ice cream social and a musical group, Fishermen Quartet. Western Pennsylvania District executive Ron Beachley and Indiana University of Pennsylvania professor Ronald Shafer were speakers.
- **Altoona** (Pa.) **First** Church of the Brethren, marking its 125th anniversary with a year-long series of events, celebrated Heritage Day on October 22. The Sunday morning service was designed to resemble a Dunker service from years past. The children presented a program celebrating denominational pioneers.

News

Brethren to construct Habitat house at AC in Cincinnati

Planning to attend next year's Annual Conference in Cincinnati? If so, don't forget your hammer and tool bag.

Cincinnati Habitat for Humanity next summer will celebrate its 10th anniversary, and the Church of the Brethren is going to join in the festivities. To mark the occasion, Habitat hopes to have 10 houses constructed throughout the summer, but the focus of the celebration will be June 24–July 5, when Brethren will "blitz-build" one of the houses.

for
HU NITY
LOVELAND
COLORADO

In 1994, Church of the Brethren youth "blitz-built" this house for Habitat for Humanity at Colorado State University during National Youth Conference. The dedication service was attended even by Habitat founder Millard Fuller (right). Annual Conferencegoers in 1996 will get the same opportunity, as Brethren "blitz-build" a house for the Cincinnati Habitat for Humanity. And yes, Fuller is scheduled to attend that dedication service, too.

The Church of the Brethren is the national sponsor for the anniversary project, and has committed itself to constructing what will be considered the anchor house. In agreeing to do so, the denomination will pay for the materials needed to construct the house, and will supply supervisors and construction workers. Local sponsors are being sought to construct the othe nine houses.

Funding for the project, about $40,000, will be raised through a fund raising project and through donations. Construction supervisors will be brought in from Refugee/ Disaster Services. That leaves the need for volunteer construction workers over the two-week period.

A senior-high workcamp will provid the first week of labor, from June 24–30. The workcamp is one of 23 that will be offered next summer by Youth and Young Adult Ministry.

The second week of construction will involve conferencegoers, with up to 70 volunteers needed to work each day. The group will be divided into two shifts—morning and afternoon.

The house will be located in the Eas Westwood neighborhood of Cincinnati, reportedly no more than 10 minutes from the convention center. Tentative plans call for some form of a shuttle service to run between the house and the convention center for construction workers.

Construction will continue until Friday, July 5, when a formal dedication service with Church of the Brethren members, city representatives and Habitat members will be held at the anchor site. Also scheduled to attend i Millard Fuller, Habitat founder.

The project is jointly sponsored by three Church of the Brethren programs—Refugee/Disaster, The Andrew Center, and Brethren Volunteer Service (BVS). Ivan Fry, who served as interim director of BVS until December, will serve as site coordinator.

Because the number of workers is limited, all workers must register prio to Annual Conference. Registration forms will be included in Annual Conference packets, which will be availabl in March.—Nevin Dulabaum

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Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of Messenger *or the Church of the Brethren.*

1996 a record year for youth, young adult workcamps

Workcamp participants Alison Stringent and Jamie Thomas paint each other as well as the Genesis Fellowship church during the 1995 workcamp in Putney, Vt.

When over 200 youth and young adults had to be turned away from one of the 18 Church of the Brethren workcamps this past summer, the Youth and Young Adult Ministry staff realized that they had to do something.

Chris Michael Douglas, director of Youth and Young Adult Ministry, and 1995 workcamp coordinators Wendi Hutchinson and Greg Laszakovitz, already had added 10 new camps to the 1995 schedule and watched as more than 450 Church of the Brethren youth and young adults turned out for the workcamps.

"Although we hated to turn away 200 kids who wanted to be involved in a workcamp, it was a great witness to what Church of the Brethren programs are doing," Hutchinson said.

For 1996, Douglas and workcamp coordinators Kelly Burk and John Harvey, both of whom are Brethren Volunteer Service workers, added five more workcamps. This year's total of 23 workcamps is a record. "We expect over 600 workcampers in 1996," Harvey said.

When the office's workcamps were reinstated in 1988 after more than a 25-year hiatus, 60 participants attended the four workcamps offered that year. Since then, more than 1,300 people have participated in the 55 workcamps offered.

Two factors that Douglas, Burk, and Harvey credit for the success of the workcamps are the excitement built around workcamps through National Youth Conferences, and youth wanting to experience workcamps as older siblings and youth in their churches did.

"The workcamps have developed a momentum of their own," Douglas said. "There is enough history now that people expect the workcamps and look forward to them."

With the denomination's current concern about leadership development, workcamps continue to help address that concern, providing leadership-building opportunities for youth and young adults.

"As a youth, denominational events put me in the direction I wanted to go," Burk said. "This is my way of giving back something to the church that provided opportunities for me."

The goal for the youth involved in the workcamps is "going back home with not only an appreciation for what they have, but thinking differently and having a willingness to make a difference through service," Douglas said.—Paula S. Wilding

The 1996 youth and young adult workcamp schedule

Fees to attend workcamps range from $160 to $410. Each workcamp will have a limited number of participants, so youth and young adults interested in attending a workcamp should register as soon as possible. For a brochure or more information, contact Youth and Young Adult Ministry, General Offices, (800) 323-8039.

***Young Adult** (18 years and older)*
May 26–June 1. Toronto, Canada.
June 5–9. Washington, D.C.

***Senior High** (Completed 9th grade through one year out of high school)*
May 18–28. Honduras.
June 17–23. St. Croix, Virgin Islands, Queen Louise Home.
June 15–22. Culebra, Puerto Rico.
June 17–27. Dominican Republic with Brethren Revival Fellowship.
June 24–30. Cincinnati, Ohio, Habitat for Humanity.
July 8–14. Sedalia, Colo., Camp Colorado.
July 15–21. Reynosa, Mexico.
July 15–21. Tidewater, Va.
July 22–28. Cumberland, Md.
July 29–August 4. Broken Bow, Okla.
August 5–11. Orlando, Fla.
August 5–11. Philadelphia, Pa.
August 11–17. Perryville, Ark., Heifer Project International
August 11–17. Manchester, Ky. Kentucky Mountain Housing.

***Junior High** (Completed 6th, 7th, or 8th grades)*
June 19–23. Owendale, Mich., Camp Brethren Heights.
June 24–28. New Windsor, Md.
June 26–30. Dayton, Ohio.
July 10–14. Indianapolis, Ind.
July 23–27. Lake Geneva, Wis., Ability Impact.
July 24–28. Harrisburg, Pa.
July 31–August 4. Richmond, Va.

Missionaries, students caught in soured US/Nigeria relations

After spending several months caught in the middle of a diplomatic standoff between the United States and Nigeria, General Board staff Glenn Mitchell and Brad and Bonnie Bohrer, and their families, received their visas and left for Nigeria in early November.

Unfortunately, Patrick Bugu and Abraham Wuta, the two Ekklesiyar Yanuwa a Nigeria (EYN) students who were to begin school this fall at Bethany Theological Seminary, were refused visas by the US government.

Mitchell, pastor of University Baptist and Brethren church, State College, Pa., was to begin his 10-month pastoral exchange in Nigeria in July.

The Bohrers were scheduled to follow in August. Brad is pastor of the Brook Park (Ohio) Community congregation; Bonnie is a teacher in a public school system. In Nigeria, the Bohrers will teach for two years at Kulp Bible College, near Mubi.

"They are pawns in the midst of international and diplomatic tensions," said Tim McElwee, director of the Church of the Brethren Washington Office, explaining why Mitchell and the Bohrers were delayed from going to Nigeria and why visas for Bugu and Wuta were denied.

According to McElwee, who worked as an advocate for Mitchell, the Bohrers, Bugu, and Wuta, the US disapproves of the Nigerian military government and fears for the lives of Americans in Nigeria.

McElwee also cited factors delaying the Bethany student visas, including Nigeria's history as a place its citizens do not want to return to once they visit the US. A US State Department official stated that up to 90 percent of Nigerians with short-term US visas do not return to their homeland.

Unfortunately, the US does not realize that EYN students do return to Nigeria to serve the church and to be with their families, said Debbie Eisenbise, Bethany Seminary spokeswoman.

The students may reapply for US visas in February, when the six-month waiting period for reapplication ends. Bethany hopes that they can enter the seminary in the fall of 1996.

"It is a real disappointment," said Rick Gardner, dean of Bethany Seminary. "The partnership between Bethany Seminary and EYN is important, and it is valuable to have a 'larger world' at Bethany through the presence of people from other cultures and nations."—P.S.W.

Peace Tax Fund bill expected to be considered by Congress

A bill to create a Peace Tax Fund (PTF), which would provide conscientious objectors to war a legal means of transferring the military portion of their federal taxes to life-affirming federal programs, was introduced in the US House this summer as HR 1402 by Representative Andrew Jacobs (D-Ind.). Senator Mark Hatfield (R-Ore.) in November was in the process of gaining co-sponsors with the intent of introducing the bill in the Senate.

According to Tim McElwee, director of the Church of the Brethren Washington Office, the Joint Congressional Committee on Taxation of the 103rd and 104th congresses concluded that the PTF would serve as a revenue raiser for the Internal Revenue Service. In addition, on the basis of religious liberty, Senator Orrin Hatch (R-Utah), Senate Judiciary Committee chairman, has indicated his support and his willingness to consider a Senate Judiciary Committee hearing on the bill.

The 1987 Annual Conference statement "Taxation for War" urges Church of the Brethren members to "work for alternative legislation for the payment of taxes, such as the United States Peace Tax Fund."

In keeping with the Annual Conference statement, McElwee suggests that Brethren write or call their US senators, urging them to support PTF. "Explain your faith-based conscientious objection to paying for war and military spending, and indicate how the PTF will enable conscientious objectors to pay their full tax liability without violating their moral or religious beliefs," McElwee said.

Calendar

Brethren Volunteer Service Orientation, Unit 220, Orlando, Fla., January 7–27, 1996 [Contact BVS Office, General Offices, (800) 323-8039].

Bethany Theological Seminary Intensive Courses, Richmond, Ind. campus, January 8–12 and 15–19 [Contact Debbie Eisenbise, Bethany Seminary, (317) 983-1800].

1996 Nigeria workcamp, January 13-February 12 [Contact Africa/Middle East Office, General Offices].

Peace Academies. Modesto, Calif., January 18–21; La Verne, Calif., January 26–28; Fincastle, Va., March 8–10 [Contact Andrew Center at (800) 774-3360].

Ecumenical Sunday, January 21.

Five churches join Supportive Congregations Network

Five Church of the Brethren churches have joined seven Mennonite churches in becoming the first "publicly affirming" congregations of the Supportive Congregations Network (SCN), which means they "have adopted a written, public statement of welcome to gay, lesbian, and bisexual people."

The Brethren congregations are La Verne (Calif.); Portland (Ore.) Peace; Skyridge, Kalamazoo, Mich.; Spirit of Joy Fellowship, Denver, Colo.; and Springfield (Ore.).

The SCN has two additional levels of participation: accepting and exploring. According to the SCN, 27 Brethren and Mennonite churches currently are "accepting congregations."

Staff changes for district, General Board, BBT

Kenneth E. Neher began serving as executive for Oregon/ Washington District, effective December 1. He also works as a General Board Planned Giving officer.

Debbie Roberts resigned from her position as volunteer director for Program for Women, effective December 1. She has accepted the position of campus pastor for University of La Verne.

Dan McFadden assumed the position as director of Brethren Volunteer Service (BVS), effective December 1. Previously, he worked for five years as a social worker at St. Joseph Hospital in Elgin, Ill.

McFadden has served as chairman-elect of the Association of Brethren Caregivers and is a member of the Youth Ministry Training Team. He is a member of Highland Avenue Church of the Brethren in Elgin. His wife, Wendy, is director of Brethren Press.

Donald Fecher began as manager of accounting for Brethren Benefit Trust (BBT) on October 2. He works with the Brethren Foundation, the Retired Church Workers Fund, and pension and insurance plans.

Fecher, from Rocky Mount, Va., has over 15 years of experience in accounting management, and financial planning and reporting.

Kenneth Neher

Debbie Roberts

Dan McFadden

Donald Fecher

In Brief

An invitation to the White House was extended to General Secretary Donald Miller for an October 12 celebration of AmeriCorps' one-year anniversary. President Clinton, in his speech, praised the federal community service program for young adults "in the face of strong congressional pressure to terminate the program," Miller said.

Along with its community service programs, AmeriCorps also funds EPRUS, the National Council of Churches' Ecumenical Program for Urban Service. EPRUS, in turn, is awarding up to 52 Brethren Volunteer Service workers educational grants worth up to $5,000 (November, page 10).

The effects of hurricanes Marilyn and Opal in Florida and the Virgin Islands were concerns of Cooperative Disaster Child Care (CDCC) and Disaster Response workers in October. According to the CDCC office, 24 caregivers cared for 1,647 children during its 53-day response. The Disaster Response team worked throughout October and November in Culebra, Puerto Rico, while another group worked on the islands of St. Thomas and St. John.

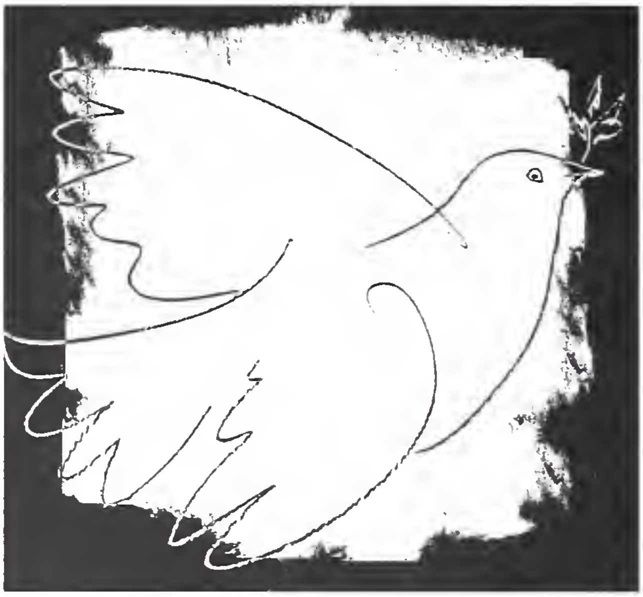
In October, $79,000 was allocated to several projects through Emergency Disaster Fund (EDF). Cooperative Disaster Child Care (CDCC) and Disaster Services were granted $24,000 to assist their work in responding to Hurricane Marilyn in areas of the Caribbean, and another $15,000 for relief efforts in areas of Alabama, Florida, and Georgia that were damaged by Hurricane Opal. A grant of $15,000 was allocated for emergency relief to people in the Balkans. A total of $165,000 has been granted for projects in the former Yugoslavia since August 1992.

A grant of $10,000 was allocated to assist displaced people in Chechnya, Russia, who are in need of emergency supplies and non-food essentials. Another grant of $10,000 was issued to assist with the repatriation of Rwandan refugees in Zaire. Since May 1994, $90,000 has been allocated to assist Rwandan refugees. Other grants include $3,000 in response to floods in northern India, and $2,000 to aid people threatened with starvation and disease in Georgia (former USSR).

Bethany Theological Seminary's board met the weekend of October 28 to discuss its former campus property in Oak Brook, Ill., and long-range goals. According to President Gene Roop, the Board heard several proposals for the sale of the former seminary property and voted to continue work toward that goal.

The board also discussed a draft for a strategic action plan for 1996–2001. A major goal of the plan is a program that enables more Brethren students to attend Bethany. The program, which would be similar to the current Brethren Students Scholarship, would encourage the continuation of incoming classes with high enrollment of Brethren students, as seen in the 1995 fall enrollment of 26 Brethren students. The Church of the Brethren Council of District Executives would be involved in designing and implementing this program.

Addition: Mary Spessard Workman was accidentally left off the listing of the Older Adult Ministries Cabinet (October, page 10).



Peacemaking, integral to being Brethren, takes many forms. One Brethren may go to a far corner of the earth and intentionally get into a position of danger in order to make a peace witness. Another Brethren may find peacemaking opportunities in the immediate community. A congregation may have peacemaking thrust upon it by violent acts against its own members. Or Brethren may be peacemaking unselfconsciously, simply by being a good neighbor, brightening the life of someone next door. Here are a number of peacemaking models and ideas. If you have been wondering what you can do as a peacemaker, one of these may offer the handle you have been seeking.

They found that Nicaraguans can talk issues of the heart

A relationship between Beacon Heights Church of the Brethren in Fort Wayne, Ind., and Second Church of Misión Cristiana in Managua, Nicaragua, began in 1990, and there have been several visits by groups from each church to the other.

Joe Clark of Beacon Heights writes of an August 1995 visit to Managua: "Although we had many planned activities, there also was unscheduled time to be with our Nicaraguan family. Those evenings found us adults talking around the kitchen table while watching our daughters play on the hammock. We talked issues of the heart—our families and our faith in God.

"The essence of a sister church relationship must go beyond the walls of our churches and into the homes of its members. This is the solid foundation on which to build, not institution to institution, but family to family, parent to parent, child to child, one believer to another."

Joe used the experiences of his 12-year-old daughter, Mindy, to make his points. "When people come together in love—God's love—and reach out to each other while keeping their eyes fixed on Jesus, great things take place. As Mindy observed after reaching out in love and receiving it back tenfold, 'The more you put into something, the more you get back.'"

Mindy Clark of Fort Wayne, Ind., embraces Nicaraguan friends Cindy and Almita Hernández, whom she learned to know through an exchange of visits between members of Beacon Heights Church of the Brethren and Second Church of Misión Cristiana in Managua. "The more you put into something," Mindy says, "the more you get back."

A district holds a picnic for its 10 refugee families

When Shenandoah District reached its goal of resettling 10 refugee families between 1990 and 1994, celebration was in order. The District Refugee Resettlement Task Team announced a potluck picnic it called "Celebration of New Life." Special guests at the picnic were the resettled refugees and their sponsoring families.

Refugees from Russia sample the international fare at Shenandoah District's "Celebration of New Life"—a picnic marking the reaching of the district's goal of settling 10 refugee families between 1990 and 1994. All the refugees are from the countries of the former Soviet Union, except for one family from Ethiopia.

A special feature of the meal was the native dishes brought by everyone, sponsoring families and refugee families alike. All the refugee families were from several countries of the former Soviet Union except for one family from Ethiopia.

Language would have been a problem had not there been a translator provided. For the children, language was a smaller problem than for the adults: Games were played that transcended the language barrier.

Through the translator, the refugees expressed their thanks to the sponsoring families for the "new life" they were enjoying. They cited many acts of love and neighborliness, and named their benefactors.

In a closing devotion, Naomi West of Bridgewater Church of the Brethren, who has given much time through the years to refugee work, emphasized the importance of interacting with people of other cultures, breaking down walls that would divide God's children around the world.—LOUISE VAKIL

Louise Vakil of Waynesboro (Va.) Church of the Brethren is chairwoman of the Shenandoah District Refugee Resettlement Task Team.

In a war zone they take on tasks that call for flexibility

In the midst of the violence, killings, turmoil, displacements, and confusion that have prevailed in the former Yugoslavia since 1991, Brethren Volunteer Service (BVS) continues to send young people as peacemakers. Because of the fluid situation, the BVSers go with uncertain assignments, and sometimes are thwarted by war conditions from taking on the tasks in mind. Instead, with youthful flexibility and ingenuity, they find handles on their own for making their contribution to the peace process.

Project openings don't always have someone to fill them, and volunteers don't always connect or overlap with their predecessors or successors.

Yet, with all that works against them, the BVSers manage to have an influence, even if by only one-on-one contact with a person affected by the war.

One project is *Mladi Most* (Young Bridge), a youth and community center in the divided town of Mostar in Bosnia-Herzegovina. The center provides a safe place for Croatian, Serb, and Muslim youths to meet. *Mladi Most* offers classes in language, music, art, and photography; a youth magazine; a visitation program; games; and special summertime activities. Writes BVSer Monica Honn, answering the question of what qualifications are needed to work at *Mladi Most*: "Nerves of steel, and a deep love of chaos, dirt, confusion, ambiguity, loud music, and frustration." She qualifies her irony with this: In addition, it helps to have "an appreciation for beautiful mountain valleys, cold rivers, Turkish coffee, red-tile roofs, children, and teenagers."

Otvorene Oci (Open Eyes) is a project in Croatia that supports peace and human rights workers and initiatives. Volunteer teams offer training in nonviolent conflict resolution; attend trials, demonstrations, and other politically significant events; network between local and foreign organizations; and monitor the human rights situation in Croatia.

BVSer Vic Ullom, reflecting on his monitoring work after 100,000 people fled the Krajina area, tells of his frustration that so little will actually be done to help the uprooted people. "Here in Zagreb," he writes, "people are celebrating, much in the way our US cities do when their team wins the Superbowl."

His biggest grief, he says, is that "these 100,000 people now are homeless, and have a reason to wreak havoc, in the most violent of ways, against others in the future. The cycle of violence takes another turn, even gains momentum, and the process of negotiated peace suffers. Never again will these people believe in peaceful settlement (of conflicts)."

Other projects that use BVSers are Center for Girls SOS Hotline, in Belgrade, Serbia, and Center for Antiwar Action, also in Belgrade.

On every project, the young peacemakers have their highs and lows, always striving to focus on people and events of the moment, not knowing what the outcome of the war will be, and remembering that, in his own ministry, Jesus always took time to attend to the needs of the people he met along the way. For peacemakers in a war that has even the world's leaders at wit's end for solution, that is important to keep in mind.

'Gifts of the Heart' touch neighbors far away

Remember the "SOS Kits" for Sudan a couple of years ago? Brethren responded with thousands of them. Now a call has been made for a similar kit—"Gifts of the Heart"— for victims of the war in former Yugoslavia.

Four years of fighting have displaced more than 2.5 million people. While we are supporting the efforts to bring the warring parties' leaders to the peace negotiating table, we also can demonstrate our compassion for the people suffering the loss of loved ones, homes, and possessions. Christmas is a good time to remember and to reach out.

"Children and elderly adults are suffering the most, and 'Gifts of the Heart' kits make a difference," said Ivica Stankovic, a Croatian Church World Service (CWS) worker who visited the Brethren Service Center in New Windsor, Md., this fall. Ivica's office in Metkovic, Croatia, distributes

Monica Honn (left) and Vic Ullom (above) are BVSers vorking respectively in Bosnia-Herzegovina and Croatia. In her assignment with a youth and community center, Monica vould like to see "seminars and workshops that give skills, spark interest, and distract the kids from their present situation." Vic Ullom, shown talking with UN visitors, believes dialog is crucial "for neighbors separated for four years and maybe still separated by their mixed feelings."

He found a street preacher called the "Blessing Lady"

On a road in Nairobi, Kenya, that I pass along frequently, a small group of women gather daily for prayer. Many other people join them. Most don't stay long—just a quick prayer on bended knee, blessed by Naomi Jendaka. Naomi is the free minister of the African Divine Church and the spiritual leader of this little flock of blessing people.

"Asante Jehovah" ("Thank you, God"), Naomi says in Kiswahili to each person as she offers a blessing appropriate to the petitioner's request.

I had observed Naomi's activity almost daily for a year before I stopped and asked her what she was doing and why she was doing it. She said she had been preaching since she was 14. God had called her to start this street preaching and blessing ministry at this site.

Now I take extra delight in watching this human magnet draw people to her for a simple prayer of blessing to carry them through their day. They call her the "Blessing Lady."

The Blessing Lady's ministry is a paradigm of what Africa (indeed, the whole world) needs to be at peace: blessing. We need to recognize God's blessings so profoundly that we can't help but pass on the blessing to others.

Naomi Jendaka, the "Blessing Lady," does it beautifully.—PHIL RIEMAN

Phil Rieman serves in Nairobi, Kenya, as grassroots peacemaking coordinator for the New Sudan Council of Churches.

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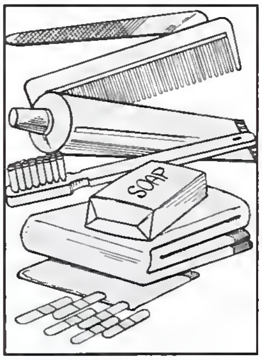
naterial aid in Bosnia.

Church of the Brethren congregations are asked to assemble 'Gifts of the Heart" kits and send hem to New Windsor for shipnent to Europe.

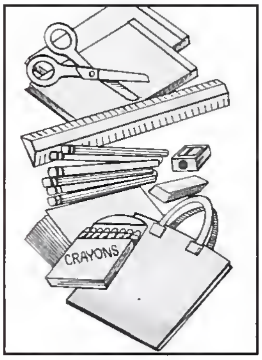
Two kinds of kits are needed:

Health kit. Fold in a hand owel these items—washcloth, ath-size bar of soap, comb, toothrush, toothpaste, nail file, and six and-Aids. Tie a ribbon two ways round the bundle.

School kit. Place in a 12 x 14 cloth bag with handles hese items—blunt scissors, 12 sheets of construction paper, wo 8 1/2 x 11 lined writing tablets, 30-cm. metric ruler, six encils, pencil sharpener, eraser, and box of eight crayons. Fold the bag over and secure it with two large rubber bands.



Health kit



School kit

With each kit include a note with a short message such as "Because we care" or "Sent with love." Sign your name or your group's name.

Pack the kits in sturdy boxes. Mark the kind of kits on the outside of the boxes. Send them by UPS to:

Gifts of the Heart
Distribution Center
Brethren Service Center
Route 31 and Church St.
New Windsor, MD 21776.

For more information, call Refugee/Disaster Services at (410) 635-8730.—KATHLEEN CAMPANELLA

Kathleen Campanella is coordinator of Public Information at the Brethren Service Center, New Windsor, Md.

He disregarded safety to call for justice in Hebron

Cliff Kindy goes further than most Brethren peacemakers, putting himself into places and situations in which his very life is in danger. A carpenter and organic gardener from North Manchester, Ind., Cliff is active, as several other Brethren are, in the Chicago-based Christian Peacemaker Teams (CPT).

CPT sends its members into strife-torn areas of the world to act as peacemakers. Each situation is different. Since last June, CPT has maintained a violence-deterring presence in Hebron, a city on the Israeli-held West Bank. Hebron's population comprises 120,000 Palestinians, up to 400 Israeli settlers, and 1,200 Israeli soldiers. The CPT team stays with families under attack, documents human rights violations, and reports its findings to North American churches.

In July, Cliff and another CPT member were arrested by Israel soldiers as they escorted a water truck that regularly ran into trouble with Israeli settlers as it delivered water to Palestinian families. The two CPT members were detained for several hours. Cliff caught the attention of the secular news media when he was accused of calling an Israeli soldier a Nazi. Cliff denied the charge, explaining "I told the soldier that if I had been in Nazi Germany, I would have confronted the soldiers on behalf of the Jews, (just) as I now confront the soldiers on behalf of the Palestinians."

A couple of weeks later, Cliff was jailed in Hebron after being arrested for opening a gate leading to the Islamic College, a gate cemented and welded shut by the Israelis for the past six years. The opening of the gate was explained as a declaration that "education should be open for everybody."

Not all Brethren are as squarely on the side of the Palestinians as Cliff Kindy is, and not all Brethren ascribe to peace activism that intentionally provokes the police and the military. But all might agree that peace activists who take such risks as Cliff does leave no doubt about the sincerity of their beliefs or about their loyalty to their cause.

An Israeli soldier gives Cliff Kindy a helping hand in repairing a stone bench in Hebron. Relationships between Cliff and the Israeli military usually are not so friendly. His work on behalf of Palestinians more often draws the military's ire. He was arrested twice last July for confronting the soldiers.

She will remember the day when Santa came to Ramallah

It is the last day before the Christmas holidays at Ramallah Friends Girls School. For several years the Christmas pageant has been cancelled or disrupted by Israeli-imposed closings of Palestinian schools, public mourning, or bans on celebrations, but this Christmas things had gone smoothly.

Today, Santa Claus will visit the school, and the pupils are excited. Last year they worried that he might be shot out of the sky by the Israelis if he came by air, or turned back if he came by road. But things are relatively quiet this year; the children wonder more about what Santa will bring than about his chances of getting through.

The pupils are outside playing, whiling away time until the arrival. The sun is bright. There is contentment in the air. I thrill to hear the sounds of children playing, laughing, and singing.

Down the street, students at a boys' high school are excited too. School out for them, they join the new Ramallah holiday craze of shooting off firecrackers as they come up the street. One block over, some young Palestinian men have launched a barrage of stones and bottles at Israeli soldiers guarding the telecommunications outpost atop the post office.

Shots ring out, percussion grenades go off, and tear gas wafts toward us. My pupils see and hear the commotion, and wrongly assume it to be a major outburst of violence. Santa is forgotten as the girls run screaming for the school building. "They're shooting at the school! They're shooting at the school! We're going to die!" They hear the gun shots. They feel the fear.

I am almost blind with rage. That a day so full of promise, so packed with excitement and anticipation, should go so wrong so suddenly infuriates me. I want to lash out at everyone involved—the Israelis, whose brutal and dehumanizing occupation of the city creates such a climate of fear; the boys, whose violent and tenuous upbringing turns even celebratory games into mock battles; and myself, unguardedly complacent because of good mood and good weather.

But I can't let the pupils see me so angry. I reassure them that the firecrackers are just for fun, and the explosions "over there" aren't close enough to worry about. They can come back out, keep playing, and watch for Santa.

It is only a brief incident, 15 minutes of panic and recovery, but it leaves me bitter. Santa comes, and joy and excitement prevail. We tidy up the building and go home. Next Christmas, the children probably won't remember the scare, but my older heart and surer memory aren't so easily wiped clean. In all my Christmases to come, I will be as thoughtful of Herod's young victims as of the babe in the manger.—RACHEL CHRISTINA

Rachel Christina of Bristol, R. I., served three years of Brethren Volunteer Service on the Israeli-occupied West Bank, teaching at Ramallah Friends Girls School.

He confronts warring factions in Sudan about atrocities

Paride Taban is the Roman Catholic Bishop of the Diocese of Torit in southern Sudan. He was instrumental in the founding of the New Sudan Council of Churches (NSCC). Bishop Paride was chairman of the NSCC for its first three years. Roger Schrock of the Church of the Brethren served the NSCC as its first general secretary.

"Bishop Paride is a man of deep spirituality and broad vision for the church," says Merv Keeney, representative for Africa and the Middle East on the Church of the Brethren's World Ministries staff. "He has confronted the warring factions in Sudan about their atrocities against the Sudanese people."

Merv compares Bishop Paride to Oscar Romero, Archbishop of El Salvador, who was assassinated in 1980 because of his advocacy for the oppressed people of his country. Many people fear for Bishop Paride's life, as well, because of his fearless championing of the cause of peace and justice in southern Sudan.

Bishop Paride attributes the hope that sustains him in his struggles to the suffering, death, and resurrection of Christ. "The more people suffer for Christ," he says, "the more the love of Christ grows in their hearts."

Known for his stories, Bishop Paride tells about a Sudanese holy man seeing his first airplane. When the small plane landed near his compound, the pilot and passenger called out to him, "Did you see us up in the sky?"

Bishop Paride Taban

The holy man replied, "At first I only heard your sound, like that of a bee. When I did spot you, you were so high in the sky. Tell me, did you see God?"

The fliers answered "No."

The holy man then asked, "Why fly so high, if you do not see God?"

Bishop Paride's draws from this story the challenge for Christians to see God in whatever they do, wherever they are, especially in the needs of people around them.

Two congregations are dealing with death in the streets

Bryan Rosas, 20, lived in Los Angeles, Calif. Nicole Magee, 16, lived in Kansas City, Kan. Both were decent kids full of potential. Both were raised in religious households and were members of the Church of the Brethren. But both had gotten mixed up with the "wrong" crowd. And both, in August, became statistics—their lives snuffed out by gang-related gunfire.

Bryan's and Nicole's deaths have left Bella Vista Church of the Brethren in Los Angeles and First Central Church of the Brethren in Kansas City asking what they can do to protect the youth of today, a question being asked in communities nationwide.

In Loving Memory of Bryan R.I.P
1-24-75
8-11-95

Bryan Rosas' death is being mourned by many in East Los Angeles and at the Bella Vista church, including Tino Urias, a friend; Marco Rosas, Bryan's father; and Gina Bravo, Bryan's girlfriend.

A barrage of bullets fired from close range tragically ended Bryan Rosas' life on August 11.

Close to midnight on the 10th, Peter Vieljo entered Bryan's father's house, asking Bryan to step outside to talk to Gerardo Soto. Both Peter and Gerardo are gang members whom Bryan had befriended. A few minutes later two young men appeared from nowhere and fired a spray of bullets at Bryan from close range. Bryan was struck, and as he collapsed, his "friends," who had set the death trap, fled with the murderers. Bryan died the next day.

Juveniles ages 12-17 are more likely to be victims of violent crimes, including rape, robbery and assault, than are adults 25 and over.

His death still is palpable in the Los Angeles community in which he lived, and in the Bella Vista congregation. Those who knew him remember him as loving and caring, and willing to assist people in need. He was "a very giving and caring young man," said Gloria Angelo, a friend.

According to Gilbert Romero, Bella Vista pastor, Bryan was born into a middle-class family. Growing up, he acted like any ordinary middle-class kid. However, he started hanging out with gang members, eventually joining them.

He fathered a child and was exposed to the vices of gang life. He also knew many "friends" who were killed in the street. And then, about three years ago, he decided to get out. Bryan changed his attitude on life and toward Jesus Christ. He not only became a faithful attendee at Bella Vista, but occasionally showed up accompanied by gang members. Bryan and another former gang member, Rick Mercado, even attended National Youth Conference in 1994.

Bryan's dad, Marco, a regional manager for a dental firm, has been and continues to be involved in Icoquih (which means Morningstar), a program for Guatemalan businessmen who are devoted to giving employment opportunities to those less fortunate. Marco couldn't understand why his son wasn't helping others, too, especially after leaving the gang. It wasn't until Bryan's death that Marco realized Bryan *had* followed in his footsteps—befriending "gangbangers" to help them get off the street.

"Bryan did a lot of good to a lot of kids," Gilbert said.

And a lot of good will be done in Bryan's name. Many youth who leave gangs find themselves unemployed and still in their neighborhood—fair game for rival gangs and for their former comrades. Much like Icoquih, the Bryan/Bittersweet Foundation, organized by Marco and Gilbert since Bryan's death, is composed of community businesspeople who have the resources and willingness to employ those kids who want to get off the streets, get out of their neighborhoods, and change their lifestyles. Thus far, the foundation has benefited about 15 youth.

"We're not going to let this thing go," Gilbert said. "We're not going to let people get desensitized to this."

In fact, Gilbert's Bittersweet Ministries has been offering programs for gang members for some time—a live-in home environment for gang members while they explore alternative lifestyles, a weekly street ministry, and plans for a partnership with the LA Police Department to provide youth with learning and training experiences.

2,595 children were murdered in 1992—an average of seven per day. And one-fourth of all children murdered are killed by other children.

"These kids are looking for help; they want hope, and in the hope they want a future, but they don't know what direction to take," Gloria said.

These programs are an attempt to give nonviolent direction to these kids.

This was Bryan's attempt as well. For four years he had worked for his dad as a dental assistant. He was anxious to turn his life around. And he was excited about the birth of his second child, which his girlfriend, Gina Bravo, now carries.

A handful of people died in retaliation for Bryan's murder, although Rick Mercado was not one of them. He, too, has fled the gang and currently is working as a dental assistant. Unfortunately, he now also knows what it means to never leave a gang: A "green light" death order continues to be placed on his head.—Jeff Leard and Nevin Dulabaum

A few minutes after midnight on August 15, I was called by a church member, whose daughter, Nicole, had suffered a gunshot wound to the head. Nicole had been riding in a car with some other teens and was dead because of gun violence.

This tragic incident catapulted my congregation and me into deep grief and a period of questioning that tugged at the heart of our faith and life together. A child who was nurtured and loved by the church found her way into association with gang members and to a lifestyle that put her well-being and her life at risk.

The killing of Nicole Magee, shown in a 1990 photo, has her congregation working to make sure other youth don't meet the same fate.

What happened to the sixth-grade honors band student who played her clarinet at church? What happened to the young person who once said she would like to be a pediatrician? What happened to the attentive teen who, when we discussed the worship service, said, "I like it when you talk about your life experiences, Pastor Connie"? What happened to the student whose all-"A" report card we celebrated with family and friends?

Nicole once told me you have to be tough to be a teen today. Our conversations came about because she was harassed by "friends" when she came to help clean my house. "Did you have to deal with things like this when you were growing up?" she asked. I had to admit I had not.

Nicole was not alone in this situation. There are countless young people in our community and throughout the nation who basically are good kids. But they have begun to be influenced by forces that will certainly lead them to destruction or suffering.

How do we help our children in this crazy world where guns and knives are carried with or instead of schoolbooks? How do we work for peace in a world so violent? What do we do so that kids like Nicole are able to live out their dreams?

In the letter to the Ephesians, the apostle Paul writes, "Remember that you were at this time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one

and has broken down the dividing wall, that is, the hostility between us" (Eph. 2:12-14).

Paul is talking about the "them" and "us" attitude between the Jews and the Gentiles, but this certainly speaks to our own situation.

The gospel, the good news, is peace. "Them" and "us" no longer exist. We are one people in Christ. Everyone should embody peace.

How do we do this? General Board General Secretary Donald Miller, speaking earlier this year at the Western Plains District Conference, offered these suggestions:

- Congregations should work at reconciliation. We need to be actively working toward hearing one another and moving toward reconciling our conflicts whenever possible.
- Congregations need to encourage our youth and children to be peacemakers. Kids need to have the skills to solve problems without verbal or physical violence.
- We need to object to the increasingly numbing violence on television.
- We, as people of faith, must find a peaceful lifestyle in a violent time.

I add some suggestions of my own:

- We must take a stand against violence in the family—violence to older adults, violence to spouses, violence to children. Parents must learn to discipline children without verbally attacking or physically abusing them.
- We must not be afraid to seek help for our families. When a child shows signs of trouble, get help for the child and support for yourself.
- Give your children messages of love and respect. Too often, kids turn to gangs to substitute as their family. Kids need families and churches to tell them that they are valuable, they are people of worth.
- Above all, pray. Look to God for the wisdom you need to be a peacemaker in your world.

In September I announced to my congregation that I wanted us to sing or pray for peace each Sunday for the next year. Maybe it would not be such a crazy idea for all of us to commit ourselves to doing that each day of the week.

My congregation has been deeply affected by Nicole's death. We cannot forget it, nor should we. Instead, we would do well to remember and pray the words she learned at camp:

Make us, Lord, apostles of peace.
Make us, Lord, channels of your love.
Help us in our daily walk to be:
People of peace, children of love.

—Connie Burkholder

How can an adult tell if a juvenile or child is hanging around the wrong people or using drugs? By their physical, mental, and social attitudes and actions.

The stories of Bryan and Nicole are poignant and hit home because they were members of our Church of the Brethren community. And yet these stories are played out several times each day, transcending race, class, and gender.

According to "Juvenile Offenders and Victims: A National Report," which was produced for the US Justice Department and released in September, a growing number of children and an increase in the intensity of violence are two reasons why juvenile crime is on the rise. According to the report, between 1983 and 1992, violent crime arrests increased by 100 percent for juveniles and by 60 percent for young adults. In fact, juveniles now are responsible for one out of every five violent crimes in the US.

Whether they are seeking refuge, acceptance, or their own identity, some kids find themselves with others who condone either violence or drugs, and possibly both. They are not too hard to find, especially the latter. Research has shown that 90 percent of US high school students have used drugs or alcohol. How can you tell if a child or youth is hanging out with the "wrong crowd" or is using a controlled substance? According to the American Academy of Child and Adolescent Psychiatry, some signs are:

Physical: *lasting fatigue, repeated health complaints, red and dull eyes, a steady cough.*

Emotional: *personality change, sudden mood changes, irresponsible behavior, low self-esteem, depression, a general lack of interest.*

Social: *drop in grades, increased school absences and discipline problems; new friends who are less interested in standard home and school activities; changes to less conventional styles in dress and music.*

If a child or a youth you know shows some or all of the preceding traits, adults should do these things:

- Admit that there is a problem. Adults should catch the problem early, taking corrective and assertive action.
- Get involved, by having the child or youth evaluated by a child and adolescent psychiatrist and by the adults joining a parents support group.
- Educate the child or youth about the possible health, legal, and social ramifications that could result from their behavior.
- Set realistic limits, guidelines, and expectations, and then enforce them.

Most important, adults need to reach out to troubled children or youth while they still can be reached.

And that's what both Bella Vista Church of the Brethren and First Central Church of the Brethren are doing—Bella Vista in its street ministry and the Bryan/Bittersweet

Foundation, and First Central in its efforts to involve local kids in church-sponsored activities, and to participate in community events that promote nonviolence and safety.

For example, in October, First Central organized an inner-city, multi-ethnic community choir for children from kindergarten through sixth grade, which provides instruction in music while emphasizing spiritual values and biblical teaching.

And from October 15 to 21, Kansas City-area YWCAs sponsored their annual "Week Without Violence." The week began with "A Day of Remembrance and Healing," a program by local community and religious leaders for those who have suffered or died from violence. The rest of the week was used for focusing on alternatives to various forms of violence, with a different theme discussed each day through a variety of programs and informational fliers.

Why are these and other programs geared toward helping children and youth important? Connie Burkholder summed up the reasons during her speech at the "Day of Remembrance and Healing" program.

"Our inner cities are in a time when the faith communities and related agencies must claim leadership in dealing with violence, racism, the hatred, the mean-spirited attitudes, and all the tough issues that are present among us. We cannot wait for other institutions to take the lead, because those other institutions are faltering and struggling. The churches in the inner city may think of themselves as weak, but we're the best thing the city has going for it. We are the people who can lead the way to reduce violence in our homes, our communities, and in our world."—Nevin Dulabaum

Nevin Dulabaum is MESSENGER *managing editor. Jeff Leard is a University of La Verne (Calif.) graduate. He served as* MESSENGER *photographer at Annual Conference 1995 and in November joined the Interpretation office as a BVSer. Connie Burkholder is pastor of First Central Church of the Brethren, Kansas City, Kan.*

A congregation witnesses by holding a peace toys fair

The concept for Reading (Pa.) First Church of the Brethren's Peace Toys Fair was simple: Introduce alternative choices of Christmas holiday gifts for children. It would be a way for people to present their children with toys that would teach them to become better communicators, better decision-makers, better people, and better equipped to live in a world filled with conflict.

Toys are important to children because play is a child's *work*. Children play inevitably, so why not help them make positive expressions when they are spending their time doing what they must do?

Fair vendors brought books, games, musical instruments, and toys that teach children, even while they play, how to live peacefully with other people and with the environment. For many people in our community, this was a new concept.

People want to avoid toys of aggression, but don't always know how to find alternative choices. They remember the different world of their childhood and wonder how today's children will grow up in a world growing more violent.

The fair awakens imaginations. Here is a room full of vendors whose products stir the creativity, imagination, and inventiveness of their children. There are games and toys that bring out the best in the children who play with them. There are bright colors, music, laughter, conversation.

There are children, lots of them, playing with toys, using them to express themselves, to satisfy the curiosity with which they are born. One child is on the floor, amazed by the colorful top spinning round and round. Other children are having their faces painted. They run to show everyone the results.

The real event was these children, happy with their choices of toys, but still fingering the drums, the rain sticks, and the Jacob's ladders. They don't want to leave.

One of the clowns at the Peace Toys Fair entertains with a bicycle made of twisted balloons. The clowns were just one of the features of the fair that provided color, fun, and laughter. They demonstrated to the children that violent toys are not necessary for having real fun.

There were comments from the adults: "This is great; there is so much here." "This is wonderful; it's about time we did something that touches the community." "I don't have guns at home, and I don't want my children playing with guns." "Thanks. You have given me great choices."

Everyone seemed happy to have gone to a Peace Toys Fair. They have been enlightened. Our fair was a simple way to make a difference, to shape weapons into plowshares. We had touched a community, touched a congregation, and—more important—touched the leaders of tomorrow.—CHERYL A. WILLIAMS

Cheryl A. Williams, a member of Reading (Pa.) First Church of the Brethren, was chairwoman of the Peace Toys Fair.

A two-Koreas handshake thrills conferencegoers

When I got a chance to bring a delegation from North Korea's Korean Christian Federation to last summer's Annual Conference, I took it. I didn't know what would come of the visit, but it seemed the right thing to do.

What better way for enemies to become friends than for Christians from contending countries to meet face to face? We would be hosting a group of South Korean Christians at the same time, providing a rare opportunity for South Koreans and North Koreans actually to meet each other.

As the meeting time at Charlotte approached, the South Koreans were anxious. Their country's laws strictly limit contact with North Koreans; this meeting could put them in jeopardy back home.

Things went well, and all Brethren who attended Conference will long remember the emotion-packed moment when South Koreans and North Koreans stood in a line on stage, hands joined in a gesture of Korean unity.

Later in the summer, North Korea experienced devastating floods. For the first time, that country's government and church sought outside help in the face of a natural disaster. In response, the Church of the Brethren initiated a Church World Service donation of $100,000 in flood relief (November, page 11). Now it is seeking permission to send a disaster response crew to North Korea to help in rebuilding. First a handshake and now a helping hand—a Brethren way of living out the gospel.—David Radcliff

David Radcliff director of Korean Ministry on the General Board's World Ministries Commission staff.

Youth touch lives beyond their workcamp good deeds

In all our National Workcamps for Church of the Brethren youth and young adults, we emphasize interaction between the workcampers and the people they are serving. One of this past summer's workcamps had senior high youth working in Westernport, Md., do home repairs for people either physically or financially unable to care for the repairs themselves.

Mrs. Johnson was one of the Westernport residents helped by the workcampers. The youth were tipped off that Mrs. Johnson's birthday was next day. The group made a card and had everyone sign it. They presented her with the card and with cake from their supper. She was flabbergasted.

As the relationship grew, Mrs. Johnson told the youth stories about her life. When she told of her joy at finding $3 in a birthday card, the youth asked questions and discovered she barely was making ends meet. They chipped in and gave her $80. Some of the youth are still in touch with Mrs. Johnson, their summer workcamp experience having given them insight into living conditions different from their own.

A group of junior high youth worked in Richmond, Va., with an elderly man, Mr. Taylor. His wife had recently died, and his own failing health made it impossible to care for his house. The youth stripped away 38-year-old wallpaper, almost black with tobacco smoke. They peeled, scraped, cleaned, and painted Mr. Taylor's dining room, hall, and kitchen. Not once did they comment on the filth they found; they just worked away.

Mr. Taylor, who had been very embarrassed about the condition of his house, began holding his head higher as the rooms brightened with new paint. He spent a lot of time talking with the youth; unknowingly, they were doing as much for the man as for his house.

Mr. Taylor asked for a list of the workcampers and their addresses. He wanted to write thank-you notes to each one. But he died shortly after the workcamp, before receiving the list. That was sad news for the young workcampers, but they had the satisfaction of knowing they had touched Mr. Taylor's life in their brief time with him and made his last weeks of life happier.—Wendi Hutchinson

Wendi Hutchinson, as a Brethren Volunteer Service worker, was one of two coordinators of the 1994 and 1995 National Workcamps. She now works in customer service at the denomination's General Offices in Elgin, Ill. She is a member of Lititz (Pa.) Church of the Brethren.

She calls her community to be responsible stewards

"I have come to hear God calling me to work primarily for peace and justice as my Christian vocation, and that's where I am right now," explained Illana Naylor as she asked for a leave of absence from the deacon board of Manassas (Va.) Church of the Brethren.

Illana has extraordinary amounts of energy and initiative, and peacemaking is her vocation. At Manassas church, she is a peace counselor, a member of the peace committee, frequently teaches classes related to peacemaking, and advocates peace and justice as a member of the church board. She and her husband, Rick Barrett, are supporters of On Earth Peace Assembly and the Brethren Peace Fellowship.

Illana has worked to make the Manassas community aware of the inconsistency between the education of high school students and the philosophy and activity of Junior ROTC. A member of Manassas' solid-waste management committee, she has succeeded in greatly expanding the amount of yard waste composted by the city. She is chairwoman of the beautification committee of the elementary school her children attend. In that capacity, she conducts two classroom programs a week on environmental education and care. She has the children planting flowers around the school. More than 700 students annually hear Illana speak on the stewardship of natural resources.

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Illana is concerned about intercultural and interracial relationships. She is leading a communitywide effort to hold a weekend observance next March to address issues of discrimination. And she is a volunteer tutor in English for a Hispanic woman working toward her General Education Degree (GED).

Illana attributes her strength, guidance, and focus to daily Bible study. For her, the most powerful biblical image is that of a God who loves people even though they are sinners. Thus, she says, "It becomes important for the church, the body of Christ, to witness to what has been done for us. We are called to say to others 'We love you' in the same way that Christ's love is available to us. That precludes the destruction of life, whether by capital punishment, war, abortion, or any other means."

While helping school children transplant flower bulbs, Illana Naylor teaches about environmental issues. Advocacy for peace, justice, and the stewardship of all creation keeps this Brethren woman busy in her "Christian vocation."

Illana scores the Church of the Brethren for not holding all creation sacred as it holds all life sacred. She considers the indifference to stewardship of natural resources as threatening to human life. "The challenge is conservation vs. convenience," she says. "We assume that whatever is inconvenient for us is to be trashed." And she points out that Americans discard four to five pounds of waste a day, including plastic foam cups and plates from church meals. "If we throw away things that are not convenient for us, we are not consistent with what we preach—the stewardship of life. Following Christ is *inconvenient*. If we have convenience and comfort as an ethic, we cannot be Christian."

This consistent advocacy for peace, justice, and the stewardship of all creation has made Illana an effective evangelist. Not shy about telling others about the opportunity for the church to witness to a way of living other than violence, she invites people to come. And they do.

"Illana is very sincere, and she puts her life on the line for what she believes," said one person who responded to the invitation to "try our church."—FRED W. SWARTZ

Fred W. Swartz is pastor of Manassas (Va.) Church of the Brethren.

Ministry of Reconciliation
It's solid gospel

by Bob Gross

All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation (2 Cor. 5:18).

Matthew 18 calls for direct communication and appropriate steps toward healing and reconciliation. The Ministry of Reconciliation continues to lift up this vital message, and t offer practical help in living it out.

Jesus' call to peacemaking has a global component. It also has a component that is very close to home. Christian peacemaking affects the way we speak to each other in our families, the way we hold meetings and make decisions in the church, and the way we manage our differences.

Believing that this interpersonal aspect is an integral part of the peace witness to which Christians are called, Brethren have created and carried forward a program that takes its name from the 2 Corinthians scripture. The Ministry of Reconciliation (MoR) serves the church in many ways.

It trains and supports district discipleship and reconciliation (D & R) committees for helping congregations resolve conflicts.

It holds educational events for Brethren who want to understand conflict better and be more effective in dealing with it.

It provides training, consultation, and referral services to programs, groups, and leaders at all levels of the church.

It facilitates communication among differing groups within the denomination.

A Core Committee carries forward the Ministry of Reconciliation vision: Bob Gross (chairman), Jan Kulp Long, Dave Kerkove (BVSer assigned to On Earth Peace Assembly), Connie Burk Davis, Marty Barlow, Jim Yaussy Albright, and Phyllis Senesi. Member Enten Pfaltzgraff Eller is missing from the photo.

The Ministry of Reconciliation began in the early 1980s, as Chuck Boyer, then serving as denominational peace consultant, was searching for a way to incorporate interpersonal peacemaking into the church's program. At the same time, Larry Hoover and Barbara Daté were becoming involved in mediation, working cooperatively with the Mennonite Conciliation Service, and introducing this ministry to the Church of the Brethren. When the three people came together, the initiative was launched. A workshop in conflict resolution held at the 1983 Annual Conference in Baltimore was the inaugural event. It drew 150 participants.

By 1987, a group of seven people who had become active in reconciliation ministries were called to serve as a steering committee for MoR—Jim Yaussy Albright, Don Booz, Barbara Daté, Larry Hoover, Janet Mitchell, Emily Mumma, and Gary Zimmerman. In the same year, Barbara Daté was hired as a part-time consultant to provide training and consultation to members of D & R committees and other district leaders. Also in 1987, BVSer Sara Speicher began a two-year involvement with Barbara Daté and the MoR program.

During this period, Barbara Daté and others introduced hundreds of Brethren to basic principles of communication and conflict management, especially principles related to differences in personal style. Members of the steering committee and other ministers of reconciliation brought skilled assistance to a number of conflicts, from situations within the General Board to conflicts within congregations, and from conflicts within the General Board staff to conflict in the hymnal project.

Around 1990, a number of changes took place. Staff turnover and shifting priorities moved the program from Elgin, Ill., to New Windsor, Md., where it became a part of the On Earth Peace Assembly, and was directed by Tom Hurst, with assistance from Jeff Quay. In late 1991, a widely representative group was brought together to consider new directions for the program. The 30 participants found consensus in several areas and named a team of seven people to carry forward the MoR vision—Marty Barlow, Bob Gross, David Jehnsen, Jan Kulp Long, Enten Pfaltzgraff Eller, Paul Roth, and Phyllis Senesi.

The team met for the first time at the 1992 Annual Conference. With some personnel changes along the way, it has met twice yearly and has focused most of its efforts where its predecessors did—on district D & R committees. A comprehensive D & R Committee Handbook has been published, and a regular cycle of D & R training workshops has been instituted, with participants from 14 districts in the three 1995 workshops.

At recent Annual Conferences, MoR has provided pre-Conference educational events, mediation services both by request and on the conference floor,

From the General Secretary

A gospel of peace

Christmas is an annual reminder that the gospel is a message of peace on earth. When we Brethren are asked who we are as a people, the response nearly always includes a reference to peace. We are witnesses to Christ's way of peace, one of the three historic peace churches, a people of peace. And yet that message can seem strange when we are surrounded by so much violence. The yearning for peace is age-old, but the possibility of an age of peace continues to seem far off.

How can we be peacemakers in our time? Here are some suggestions.

First, remember that the gospel is fundamentally a message of peace. Jesus Christ overcame the enmity between God and us, and therefore between one person and another, between one group and another. Peace is not merely a part of the gospel, something added to it. Rather the gospel is the good news of peace on earth. Therefore the whole purpose of a congregation is to rejoice in God's peace and live in peace with one another.

Second, our congregations and families are called to work at reconciliation. Enmity and conflict are so much with us. With God's help and with serious effort, reconciliation is possible.

Third, we can all support the wider peace witness of our church. The work of the Washington Office, the programs of On Earth Peace Assembly, and the office of Denominational Peace Witness need support.

Fourth, we can encourage our youth to be peacemakers. Brethren Volunteer Service offers a wonderful opportunity for all youth to be peacemakers.

Fifth, we can train our children to be peacemakers. Such training takes place daily in the family and at church.

Sixth, we can object to the violence on television. The negative effects of television violence have been repeatedly demonstrated, but change comes only when people object.

Seventh, we can search for a peaceful lifestyle for our time. In a previous century our people found a style of life that was in strong contrast to the violence around them. We are called to find such a peaceful lifestyle.

An article in a September issue of the *Kansas City Kansan* by Connie Burkholder, pastor of First Central Church of the Brethren there, told of the shooting death of Nicole Magee, a member of First Central. In the congregation's agony to come to terms with a senseless death, the pastor added some suggestions to those I had given (see page 17). We must stand against violence in the family. We must not be afraid to seek help for our families. Give our children messages of love and respect. Above all, look to God for the wisdom to be a peacemaker. First Central Church and its pastor are plumbing the depth of the Christmas message.

The Christmas Achievement Offering this year features peacemaking. While congregational giving is up this year, General Board programs could fall short for the year by $150,000—approximately one dollar per member. Supporting the Achievement Offering is also a witness for peace. But finally peace is a gift from God, and that is why the Christmas story moves us so powerfully year after year.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

insight sessions and luncheons, and help with the Human Sexuality Dialog Room instituted by the Annual Conference Program and Arrangements Committee. MoR staff and volunteers have helped with potentially controversial meetings at denominational, district, and congregational levels. They will assist Standing Committee as it designs and implements a plan for broad-based and open dialog on homosexuality and the church.

There has been a new phase of growth for MoR in 1995. New sources of funding have made it possible for the program to take on part-time staff. Bob Gross has been serving in this role since last January. Membership on the Core Committee now is on a rotating basis, allowing Jim Yaussy Albright and Connie Burk Davis to join the committee. Increased funding also has made new projects possible:

Urban Peacemaking. MoR will work with Urban Ministry and selected Brethren congregations in urban areas to initiate mediation services in family, neighbor, landlord-tenant, and other types of community conflict. Such conflicts, when resolved through mediation, do not escalate into violence.

Conflict Resolution in Brethren Camps. In concert with the Outdoor Ministries Association, MoR plans to place two teams of young adults in Brethren camps next summer to assist staff, counselors, and campers in learning interpersonal peacemaking.

Disaster Child Care. This program has asked MoR to assist in training child care volunteers to respond to conflicts among children who have experienced disaster trauma.

Advanced Training. In a cooperative effort with Mennonite Conciliation Service and Friends Conflict Resolution Programs, MoR will co-sponsor an advanced workshop in congregational conflict management. to be held in Akron, Pa,, April 28–May 2, 1996. Alban Institute consultants Speed Leas and Alice Mann will lead the event.

As it provides these new ministries, MoR will continue to offer opportunities for all Brethren to learn new understandings and skills for positive conflict management, as it has since the beginning.

Also a part of MoR since the beginning has been the understanding that the calling to this reconciling work is a calling to ministry. This understanding has given shape to the program's efforts, and now impels it to discover new ways of calling, equipping, and recognizing those who serve the church in this way.

Matthew 18:15-17 has been a fundamental text for the Church of the Brethren for nearly 300 years. It calls for direct communication and appropriate steps toward healing and reconciliation between members of the church. The Ministry of Reconciliation program continues to lift up this vital message, and to offer practical help in living it out.

Bob Gross of North Manchester, Ind., is director of the Ministry of Reconciliation.

Working for peace is one thing.

Working at peace is another.

Like many other groups, the Church of Brethren—both men and women—has always stood for peace. We don't bear arms. Instead, we bear food, medicines, farm tools, books. We dig wells, run clinics, teach classes. When war left children starving in Spain, we sent heifers to their families.

But projects are the easy part. There's another way to work for peace: person to person, day by day. So we listen—and reconsider. We give the benefit of the doubt. We try to do as Jesus did. Jesus spent three years showing another way of living. And we've spent almost three centuries following it.

The Church of the Brethren
welcomes you to another way of living.

One of three ads in a series telling the Church of the Brethren story. Each ad may carry the name of your congregation or of a cluster of congregations in the area. For camera-ready layouts of the ad series, order the Ad and Brochure Kit (available later this fall) from Brethren Press at 800-441-3712.

stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

I am a penny-pincher.

When my car needs gas, I pull in to the station that has the lowest price. It doesn't matter which side of the street. It doesn't matter who has the cleaner restrooms. I go for the pennies saved.

When I compare canned goods at the grocery, I base my decision upon which goods cost a penny or two less.

When I see a penny on the street, I pick it up. Never mind about good luck, I simply deposit it in my penny jar and let the coins add up.

And when I stop at the convenience store and hand the cashier a dollar bill and a nickel for the 99-cent soda, I never relinquish my penny change to the little penny pool on the counter that says: "Need a penny? Take one. Have a penny? Leave one." A penny saved is a penny earned, I've always figured.

Until recently.

It was one of those hot, sticky days last summer. I made a pit stop and filled the 32-ounce cup with my favorite soda. But as I stepped into line at the check-out, I was dismayed to find in my wallet only four quarters, three pennies, and a 20-dollar bill. My eyes landed on the penny pot by the cash register.

What a decision! I hated to break a 20-dollar bill for lack of a penny. Yet, since it had not been my habit to *contribute* to the penny pot, the thought of *accepting* a penny wounded my pride and triggered my guilt. What's a penny-pincher to do?

As the line got shorter, my moment of reckoning got closer.

"That'll be $1.04, puh-leaze."

No one would have guessed that a mountain has just been scaled, that a chasm had just been crossed, that a dragon had just been slain. Without flinching, I slipped my finger into the pot and accepted the unearned, unmerited gift.

"Remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive'" (Acts 20:35). How many times have we heard it? But let's also remember some other words of the Lord Jesus: "Freely you have received, freely give" (Matt. 10:8 KJV). Notice the progression there: the ability to *give* freely is directly connected to having *received* freely.

I suspect my crossroads at the convenience store is very much like the crossroads many face day-in-day-out: Those who have difficulty receiving will have difficulty giving.

The one who never *received* affirmation, seldom *gives* affirmation.

The one who never *received* forgiveness, seldom *gives* forgiveness.

The one who never *received* love, is incapable of *giving* love.

Christmas for most of us has become a time of giving. Some give lavishly, some give grudgingly. And if you fit into the latter category, perhaps it's time to evaluate your "RQ" (Receiving Quotient).

When was the last time you let another person treat you to lunch?

Have you allowed someone to return a favor lately?

Are you sure you spent that last gift certificate from your in-laws on yourself?

Have you accepted a compliment graciously without trying to argue the giver out of it?

If you haven't received freely, you will be stunted in your ability to give freely.

I still buy cheap gas. I still have a jar for collecting loose change. But now I leave pennies beside the cash register at convenience stores. It will never heal the sick, feed the hungry, or save the lost.

But in some way it has set this captive free. My crossroads at the convenience store stands as my personal metaphor reminding me that once I allow myself to *receive*, I am free to *give*.

Robin Wentworth Mayer is pastor of Kokomo (Ind) Church of the Brethren .

Walking into the song

by Ruth Naylor

O holy night
when God's promise
was fulfilled!
Heaven opened
with a song
and a star.
Shepherds and wisefolk
looked up
into what had been
only silence.

The stretched-out sky
was suddenly marked
with mystery.
It was enough
to lead them,
hoping to discover
more of what
they'd always been
looking for.

O holy Light,
Song of the centuries since
lead through darkness
and doubt
to humble mangers
where Hope is born
and still reveals the promise
in faith's particular night.

Ruth Naylor is a Brethren poet from Bluffton, Ohio.

The star of Bethlehem: Visible again this Christmas

by Ryan Ahlgrim

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." (Matt. 2:1-2)

Growing up in the city, I rarely saw more than a handful of stars in the night sky. So I was overwhelmed when, the summer I was 12, I went to a rural church camp and saw thousands of blazing stars from horizon to horizon. On that night I joined the countless generations of humanity captured by the awesomeness of stars.

Despite the fantasies of "Star Trek," our technology will never transport us to the stars. Those huge balls of exploding fire will forever remain beyond our reach. And so we and ancient people have something in common: Stars become our symbols for those things we will never fully touch in this life. Stars are symbols of mystery, the unknown, the transcendent. Stars are symbols of perfection, purity, beauty. In short, stars are symbols of the divine.

Maybe that is why the star of Bethlehem so captures our imagination. In any card shop you are sure to find several different Christmas cards featuring *the star*, even if the cards are not particularly religious. It is an image imprinted on our souls, beckoning us toward the holy. In all of us, there is a desire to commune with that holiness, to draw that star down and place it deep within. We are ever seeking the star of Bethlehem.

But what was the star of Bethlehem? What was it that guided the wise men to a little village in Judea?

Early Christians took it for granted that the star of Bethlehem was a miracle created by God as a sign of the birth of God's Son. After all, what natural star could have guided the wise men "until it stopped over the place where the child was"? And so this explanation satisfied our spiritual forebears.

But about 400 years ago, when scientific observation of the stars became more exact in Europe, astronomers began speculating that the star of Bethlehem might have a natural explanation. Over the next few centuries, three natural explanations became popular among some scientists and Bible scholars.

One explanation is that the star of Bethlehem was a nova, an exploding star. Chinese astronomers recorded the appearance of a nova near Alpha Aquilae that remained visible to the naked eye for about 70 days in 5 B.C. A nova certainly would have caught the attention of ancient astrologers, such as the wise men, since it would appear to be a new, temporary star in an unchanging heaven. And the date 5 B.C. agrees well with our best estimates of Jesus' birth. But a nova generally is very dim to the naked eye, and perhaps would not appear impressive enough to be the sign of a royal birth. An alternative explanation is that the wise men saw a supernova, which is a gigantic stellar explosion that increases the brightness of the star by a factor of about one billion. But we have no record of a supernova near the time of Jesus' birth.

Another natural explanation is that the star of Bethlehem was Halley's Comet, which was visible in 12 B.C. Halley's Comet would have been impressive, and it would have appeared to rise over the horizon, fitting Matthew's description of the star of Bethlehem. But the date is a little early, unless we assume Jesus was in his early 40s (as the Gospel of John implies in 8:57), rather than his early 30s (as Luke suggests in 3:23) at the time of his crucifixion. But another problem with this explanation is that astrologers associated comets with disasters, not royal birth.

A final natural explanation is that the star of Bethlehem was a conjunction of planets. A conjunction occurs when objects occupy the same celestial longitude, but not the same spot. (Think of two light bulbs lined up so that you see what appears to be only one very bright light.) Saturn and Jupiter were in conjunction within the Pisces constellation three times in 7 B.C. To an ancient astrologer this might have appeared very significant, since the constellation Pisces was associated with the Jews, as was the planet Saturn (Saturday/Sabbath). Saturn also was considered the "most high" planet, farthest from us, and thus symbolizing the "Most High" God. Jupiter was the planet of royalty, and among the Jews it was considered the Messiah star. So the repeated conjunction of Saturn and Jupiter in the Pisces constellation easily could have been interpreted by ancient astrologers to mean that a royal birth had occurred among the Jews. One drawback to this explanation is that Matthew indicates only one star, not two.

But all these natural explanations ignore Matthew's statement that the star moved and then stopped to indicate the spot where Jesus was. Proponents of a natural explanation respond by saying that Matthew should not be taken literally at that particular point.

More recently, some Bible scholars have suggested that the star of Bethlehem should be viewed as part of a symbolic story. According to this view, the earliest Christians had no knowledge of Jesus' birth (the Gospel

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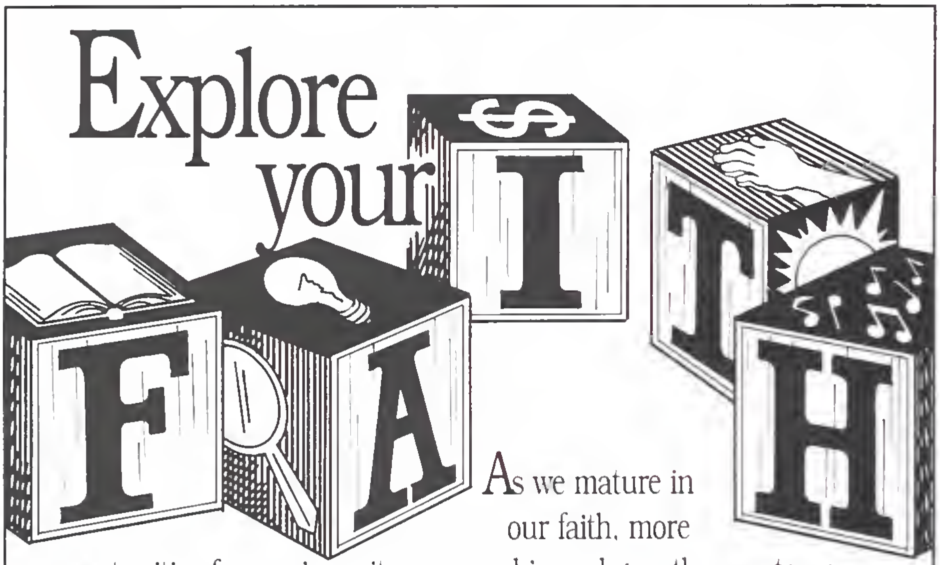

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of Mark may reflect this situation), and so the early church developed a symbolic story suitable for describing the Messiah's birth. To develop this symbolic story, they borrowed themes from popular Jewish stories about Moses' birth, as well as an actual story about Persian astrologers who visited the Roman emperor Nero to tell him about prophecies they saw in the stars. But perhaps the biggest influence was the Old Testament story of Balaam, a pagan astrologer from the East who was hired to curse the Israelites, but instead prophesied that "a star shall come out of Jacob, and a scepter shall rise out of Israel" (Num. 24:17). We know that the Qumran community, at the time of Jesus, interpreted this passage as a reference to the coming of the Messiah, and early Christians a prophecy of Jesus' birth.

So which one is the right explanation? Two years ago, the magazine *Bible Review* had an article about the star of Bethlehem that provoked a deluge of letters to the editor debating what the star of Bethlehem was. Some argued fiercely for a supernatural explanation, some for a natural explanation, and some for a symbolic explanation. But one letter stood out as the wisest. Its author wrote, "I like to think I see the star of Bethlehem every Christmas. I don't know which one it is. I just pick one."

And that is certainly the truest answer. All explanations are irrelevant unless we ourselves are seeking the star of Bethlehem. The star of Bethlehem is God's signal of hope, a sign post that says, "Come this way to find your salvation." As such, it is not limited to a certain time in history or the pages of Matthew's Gospel; it is eternal and always present.

Between now and Christmas, go outside on a clear night and look at the vast array of stars God has provided, and then pick out one to be your own Bethlehem star. Let it be God's sign of hope for you, leading you to the Savior. **M.**

Ryan Ahlgrim is pastor of First Mennonite Church in Indianapolis, Ind.

Barriers must come down

I applaud Sara Speicher's article "Body Language" (October, page 12).

To those church members who say "We don't have anyone like that" (people with disabilities), I say "Rethink your statement. What about a disabled person who visits your church for worship, a wedding, or some other event? Would they feel welcome?"

I attended a wedding at a neighboring Brethren church. The only way into the sanctuary was up a long flight of steps. I had to be lifted, wheelchair and all, up those steps. It did not give me a feeling of welcome.

A change in attitude is what is needed. Then everything else will fall into place. But barriers of attitude are more difficult to tear down than the architectural or communicational barriers.

But I know it can be done. And it *must* be done if we are all going to feel like we are part of the body of Christ.

Diane Hartman
York, Pa.

The opinions expressed in Letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *editor, 1451 Dundee Ave., Elgin, IL 60120.*

A depth of certainty

In a day when we are offered a multiplicity of peace proposals ranging from national to international, from city blocks to state government, and even from family units to the church at large, Vernard Eller's September article "Is Our Peace God's Peace?" is a breath of fresh air. It has a depth of certainty in the midst of a host of uncertainties in today's worlds.

Jesus gave disciples then and gives disciples today a choice to make by taking the peace of the world and "If it is possible, so far as it depends on you, (living) peaceably with all" (Rom. 12:18).

Jesus, however, offers an enduring benediction: "Peace I leave with you; my peace I give to you."

As the prophets of old held on to the ray of light in God's promises, may we today as prophets for our Lord lay hold of this promise and assure the people peace.

Walter E. Shank
Wichita, Kan.

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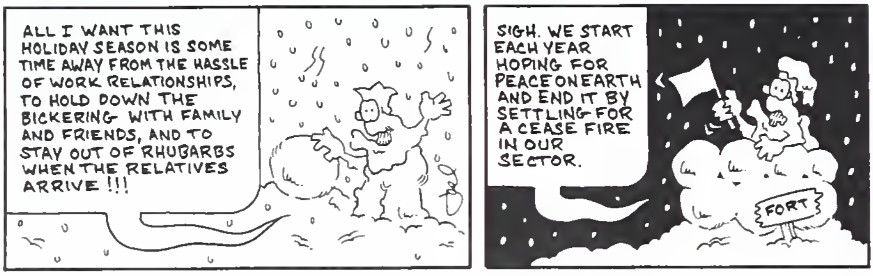
Pontius' Puddle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Opinions

On Jesus Chr

Jeff Neuman-Lee

The statement is who we are

Although there is danger in naming the center of our belief—that we Brethren "affirm the uniqueness of Jesus Christ as the only divine Lord and Savior"—the potential good outweighs the risks.

It is true that any naming of a group can result in people using that name for "disrespect, arrogance, absolutism, and fear of the 'other' . . . the very things that make for war," as Carol Wise has pointed out (September, page 28). She fears that we Brethren will use the notion of Jesus Christ being the only divine Lord and Savior as a club to beat others. It can and has been used at times, by individuals and by churches. But this is not the only option. Depending upon the meaning of the name and upon the spirit in which the name is used, it can be a name that transcends these elements of tribalism.

Carol Wise speaks of honoring her neighbors who come from faith traditions different from hers. I would do the same because I believe that Jesus Christ is the Lord. She reminds us that our faith tradition "in the name of Jesus" is nonviolent, is noncreedal, and refuses to engage in games of religious superiority (Matt. 20:20-28). I would do the same because I believe that Jesus Christ is the Lord.

There was a time when I did not believe

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

the only divine Lord and Savior

hat Jesus was “Lord,” when I also did not believe in his vision of God’s peace. I believed, instead, in personal domination and control. Then I came o see the power of prayer in Christ’s name for me and my friends. Then I called him Lord. *Then* I noticed ‘blessed are the peacemakers” and ‘love your enemy.” Without claiming him as my Lord, this fellow/God who conquers death, how could I stomach the cost of peacemaking?

That Jesus is the “only divine Lord and Savior” is our statement as a denomination. It is who we are.

Some may use it to exclude others n a futile attempt at self-affirmation. This is so contrary to the essential meaning of the cross—yet such a sinfully human tendency—as to justify charges of heresy.

Others may look at the words in an overly literal way—envisioning an anachronistic Middle Eastern male potentate in the word “Lord”—that again obscures the real good news. Both of these problems could be insurmountable but for the fact that we Brethren have left so much open to the necessary discussion and inevitable need for growth.

For us Brethren, we define ourselves as people who “affirm the uniqueness of Jesus Christ as the only divine Lord and Savior.” These words work because, on the whole, given our diversity, they describe our symbolic center.

Every group has a symbolic center. (Even without chosen words, we Brethren have centered somewhere between heritage and habit.) And every symbolic center is open to such problems as tribalism. Not every symbolic center offers the universal forgiveness and spiritual power for the good as does the Lordship of Jesus Christ.

I used to say that I would follow Jesus unless I found something better to follow. But then I thought about it and asked myself the question “By what measure would I know that something was better?” Since the answer to my question is Jesus Christ, I can make the confession that he is my Lord.

What do I do with that? What do we as a denomination do with that? I believe a little bit has been solved by our making public our united claim of Jesus’ Lordship. But now that we have

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made it, there is so much more work to do to make Christ's peace real in our lives and in our life together.

Jeff Neuman-Lee is pastor of Panther Creek Church of the Brethren in Adel, Iowa.

Jeffrey D. Scott

Speak out in praise of unity

I was saddened to read Carol Wise's comments concerning the affirmation by Annual Conference of the "uniqueness of Jesus Christ as the only divine Lord and Savior" (September, page 28). Although I celebrate this action, my dismay is not with the fact that Carol Wise disagrees; I understand her perspective. Instead, I have two concerns: First, I submit that she has misinterpreted the implications of the Conference action. Second, the tone of her letter suggests to me a lack of respect for those of us in the denomination who have a different viewpoint. I got the feeling that she has more respect for her neighbors of other faiths than for me, her brother in the Church of the Brethren.

Apparently Carol Wise is convinced that we are now committed to a confrontational style of evangelism. To the contrary, however, let it be crystal clear that in no way does the Church of the Brethren call on its members to take the New Testament and (in her words) "do battle with the Torah, or slam it (the New Testament) against the Koran." To suggest in such harsh language that this is so is unnecessarily divisive and undermines the efforts of many leaders at every level of our denomination to work out our differences in a positive way and to move forward with a sense of unity.

Our denominational statement "Peacemaking: The Calling of God's People in History" states that "in proclaiming the gospel, peacemakers are called to bless and not demean others." The vast majority of Brethren know that the evangelism to which we are called is "relational," not "confrontational." From what I have seen so far, this is also the approach supported by The Andrew Center.

There is no secret about this. In fact, Rick Gardner has provided excellent guidance for proclaiming the gospel without demeaning others in his article 'Brethren and Evangelical: Is the Fit a Good One?" (See February 1992, page 18.) Consequently, I am confident that Carol Wise's concern about the effect of the 1995 Conference action is unwarranted.

But we let the matter rest there at our peril. Those of us who are convinced that God still wants the Church of the Brethren around need to speak out more often in praise of unity and respectful and supportive behavior, and against unreasonably divisive statements and actions.

There is ample scriptural authority to support this concern. The New Testament epistles make it clear that one of the purposes of their writers was to give the early Christians a crash course in life together as the church. There are constant exhortations to be positive and supportive and to value unity. Think how familiar many of the "one another" phrases are, and how almost all of them direct us to encourage others and to give each other the benefit of the doubt. Most powerful to me are the first three verses of Ephesians 4—the glorious call of Paul for unity in the body of Christ.

Now is the time for our denomination to respond to this call in a deeper way, and it is my hope and prayer that our pastors will lead us. It also is my hope that the Committee on Ministerial Leadership will address this issue and call on those in the set-apart ministry to model and encourage respectful and supportive behavior among us and to be leaders in the search for unity. M.

Jeffrey D. Scott is a member of Westminster (Md.) Church of the Brethren.

Partners in Prayer

Daily prayer guide:

Sunday: Your congregation's ministries
Monday: Annual Conference officers
Tuesday: General Board and staff
Wednesday: District executives, Bethany Seminary, colleges and university
Thursday: General Services
Friday: Parish Ministries
Saturday: World Ministries

December prayer concerns:

Congregation: Advent celebrations that lead participants to a wholehearted worship of Christ.

Conference: Biweekly conference calls of the Annual Conference officers.

General Board: Redesign Steering Committee working with consultant John Talbot.

Districts and schools: District executives.

General Services: Staff working with personnel issues.

Parish Ministries: Ministry issues.

World Ministries: SERRV.

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Turning Points

New Members

Note: Congregations are asked to submit only the names of actual new members of the denomination. Do not include names of people who have merely transferred their membership from another Church of the Brethren congregation.

Annville, Atl. N.E.: David Bachman, Todd Balsbaugh, Andrew Ebersole, Lora Faiola, Irene Kettering, Benjamin & Alice Kreider. Aime Lebo, Douglas Moyer, Michael & Susan Soloby, Chris & Darcy Straka, Michael Swank, Ryan Wampler
Antioch, Virlina: Joanna Bowman, Angela & Geoffrey Taylor, Clifford Willis
Cherry Lane, M. Pa.: Shari Adams, Linda & Rosemary Guy, Richard Pittman
Chiques, Atl. N.E.: Matthew & Kris Strausbaugh
Christ the Servant, Atl. S.E.: Rachel, Rebecca & Sarah Carden; Alexander Hodson; Betsy & Mary Holton; Jeremy James; Casey Jackson; Mike Mohammidi; Bridget Moss; Andy, Joy, Joseph & Matthew Mueller; Ivette Shrader; Estee Pinheiro; Justin & Laura Wise; Jessica Wylie
Donnels Creek, Olive Adkins, Ron Boles, Shannon Jackson, Freda Smith, Keith Voohees
Dry Run, S. Pa.: Ernest Garland, Michael Strong, Joshua Yeager
Dutchtown, Ill./Wis.: Peggy Peterson
Frederick, Mid-Atl.: Jeremiah Davis, Lori Delphey, Janet Duncan, Virgil Earp, Janet Fogle, Carolyn & Stephanie Grossnickle. Brian O'Hara, Robert Regula
Garbers, Shen.: Hensel Armentrout, Kathy Eye, Gregory Moyers. Burton & Linda Propst
Heidelberg. Atl. N.E.: Benton & Maxine Berger
Kokomo, S/C Ind.: Dan & Laurie Barker, Lori Durbin
Long Green Valley, Atl. N.E.: Philip Brown, Robert Marsh, Neva Williams
Middlebury, N. Ind.: Gary & Terri Brunson; Bill Etter; Tina Gingrich; Linda Gonser; Robert & Nancy Kindel; Amy, Amanda, Dan & Mary Petry; Mike & Jill Sommer; Rich & Melissa Troyer; Kevin & Dawn Ulery
Midland, Mid-Atl.: B.J., Sheila, Shanna & Michelle Kimball; Thomas Robb; Jeannie Tanner
New Beginnings, Mo./Ark.: Beverly, Barry & Justin Henry
Plum Creek, W. Pa.: Trisia Boyer, Corey Foster, Larry Kimmel
Prairie City, N. Plains: Galen, Joann & Shuni Routh
Pyrmont, S/C Ind.: Heath Cameron; Donald Fingerle; Jeremy, Edward & Kathy Irmeger; Amanda & Larry Souerdike
Salem, W. Marva: Robert, Cathy & Gabe DeWitt; Erin Elliot; Rebecca & Jessica Evans; Joshua Hager; Orville Hornsby; Bethany Ann Murphey; Gale Show; Thomas, Lorrie, Holly & Evan Steadman; Joshua White
Sebring, Atl. S.E.: Neal & Jean Maxon
Wakarusa, N. Ind.: Lana Cole; Bruce, Travis, Dawn, Nichole, Matthew, Eugene & Nancy Tillotson
West Milton, S. Ohio: Noah Beam. Sandy Thomas

Deaths

Acker, Lillian M., 86, Sproul, Pa., Apr. 18, 1995
Allison, James, 48, Claysburg, Pa., June 13, 1995
Barnhart, Maurice, 72, Ronaoke, Va., Sept. 15, 1995
Bateman, Trudy, 42, Roanoke, Va., Aug. 3, 1995
Bennett, Betty L., 69, Bedford, Pa., June 25, 1995
Bomberger, Lena, 77, Palmyra, Pa., July 6, 1995
Bonar, Leland, 81, Glendora, Calif., May 30, 1995
Bowman, J. Maurice, 85, Roanoke, Va., Aug. 10, 1995
Brown, John, 43, Defiance, Ohio, July 12, 1995
Brubaker, Ruth. 98, La Verne, Calif., Aug. 10, 1995
Buckbee, Jeri L., 38, Utica, Minn., Feb. 9, 1995
Buzard, Harry, 91, Dixon, Ill., Aug. 2, 1995
Carey, Dorothy, 81, Uniontown, Pa., Aug. 28, 1995
Carpenter, Reanie Belle, 79, Madison, Va., July 6, 1995
Caswell, Lillian, 84, Stanley, Wis., Sept. 28. 1995
Clark, Helen, 92, Monroeville, Pa., May 16, 1995
Clark, Josie, 80, Bassett, Va., March 15, 1995
Coffman, William H., 86, Bridgewater, Va., Sept. 26, 1995
Collinsworth, Lois, 65, Nampa, Idaho, Aug. 15, 1995
Davidson, Sondi, 31, Bridgeport, Pa., Apr. 13, 1995
Davis, Anna F., 93, Charlottesville, Va., Oct. 7, 1995
Dickensheets, Norman F., 71, York, Pa., July 24, 1995
Ebling, Lillie, 101, Sudlersville, Md., July 26, 1995
Eckels, Catharine J.B., 89, Modesto, Calif., June 8, 1995
Eller, Earl J., 102, Pasadena, Calif., Aug. 14, 1995
Emig, M. Charles, 72, Hanover, Pa., Aug. 23, 1995
Feathers. Esther M., 79, Claysburg, Pa., July 14, 1995
Finckh, George, 86, Wortington, Calif., Sept. 12, 1995
Flory, Dana, 77, Hershey, Pa., Dec. 8, 1994
Flory, Eva, 80, Palmyra, Pa., Apr. 2, 1995
Ford, Mary, 86, La Verne, Calif., Aug. 9, 1995
Freimoeller, Joyce, 33, Portland, Ore., July 8, 1995
Gaines, Homer, 82, Milton, W.Va., Apr. 15, 1995
Gearhart, Florence M., 88, Shady Grove, Pa., July 21. 1995
Grisdale, Ruth, 70. Norristown, Pa., Feb. 2, 1995
Groff, Mahlon, 87, Palmyra, Pa., May 9, 1995
Grubb, Harlan C., 88, Smithville, Ohio, May 26. 1995
Haack, Cecil, 99, LaMesa, Calif., Sept. 17, 1995
Harter, Elsie, 87, Coopersburg, Pa., May 1, 1995
Heckman, Josephine E., 81, Modesto, Calif., June 14, 1995
Hendrick, Margaret, 52, Mechanicsville, Va., Aug. 14, 1995
Herr, Kenneth, 61, Palmyra, Pa., July 1, 1995
Hibschman, Kathryn A., 76, Goshen, Ind., Sept. 5, 1995
Hoffman, Irene, 84, Waynesboro. Pa., Sept. 5, 1995
Hoopert. Grantas E., 84, Lewisburg, Pa., Aug. 26, 1995
Horst, Jean, 65, Smithville, Ohio, Jan. 14. 1995
Houser, Stanley, 89, North Liberty, Ind., May 25. 1995
Hoyle, Lolita, 71, Dixon, Ill., July 15, 1995
Hubbard, Juanita, 74, Lawrence, Kan., Mar. 22, 1995
Huber, Chester, 82, Goshen, Ind., July 15, 1995
Huffman, John, 78, Waynesboro, Pa., May 31, 1995
Jenkins, William, Jr., 69, Woodbine, Md., Mar. 17, 1995
Johnson, Eunice, 77, Stanley, Wis., July 4, 1995
Kahl, Herman C., Jr., 76, Waynesboro, Pa., June 8, 1995
Keagy, A. Grant, 84, York, Pa., Aug. 1, 1995
Kegarise, Percy, 77, Carlisle, Pa., Aug. 22, 1995
Kensinger, Hazel F., 92, Martinsburg, Pa., Aug. 12, 1995
Kerschner, Joseph, 79, Harleysville, Pa., Aug. 21, 1995
Kilhefner, Carl R., 81, York, Pa., Sept. 8. 1995
King, Mae, 90, South Whitley, Ind., Sept. 18, 1995
Knavel, Mary, 81, Martinsburg, Pa., Sept. 5, 1995
Krout, Presto L., 80, Seven Valleys, Pa., Aug. 30, 1995
Landis, Stella, 77, Coopersburg, Pa., Aug. 15, 1995
Leard, Marion, 65, Glendale, Calif., Aug. 27, 1995
Leatherman. Myrtle F., 82, New Paris, Ind., Sept. 12, 1995
Lindower, Blanche F., 89, Toledo, Ohio, March 21, 1995
Loar, Clifford S., 74, Moatsville, W.Va., Feb. 28, 1995
Mann, Elizabeth M., 88, Chambersburg, Pa., May 25, 1995
Martin, Gilbert N., 81, Waynesboro, Pa., May 9, 1995
Maustreet, Gladys, 91, Milton, W.Va., Sept. 30, 1995
McElroy, Ellsworth, 92, Modesto, Calif., Apr. 29, 1995
Meyer, Anna, 92, Palmyra, Pa., June 30, 1995
Miller, Betty J., 66, New Oxford. Pa., Aug. 4, 1995
Miller, Blanche A., 85, Waterloo, Iowa, July 25, 1995
Miller, Fern, 91, McPherson, Kan., Sept. 7, 1995
Miller, Stephanie, 17, Harrisonburg, Va., Apr. 27, 1995
Miller, Willard, 82, Hartville. Ohio, July 27, 1995
Muller, Theresa, 51, Westminster, Pa., Aug. 31, 1995
Myers, Mary Ellen, 91, Dexter, Mo., June 13, 1995
Naff, Gentra, 90, Roanoke, Va., Aug. 6, 1995
Odean, Geneva, 97, Scottsville, Mich., July 5, 1995
Ogden, Mildred, 86, Palmyra. Pa., July 22, 1995
Ogle. Katie, 95, Goshen, Ind., July 18, 1995
Oswald, Marie, 84, Brookville, Ohio, July 9, 1995
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Simmers, Harry L	11:31
Simmers, Margaret M.	3:31
Simmons, Gracie, A	11:31
Simmons, Maggie Lee	11:31
Simmons, Nellie	11:31
Simmons, Paul A.	11:31
Sipe, Catherine	11:31
Skaggs, Ralph E.	9.31
Small, Edna G.	12:34
Smeak Hilda C.	9:31
Smeltzer, Howard	S/6:39
Smeltzer, Maurice R.	9:31
Smith, Clyde F.	10:31
Smith, Geneva A.	2:31
Smith, Hilda	1:31
Smith, Hubert C.	3:31
Smith, Lehman	11:31
Smith, Leon W. Sr.	3:31
Smith, Leona B.	11:31
Smith, Maxine	9:31
Smith, Mildred	11:31
Smith, Paul E.	12:34
Smith, Russell E.	2:31
Smith, Sherman	10:31
Smith, Virgil A.	11:31
Smyer, Ruth	12:34
Snader, John J.	9:31
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Snell, Iva Elizabeth	7:31
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Snodderly, Edna	S/6:39
Snyder, Carter G	9:31
Snyder, Jeannette G.	2:31
Snyder, Mary	9:31
Snyder, Roy S.	11:31
Spain, Elgie M.	9:31
Spann, Leonard	9:31
Spear, Robert	11:31
Spigle, Mary F.	10:31
Spitzer, Allen J.	9:31
Spitzer, Carroll	3:31
Sponaugle, Wilmer	12:34
Spurgeon, Gail	12:34
Stanley, Loretta	1:31
Stauffer, Dorothy	10:31
Stauffer, Esther	9:31
Stayner, Ellis M.	11:31
Stearn, Ruth	2:31
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Stottlemyer, Calvin	10:31
Stover, Catherine A.	12:34
Stover, Sadie	12:34
Strickler, Earl E.	9:31
Stryker, Mabel	11:31
Stull, Nell	1:31
Stutsman, May	3:31
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Sumey, Frances	2:31
Summers, Ruth	S/6:39
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Tanner, Janet H.	2:31
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Tomes, William H. Jr.	3:31
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Trakler, Gertrude	1:31
Trobaugh, Carl A.	9:31
Trone, Maggie	11:31
Trumbo, John R.	11:31
Tucker, Beatrice E.R.	9:31
Tucker, Myrtle	10:31
Tulk, Ray W.	12:34
Turner, Harman D.	9:31
Tusing, Laura M.	11:31
Utterback, Roy Lee Jr.	11:31
Utz, Mary	9:31
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Vance, Denver	9:31
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Vest, Frederick F.	S/6:39
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Wall, Eunice	S/6:39
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Wampler, Carroll	9:31
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Wampler, Stanley J.	11:31
Wamsley, Mildred	10:31
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Wastler, Leroy	1:31
Weakley, May	11:31
Weaver, Floyd	2:31
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Weaver, Mary E.	9:31
Weaver, Percy Ed	1:31
Webster, Lottie F.	9:31
Weeks, Ed	12:34
Weeks, Opal	12:34
Weigold, Faith	9:31
Weller, Ethel	12:34
Weller, Robert	9:31
Welshimer, Garnet	9:31
Wenger, Margaret B	3:31
Wenger, Marjorie O.	11:31
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Wheeler, Arthur G.	12:34
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Whitsel, Myrtle	10:31
Wichael, Leon Preston	2:31
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Wilkins, Nathaniel W	11:31
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Woodward, Florence	3:31
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Wratchford, Raymond	9:31
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Wright, Viola C.	11:31
Wyan, Harold	11:31
Yankey, Granville D.	9:31
Yarde, John	12:34
Yazel, Margaret	11:31
Young, Oonald	9:31
Young, Robert	12:34
Younkins, Catherine Payne	1:31
Zeger, Vera	9:31
Zeigler, 8ernice	9:31
Ziegler, Jesse H	11:31
Ziegler, Levi H	1:31

Bright stars for the darkest night

Unseasonal wintry snow was falling in early November as I worked at wrapping up this December MESSENGER. If that was not enough to put me into a Christmas mood, this issue's stories of peacemaking around the world were.

Not all the peacemaking stories are found in the cluster that begins on page 10. A story of peacemaking within one person's heart is found on page 3. Calvin Tooker spent many years nursing bitterness toward the church, but something led him to begin collecting crèche sets. As he discovered works of artists from all over the globe, he was touched by the realization that the story of the baby born in Bethlehem had reached so far and the story had been understood by people wherever it was told. Back to *him* the story came, and the bitterness within him was eased. He was a changed man. Charles Dickens, eat your heart out; this is a *true* Christmas carol.

And read, too, the other stories in the front of the magazine. An Indiana couple are honored for 30 years of service to a nonprofit group that helps disabled people. Remarks Irene Detwiler, "I have received more than I have given."

A Virginia congregation organizes its own workcamp to the needy in Mississippi. Comments one workcamper, "It was good to come home with a feeling of having done something worthwhile for another person."

Another Virginia congregation holds a peace ceremony each Christmas on a Civil War battlefield site—its own churchyard—to witness to the Brethren stance calling all war sin.

Still another Virginia congregation builds a church in the Dominican Republic, witnessing what it perceives as miracles all along the way.

A congregation in Pennsylvania has held a "love dinner" for the whole community each Christmas since 1986. The crowd gets bigger every year.

But the stories clustered after page 10 are the ones especially designed to show you how the gospel of peace is being discovered and lived out by individuals and groups in all parts of the world. A 12-year-old Brethren girl returning from a visit to a church in Nicaragua puts it this way: "The more you put into something, the more you get back."

A Brethren worker in Kenya, discovering a simple street preacher he calls the "Blessing Lady," sees her ministry as a model for the whole world. He says, "We need to recognize God's blessings so profoundly that we can't help but pass on the blessing to others."

A young man in Los Angeles, accepting Jesus through the ministry of the Bella Vista church, turns to helping his friends loose the bondage of gang membership. He ended up last August laying down his life for them.

Brethren kids in Richmond, Va., chatter away with an old man whose house they are cleaning and painting. Angels unaware, they are doing as much for him as they are for his house. His heart is as brightened as the newly painted walls.

Bishop Paride Taban of Sudan puts himself at risk, confronting the warring factions in his country. Christ's death and resurrection give him the hope that sustains him in his David and Goliath struggle. Serene, he says, "The more people suffer for Christ, the more the love of Christ grows in their hearts."

Read these and all the other stories and be warmed and edified. Read the story of Santa coming to Ramallah and see why a Brethren Volunteer Service worker writes, "In all my Christmases to come, I will be as thoughtful of Herod's young victims as of the babe in the manger." Read the story of a Manassas, Va., peace activist and understand how she can say with conviction, "Following Christ is *inconvenient*."

I wish we could have included a story that I read just now in, of all publications, the *Wall Street Journal*. It tells of Jose Conrado Rodriguez, a Catholic priest in Palma Soriano, Cuba. "The biggest sin is to do nothing," he declares, as he risks much to confront Fidel Castro with the challenge to enter into peaceful dialog with all Cubans. "Jesus' message of love has meaning for modern life," he preaches. "Tie the gospel to today's realities and then it has the power of the atomic bomb." Wow!

Can you help but see the message of Christmas in all these stories? And if the *stories* don't move you, try reading the *ad* on page 24 of this issue. "Working for peace is one thing," it says. "*Working at peace is another.*"

Ryan Ahlgrim, in his inspiration piece on page 27, insists that the star of Bethlehem, "God's signal of hope, a sign post that says 'Come this way to find your salvation,'" actually shines in the dark sky each Christmas. As Ryan suggests, go out on a clear night and pick out that star and "let it be God's sign of hope for you, leading you to the Savior."

Then watch the eastern sky. Believe, as Zechariah prophecied, "By the tender mercy of our God, the dawn from on high will break upon us, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78-79). Amen.—K.T.

1996 NATIONAL YOUTH WORKCAMPS

Building On OUR Faith

“Let us arise and build”

Nehemiah 1 : 17-18

Just as God challenged his servants to restore the walls of Jerusalem, 1996 National Youth Workcamps challenge us to build in a variety of settings and communities. However, building means more than hammering a nail or painting a wall. Building relationships with other workcampers while at the same time building individuality is a true part of the workcamp experience. It is important to build bridges which will support us once we return to our daily lives so that we share that which we learn at workcamps. Building can also take the form of gaining knowledge on social issues and problems which trouble our world. Most importantly, we want to explore our beliefs and build our faith with God.

You never knew building involved so much? Build your faith this summer at a National Youth Workcamp as we come together to “arise and build!”

Dates and locations of the 1996 Workcamps

May 18-28	Honduras (Young Adult)
May 26-June 1	Toronto, Canada (Young Adult)
June 5-9	Washington D.C. (Young Adult)
June 17-23	St. Croix, US Virgin Islands (Senior High)
June 17-23	Culebra, Puerto Rico (Senior High)
June 17-27	Dominican Republic (BRF Senior High)
June 19-23	Camp Brethren Heights (Junior High)
June 24-30	Cincinnati, Ohio (Senior High)
June 24-28	New Windsor, Maryland (Junior High)
June 26-30	Dayton, Ohio (Junior High)
July 8-14	Camp Colorado, Sedalia (Senior High)
July 10-14	Indianapolis, Indiana (Junior High)
July 15-21	Reynosa, Mexico (Senior High)
July 15-21	Tidewater, Virginia (Senior High)
July 22-28	Cumberland, Maryland (Senior High)
July 23-27	Ability Impact Wisconsin (Junior High)
July 24-28	Harrisburg, Pennsylvania (Junior High)
July 29-Aug. 4	Broken Bow, Oklahoma (Senior High)
July 31-Aug. 4	Richmond, Virginia (Junior High)
August 5-11	Orlando, Florida (Senior High)
August 5-11	Germantown, Pennsylvania (Senior High)
August 11-17	Heifer Project International (Senior High)
August 11-17	Manchester, Kentucky (Senior High)

Community
bridges
Christ

For more information on these great opportunities to participate, please call or write Kelly Burk & Johnny Harvey, 1996 Workcamp Coordinators, (708) 742-5100, Church of the Brethren, 1451 Dundee Avenue, Elgin, IL 60120.

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God.—2 Corinthians 5:18-20 (RSV)

CHRISTMAS ACHIEVEMENT OFFERING

CHURCH OF THE BRETHREN GENERAL BOARD, 1451 DUNDEE AVE., ELGIN, IL 60120